



# **NASB**

# **HOLY BIBLE**

**Includes Translators' Notes**

# **NEW AMERICAN STANDARD BIBLE**

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## FOREWORD

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### *Scriptural Promise*

The grass withers, the flower fades,  
but the word of our God stands forever.

Isaiah 40:8

The New American Standard Bible has been produced with the conviction that the words of Scripture as originally penned in the Hebrew, Aramaic, and Greek were inspired by God. Since they are the eternal Word of God,

the Holy Scriptures speak with fresh power to each generation, to give wisdom that leads to salvation, that men may serve Christ to the glory of God.

The purpose of the Editorial Board in making this translation was to adhere as closely as possible to the original languages of the Holy Scriptures, and to make the translation in a fluent and readable style according to current English usage.

***The Fourfold Aim  
of  
The Lockman Foundation***

1. These publications shall be true to the original Hebrew, Aramaic, and Greek.
2. They shall be grammatically correct.
3. They shall be understandable.
4. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him; therefore, no work will ever be personalized.

***Preface to The  
New American Standard Bible***

In the history of English Bible translations, the King James Version is the most prestigious. This time-honored version of 1611, itself a revision of the Bishops' Bible of 1568, became the basis for the English Revised Version appearing in 1881 (New Testament) and 1885 (Old Testament). The American counterpart of this last work was published in 1901 as the American Standard Version. The ASV, a product of both British and American scholarship, has been highly regarded for its scholarship and accuracy. Recognizing the values of the American Standard Version, the Lockman Foundation felt an urgency to preserve these and other lasting values of the ASV by incorporating recent discoveries of Hebrew and Greek textual sources and by rendering it into more current English. Therefore, in

1959 a new translation project was launched, based on the time-honored principles of translation of the ASV and KJV. The result is the New American Standard Bible.

Translation work for the NASB was begun in 1959. In the preparation of this work numerous other translations have been consulted along with the linguistic tools and literature of biblical scholarship. Decisions about English renderings were made by consensus of a team composed of educators and pastors. Subsequently, review and evaluation by other Hebrew and Greek scholars outside the Editorial Board were sought and carefully considered.

The Editorial Board has continued to function since publication of the complete Bible in 1971. This edition of the NASB represents revisions and refinements recommended over the last several years as well as thorough research based on modern English usage.

### ***Principles of Translation***

**MODERN ENGLISH USAGE:** The attempt has been made to render the grammar and terminology in contemporary English. When it was felt that the word-for-word literalness was unacceptable to the modern reader, a change was made in the direction of a more current English idiom. In the instances where this has been done, the more literal rendering has been indicated in the notes. There are a few exceptions to this procedure. In particular, frequently "And" is not translated at the beginning of sentences because of differences in style between ancient and modern writing. Punctuation is a relatively modern invention, and ancient writers often linked most of their sentences with "and" or other connectives. Also, the Hebrew idiom "answered and said" is sometimes reduced to "answered" or "said" as demanded by the context. For current English the idiom "it came about that" has not been translated in the New Testament except when a major transition is needed.

**HEBREW TEXT:** In the present translation the latest edition of Rudolf Kittel's BIBLIA HEBRAICA has been employed together with the most

recent light from lexicography, cognate languages, and the Dead Sea Scrolls.

**HEBREW TENSES:** Consecution of tenses in Hebrew remains a puzzling factor in translation. The translators have been guided by the requirements of a literal translation, the sequence of tenses, and the immediate and broad contexts.

**THE PROPER NAME OF GOD IN THE OLD TESTAMENT:** In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God, a translation of the original Elohim. One of the titles for God is Lord, a translation of Adonai. There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated GOD in order to avoid confusion.

It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.

**GREEK TEXT:** Consideration was given to the latest available manuscripts with a view to determining the best Greek text. In most instances the 26th edition of Eberhard Nestle's NOVUM TESTAMENTUM GRAECE was followed.

**GREEK TENSES:** A careful distinction has been made in the treatment of the Greek aorist tense (usually translated as the English past, "He did") and the Greek imperfect tense (normally rendered either as English past progressive, "He was doing"; or, if inceptive, as "He began to do" or "He started to do"; or else if customary past, as "He used to do"). "Began" is italicized if it renders an imperfect tense, in order to distinguish it from the Greek verb for "begin." In some contexts the difference between the Greek imperfect and the English past is conveyed better by the choice of

vocabulary or by other words in the context, and in such cases the Greek imperfect may be rendered as a simple past tense (e.g. "had an illness for many years" would be preferable to "was having an illness for many years" and would be understood in the same way).

On the other hand, not all aorists have been rendered as English pasts ("He did"), for some of them are clearly to be rendered as English perfects ("He has done"), or even as past perfects ("He had done"), judging from the context in which they occur. Such aorists have been rendered as perfects or past perfects in this translation.

As for the distinction between aorist and present imperatives, the translators have usually rendered these imperatives in the customary manner, rather than attempting any such fine distinction as "Begin to do!" (for the aorist imperative), or, "Continually do!" (for the present imperative).

As for sequence of tenses, the translators took care to follow English rules rather than Greek in translating Greek presents, imperfects and aorists. Thus, where English says, "We knew that he was doing," Greek puts it, "We knew that he does"; similarly, "We knew that he had done" is the Greek, "We knew that he did." Likewise, the English, "When he had come, they met him," is represented in Greek by: "When he came, they met him." In all cases a consistent transfer has been made from the Greek tense in the subordinate clause to the appropriate tense in English.

In the rendering of negative questions introduced by the particle *me*- (which always expects the answer "No") the wording has been altered from a mere, "Will he not do this?" to a more accurate, "He will not do this, will he?"

**Editorial Board, THE LOCKMAN FOUNDATION**

## **EXPLANATION OF GENERAL FORMAT**

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**TRANSLATORS' NOTES** are in brackets [ ] following each paragraph and verse of poetry. When after a paragraph, they are identified by the verse

number in which they occur. However if a note repeats, it will be shown with the first verse number in which it occurred.

**PERSONAL PRONOUNS** are capitalized when pertaining to Deity.

**ITALICS** are used in the text to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it. Italics are used in the translator's notes to signify alternate readings for the text. Roman text in the translator's alternate readings is the same as italics in the Bible text.

**ALL CAPS** in the New Testament are used in the text to indicate Old Testament quotations or obvious references to Old Testament texts. Variations of Old Testament wording are found in New Testament citations depending on whether the New Testament writer translated from a Hebrew text, used existing Greek or Aramaic translations, or paraphrased the material. It should be noted that modern rules for the indication of direct quotation were not used in biblical times thus the ancient writer would use exact quotations or references to quotation without specific indication of such. Also see **THE PROPER NAME OF GOD IN THE OLD TESTAMENT** under *Principles of Translation*.

**ASTERISKS** are used to mark verbs that are historical presents in the Greek which have been translated with an English past tense in order to conform to modern usage. The translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

[ ] = In text, brackets indicate words possibly not in the original writings.

## GENESIS 1 [\[Books\]](#)

*The Creation* <sup>1</sup>In the beginning God created the heavens and the earth. <sup>2</sup>The earth was <sup>a</sup>formless and void, and darkness was over the <sup>b</sup>surface of the deep, and the Spirit of God was <sup>c</sup>moving over the <sup>b</sup>surface of the waters. <sup>3</sup>Then God said, “Let there be light”; and there was light. <sup>4</sup>God saw that the light was good; and God separated the light from the darkness. <sup>5</sup>God called the light day, and the darkness He called night. And there was evening and there was morning, one day. [<sup>2</sup> <sup>a</sup>Or *a waste and emptiness* <sup>b</sup>Lit *face of* <sup>c</sup>Or *hovering*]

<sup>6</sup> Then God said, “Let there be <sup>a</sup>an expanse in the midst of the waters, and let it separate the waters from the waters.” <sup>7</sup>God made the <sup>b</sup>expanse, and separated the waters which were below the <sup>b</sup>expanse from the waters which were above the <sup>b</sup>expanse; and it was so. <sup>8</sup>God called the <sup>b</sup>expanse heaven. And there was evening and there was morning, a second day. [<sup>6</sup> <sup>a</sup>Or *a firmament* <sup>7</sup> <sup>b</sup>Or *firmament*]

<sup>9</sup> Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. <sup>10</sup>God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. <sup>11</sup>Then God said, “Let the earth sprout <sup>a</sup>vegetation, <sup>b</sup>plants yielding seed, *and* fruit trees on the earth bearing fruit after <sup>c</sup>their kind <sup>d</sup>with seed in them”; and it was so. <sup>12</sup>The earth brought forth <sup>a</sup>vegetation, <sup>b</sup>plants yielding seed after <sup>c</sup>their kind, and trees bearing fruit <sup>d</sup>with seed in them, after <sup>c</sup>their kind; and God saw that it was good. <sup>13</sup>There was evening and there was morning, a third day. [<sup>11</sup> <sup>a</sup>Or *grass* <sup>b</sup>Or *herbs* <sup>c</sup>Lit *its* <sup>d</sup>Lit *in which is its seed*]

<sup>14</sup> Then God said, “Let there be <sup>a</sup>lights in the <sup>b</sup>expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; <sup>15</sup>and let them be for <sup>a</sup>lights in the <sup>b</sup>expanse of the heavens to give light on the earth”; and it was so. <sup>16</sup>God made the two <sup>a</sup>great lights, the greater <sup>c</sup>light <sup>d</sup>to govern the day, and the

lesser <sup>c</sup>light <sup>d</sup>to govern the night; *He made* the stars also. <sup>17</sup>God placed them in the <sup>b</sup>expanse of the heavens to give light on the earth, <sup>18</sup>and <sup>d</sup>to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. <sup>19</sup>There was evening and there was morning, a fourth day. [<sup>14</sup> <sup>a</sup>Or *luminaries, light-bearers* <sup>b</sup>Or *firmament* <sup>16</sup> <sup>c</sup>Or *luminary, light-bearer* <sup>d</sup>Lit *for the dominion of*]

<sup>20</sup> Then God said, “Let the waters <sup>a</sup>teem with swarms of living creatures, and let birds fly above the earth <sup>b</sup>in the open <sup>c</sup>expanse of the heavens.” <sup>21</sup>God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. <sup>22</sup>God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>There was evening and there was morning, a fifth day. [<sup>20</sup> <sup>a</sup>Or *swarm* <sup>b</sup>Lit *on the face of* <sup>c</sup>Or *firmament*]

<sup>24</sup> Then God said, “Let the earth bring forth living creatures after <sup>a</sup>their kind: cattle and creeping things and beasts of the earth after <sup>a</sup>their kind”; and it was so. <sup>25</sup>God made the beasts of the earth after <sup>a</sup>their kind, and the cattle after <sup>a</sup>their kind, and everything that creeps on the ground after its kind; and God saw that it was good. [<sup>24</sup> <sup>a</sup>Lit *its*]

<sup>26</sup> Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the <sup>a</sup>sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” <sup>27</sup>God created man in His own image, in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the <sup>a</sup>sky and over every living thing that <sup>b</sup>moves on the earth.” <sup>29</sup>Then God said, “Behold, I have given you every plant yielding seed that is on the <sup>c</sup>surface of all the earth, and every tree <sup>d</sup>which has fruit yielding seed; it shall be food for you; <sup>30</sup>and to every beast of the earth and to every bird of the <sup>a</sup>sky and to every thing that <sup>b</sup>moves on the earth <sup>e</sup>which has life, *I have given* every green plant for food”; and it was so. <sup>31</sup>God saw all that He had made, and behold, it

was very good. And there was evening and there was morning, the sixth day. [26 <sup>a</sup>Lit *heavens* 28 <sup>b</sup>Or *creeps* 29 <sup>c</sup>Lit *face of* <sup>d</sup>Lit *in which is the fruit of a tree yielding seed* 30 <sup>e</sup>Lit *in which is a living soul*]

## GENESIS 2 [\[Books\]](#)

### *The Creation of Man and Woman*

1 Thus the heavens and the earth were completed, and all their hosts. <sup>2</sup>By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup>Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created <sup>a</sup>and made. [<sup>3</sup> <sup>a</sup>Lit *to make*]

4 <sup>a</sup>This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. <sup>5</sup>Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to <sup>b</sup>cultivate the ground. <sup>6</sup>But a <sup>c</sup>mist used to rise from the earth and water the whole <sup>d</sup>surface of the ground. <sup>7</sup>Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living <sup>e</sup>being. <sup>8</sup>The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. <sup>9</sup>Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. [<sup>4</sup> <sup>a</sup>Lit *These are the generations* <sup>5</sup> <sup>b</sup>Lit *work, serve* <sup>6</sup> <sup>c</sup>Or *flow* <sup>d</sup>Lit *face of* <sup>7</sup> <sup>e</sup>Lit *soul*]

10 Now a river <sup>a</sup>flowed out of Eden to water the garden; and from there it divided and became four <sup>b</sup>ivers. <sup>11</sup>The name of the first is Pishon; it <sup>c</sup>flows around the whole land of Havilah, where there is gold. <sup>12</sup>The gold of that land is good; the bdellium and the onyx stone are there. <sup>13</sup>The name of the second river is Gihon; it <sup>d</sup>flows around the whole land of Cush. <sup>14</sup>The name of the third river is <sup>e</sup>Tigris; it <sup>f</sup>flows east of Assyria. And the fourth river is the <sup>g</sup>Euphrates. [<sup>10</sup> <sup>a</sup>Lit *was going out* <sup>b</sup>Lit *heads* <sup>11</sup> <sup>c</sup>Lit *surrounds* <sup>13</sup> <sup>d</sup>Lit *is the one surrounding* <sup>14</sup> <sup>e</sup>Heb *Hiddekel* <sup>f</sup>Lit *is the one going* <sup>g</sup>Heb *Perath*]

15 Then the LORD God took the man and put him into the garden of Eden to

cultivate it and keep it. <sup>16</sup>The LORD God commanded the man, saying, “From any tree of the garden you may eat freely; <sup>17</sup>but from the tree of the knowledge of good and evil you shall not <sup>a</sup>eat, for in the day that you eat from it you will surely die.” [<sup>17</sup> <sup>a</sup>Lit *eat from it*]

<sup>18</sup> Then the LORD God said, “It is not good for the man to be alone; I will make him a helper <sup>a</sup>suitable for him.” <sup>19</sup>Out of the ground the LORD God formed every beast of the field and every bird of the <sup>b</sup>sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name. <sup>20</sup>The man gave names to all the cattle, and to the birds of the <sup>b</sup>sky, and to every beast of the field, but for <sup>c</sup>Adam there was not found a helper <sup>a</sup>suitable for him. <sup>21</sup>So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. <sup>22</sup>The LORD God <sup>d</sup>fashioned into a woman the rib which He had taken from the man, and brought her to the man. <sup>23</sup>The man said,

“This is now bone of my bones,  
And flesh of my flesh;  
<sup>e</sup>She shall be called <sup>f</sup>Woman,  
Because <sup>e</sup>she was taken out of <sup>g</sup>Man.”

<sup>24</sup>For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. <sup>25</sup>And the man and his wife were both naked and were not ashamed. [<sup>18</sup> <sup>a</sup>Lit *corresponding to* <sup>19</sup> <sup>b</sup>Lit *heavens* <sup>20</sup> <sup>c</sup>Or *man* <sup>22</sup> <sup>d</sup>Lit *built* <sup>23</sup> <sup>e</sup>Lit *This one* <sup>f</sup>Heb *Ishshah* <sup>g</sup>Heb *Ish*]

## GENESIS 3 [\[Books\]](#)

### *The Fall of Man*

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from <sup>a</sup>any tree of the garden?’” 2The woman said to the serpent, “From the fruit of the trees of the garden we may eat; <sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’ ” 4The serpent said to the woman, “You surely will not die! <sup>5</sup>For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves <sup>b</sup>loin coverings. [1 <sup>a</sup>Or *every* 7 <sup>b</sup>Or *girdles*]

8 They heard the sound of the LORD God walking in the garden in the <sup>a</sup>cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9Then the LORD God called to the man, and said to him, “Where are you?” 10He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” 11And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” 12The man said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.” 13Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” 14The LORD God said to the serpent,

“Because you have done this,  
Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly you will go,

And dust you will eat  
All the days of your life; [8 <sup>a</sup>Lit *wind, breeze*]  
<sup>15</sup>And I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall <sup>a</sup>bruise you on the head,  
And you shall bruise him on the heel.” [<sup>a</sup>Or *crush*]  
<sup>16</sup>To the woman He said,  
“I will greatly multiply  
Your pain <sup>a</sup>in childbirth,  
In pain you will bring forth children;  
Yet your desire will be for your husband,  
And he will rule over you.”

<sup>17</sup>Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;

Cursed is the ground because of you;  
In <sup>b</sup>toil you will eat of it  
All the days of your life. [<sup>a</sup>Lit *and your pregnancy, conception* <sup>b</sup>Or  
*sorrow*]  
<sup>18</sup>“Both thorns and thistles it shall grow for you;  
And you will eat the <sup>a</sup>plants of the field; [<sup>a</sup>Lit *plant*]  
<sup>19</sup>By the sweat of your face  
You will eat bread,  
Till you return to the ground,  
Because from it you were taken;  
For you are dust,  
And to dust you shall return.”

<sup>20</sup> Now the man called his wife’s name <sup>a</sup>Eve, because she was the mother of all *the* living. <sup>21</sup>The LORD God made garments of skin for Adam and his wife, and clothed them. [<sup>20</sup> <sup>a</sup>I.e. living; or life]

<sup>22</sup> Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take

also from the tree of life, and eat, and live forever”—<sup>23</sup>therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. <sup>24</sup>So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

## GENESIS 4 [\[Books\]](#)

### *Cain and Abel*

1 Now the man <sup>a</sup>had relations with his wife Eve, and she conceived and gave birth to <sup>b</sup>Cain, and she said, “I have gotten a <sup>c</sup>manchild with *the help of* the LORD.” <sup>2</sup>Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. <sup>3</sup>So it came about <sup>d</sup>in the course of time that Cain brought an offering to the LORD of the fruit of the ground. <sup>4</sup>Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; <sup>5</sup>but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. <sup>6</sup>Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, <sup>e</sup>will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” <sup>8</sup>Cain <sup>f</sup>told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. [1 <sup>a</sup>Lit *knew* <sup>b</sup>I.e. gotten one <sup>c</sup>Or *man, the LORD* 3 <sup>d</sup>Lit *at the end of days* 7 <sup>e</sup>Or *surely you will be accepted* 8 <sup>f</sup>Lit *said to*]

9 Then the LORD said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?” <sup>10</sup>He said, “What have you done? The voice of your brother’s blood is crying to Me from the ground. <sup>11</sup>Now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. <sup>12</sup>When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth.” <sup>13</sup>Cain said to the LORD, “My punishment is too great to bear! <sup>14</sup>Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.” <sup>15</sup>So the LORD said to him, “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And the LORD <sup>a</sup>appointed a sign for Cain, so that no one finding him would slay him. [15 <sup>a</sup>Or *set a mark on*]

16 Then Cain went out from the presence of the LORD, and <sup>a</sup>settled in the land of <sup>b</sup>Nod, east of Eden. [16 <sup>a</sup>Lit *dwelt* <sup>b</sup>I.e. wandering]

17 Cain <sup>a</sup>had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son. <sup>18</sup>Now to Enoch was born Irad, and Irad <sup>b</sup>became the father of Mehujael, and Mehujael <sup>b</sup>became the father of Methushael, and Methushael <sup>b</sup>became the father of Lamech. <sup>19</sup>Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah. <sup>20</sup>Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock. <sup>21</sup>His brother's name was Jubal; he was the father of all those who play the lyre and pipe. <sup>22</sup>As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah. [17 <sup>a</sup>Lit *knew* 18 <sup>b</sup>Lit *begot*]

23 Lamech said to his wives,

“Adah and Zillah,  
Listen to my voice,  
You wives of Lamech,  
Give heed to my speech,  
For I <sup>a</sup>have killed a man for wounding me;  
And a boy for striking me; [23 <sup>a</sup>Or *kill*]

<sup>24</sup>If Cain is avenged sevenfold,  
Then Lamech seventy-sevenfold.”

25 Adam <sup>a</sup>had relations with his wife again; and she gave birth to a son, and named him <sup>b</sup>Seth, for, *she said*, “God <sup>c</sup>has appointed me another <sup>d</sup>offspring in place of Abel, for Cain killed him.” <sup>26</sup>To Seth, to him also a son was born; and he called his name Enosh. Then *men* began to call <sup>e</sup>upon the name of the LORD. [25 <sup>a</sup>Lit *knew* <sup>b</sup>Heb *Sheth* <sup>c</sup>Heb *shath* <sup>d</sup>Lit *seed* 26 <sup>e</sup>Or *by*]

## GENESIS 5 [\[Books\]](#)

*Descendants of Adam* **1** This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

**2** He created them male and female, and He blessed them and named them <sup>a</sup>Man in the day when they were created. [**2** <sup>a</sup>Lit *Adam*]

**3** When Adam had lived one hundred and thirty years, he <sup>a</sup>became the father of *a son* in his own likeness, according to his image, and named him Seth. **4** Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters. **5** So all the days that Adam lived were nine hundred and thirty years, and he died. [**3** <sup>a</sup>Lit *begot*, and so throughout the ch]

**6** Seth lived one hundred and five years, and became the father of Enosh. **7** Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had *other* sons and daughters. **8** So all the days of Seth were nine hundred and twelve years, and he died.

**9** Enosh lived ninety years, and became the father of Kenan. **10** Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had *other* sons and daughters. **11** So all the days of Enosh were nine hundred and five years, and he died.

**12** Kenan lived seventy years, and became the father of Mahalalel. **13** Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had *other* sons and daughters. **14** So all the days of Kenan were nine hundred and ten years, and he died.

**15** Mahalalel lived sixty-five years, and became the father of Jared. **16** Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had *other* sons and daughters. **17** So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

18 Jared lived one hundred and sixty-two years, and became the father of Enoch. <sup>19</sup>Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters. <sup>20</sup>So all the days of Jared were nine hundred and sixty-two years, and he died.

21 Enoch lived sixty-five years, and became the father of Methuselah. <sup>22</sup>Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters. <sup>23</sup>So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup>Enoch walked with God; and he was not, for God took him.

25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. <sup>26</sup>Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had *other* sons and daughters. <sup>27</sup>So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

28 Lamech lived one hundred and eighty-two years, and became the father of a son. <sup>29</sup>Now he called his name Noah, saying, “This one will <sup>a</sup>give us rest from our work and from the toil of our hands *arising* from the ground which the LORD has cursed.” <sup>30</sup>Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had *other* sons and daughters. <sup>31</sup>So all the days of Lamech were seven hundred and seventy-seven years, and he died. [29 <sup>a</sup>Lit *comfort us in*]

32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

## GENESIS 6 [\[Books\]](#)

*The Corruption of Mankind* <sup>1</sup> Now it came about, when men began to multiply on the face of the land, and daughters were born to them, <sup>2</sup> that the sons of God saw that the daughters of men were <sup>a</sup> beautiful; and they took wives for themselves, whomever they chose. <sup>3</sup> Then the LORD said, “My Spirit shall not <sup>b</sup> strive with man forever, <sup>c</sup> because he also is flesh; <sup>d</sup> nevertheless his days shall be one hundred and twenty years.”

<sup>4</sup> The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown. [<sup>2</sup> <sup>a</sup> Lit *good* <sup>3</sup> <sup>b</sup> Or *rule in*; some ancient versions read *abide in* <sup>c</sup> Or *in his going astray he is flesh* <sup>d</sup> Or *therefore*]

<sup>5</sup> Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. <sup>6</sup> The LORD was sorry that He had made man on the earth, and He was grieved <sup>a</sup> in His heart. <sup>7</sup> The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the <sup>b</sup> sky; for I am sorry that I have made them.” <sup>8</sup> But Noah found favor in the eyes of the LORD. [<sup>6</sup> <sup>a</sup> Lit *to* <sup>7</sup> <sup>b</sup> Lit *heavens*]

<sup>9</sup> These are *the records of the generations* of Noah. Noah was a righteous man, <sup>a</sup> blameless in his <sup>b</sup> time; Noah walked with God. <sup>10</sup> Noah <sup>c</sup> became the father of three sons: Shem, Ham, and Japheth. [<sup>9</sup> <sup>a</sup> Lit *complete, perfect; or having integrity* <sup>b</sup> Lit *generations* <sup>10</sup> <sup>c</sup> Lit *begot*]

<sup>11</sup> Now the earth was corrupt in the sight of God, and the earth was filled with violence. <sup>12</sup> God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

<sup>13</sup> Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am

about to destroy them with the earth. <sup>14</sup>Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall <sup>a</sup>cover it inside and out with pitch. <sup>15</sup>This is how you shall make it: the length of the ark three hundred <sup>b</sup>cubits, its breadth fifty <sup>b</sup>cubits, and its height thirty <sup>b</sup>cubits. <sup>16</sup>You shall make a <sup>c</sup>window for the ark, and finish it to a cubit from <sup>d</sup>the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. <sup>17</sup>Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. <sup>18</sup>But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you. <sup>19</sup>And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female. <sup>20</sup>Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive. <sup>21</sup>As for you, take for yourself some of all food which is edible, and gather *it* to yourself; and it shall be for food for you and for them.” <sup>22</sup>Thus Noah did; according to all that God had commanded him, so he did. [14 <sup>a</sup>Or *pitch* 15 <sup>b</sup>I.e. One cubit equals approx 18 in. 16 <sup>c</sup>Or *roof* <sup>d</sup>Lit *above*]

## GENESIS 7 [\[Books\]](#)

*The Flood* 1 Then the LORD said to Noah, “Enter the ark, you and all your household, for you *alone* I have seen *to be* righteous before Me in this <sup>a</sup>time. 2 You shall take <sup>b</sup>with you of every clean animal <sup>c</sup>by sevens, a male and his female; and of the animals that are not clean two, a male and his female; 3 also of the birds of the <sup>d</sup>sky, <sup>e</sup>by sevens, male and female, to keep <sup>f</sup>offspring alive on the face of all the earth. 4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.” 5 Noah did according to all that the LORD had commanded him. [1 <sup>a</sup>Lit *generation* 2 <sup>b</sup>Lit *to* <sup>c</sup>Lit *seven seven* 3 <sup>d</sup>Lit *heavens* <sup>e</sup>Lit *seed*]

6 Now Noah was six hundred years old when the flood of water <sup>a</sup>came upon the earth. 7 Then Noah and his sons and his wife and his sons’ wives with him entered the ark because of the water of the flood. 8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground, 9 there went into the ark to Noah <sup>b</sup>by twos, male and female, as God had commanded Noah. 10 It came about after the seven days, that the water of the flood <sup>c</sup>came upon the earth. 11 In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the <sup>d</sup>floodgates of the sky were opened. 12 The rain <sup>a</sup>fell upon the earth for forty days and forty nights. [6 <sup>a</sup>Lit *was* 9 <sup>b</sup>Lit *two two* 10 <sup>c</sup>Lit *were* 11 <sup>d</sup>Or *windows of the heavens*]

13 On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with them, entered the ark, 14 they and every beast after its kind, and all the cattle after <sup>a</sup>their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, <sup>b</sup>all sorts of birds. 15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life. 16 Those that entered, male and female of all flesh, entered

as God had commanded him; and the LORD closed *it* behind him. [14  
<sup>a</sup>Lit *its* <sup>b</sup>Lit *every bird, every wing*]

17 Then the flood <sup>a</sup>came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. <sup>18</sup>The water prevailed and increased greatly upon the earth, and the ark <sup>b</sup>floated on the <sup>c</sup>surface of the water. <sup>19</sup>The water prevailed more and more upon the earth, so that all the high mountains <sup>d</sup>everywhere under the heavens were covered. <sup>20</sup>The water prevailed fifteen <sup>e</sup>cubits higher, and the mountains were covered. <sup>21</sup>All flesh that <sup>f</sup>moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; <sup>22</sup>of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. <sup>23</sup>Thus He blotted out <sup>g</sup>every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the <sup>h</sup>sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. <sup>24</sup>The water prevailed upon the earth one hundred and fifty days. [17 <sup>a</sup>Lit *was* 18 <sup>b</sup>Lit *went* <sup>c</sup>Lit *face* 19 <sup>d</sup>Lit *which were under all the heavens* 20 <sup>e</sup>I.e. One cubit equals approx 18 in. 21 <sup>f</sup>Or *crept* 23 <sup>g</sup>Lit *all existence* <sup>h</sup>Lit *heavens*]

## GENESIS 8 [\[Books\]](#)

*The Flood Subsides* **1** But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. **2** Also the fountains of the deep and the <sup>a</sup>floodgates of the sky were closed, and the rain from the sky was restrained; **3** and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. **4** In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. **5** The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible. [**2** <sup>a</sup>Or *windows of the heavens*]

**6** Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; **7** and he sent out a raven, and it <sup>a</sup>flew here and there until the water was dried up <sup>b</sup>from the earth. **8** Then he sent out a dove from him, to see if the water was abated from the face of the land; **9** but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the <sup>c</sup>surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself. **10** So he waited yet another seven days; and again he sent out the dove from the ark. **11** The dove came to him toward <sup>d</sup>evening, and behold, in her <sup>e</sup>beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth. **12** Then he waited yet another seven days, and sent out the dove; but she did not return to him again. [**7** <sup>a</sup>Lit *went out, going and returning* <sup>b</sup>Lit *from upon* <sup>9</sup> <sup>c</sup>Lit *face* **11** <sup>d</sup>Lit *the time of evening* <sup>e</sup>Lit *mouth*]

**13** Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up <sup>a</sup>from the earth. Then Noah removed the covering of the ark, and looked, and behold, the <sup>b</sup>surface of the ground was dried up. **14** In the second month, on the twenty-seventh day of the month, the earth was dry. **15** Then God spoke to Noah, saying, **16** “Go out of the ark, you and your wife and your

sons and your sons' wives with you. <sup>17</sup>Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may <sup>c</sup>breed abundantly on the earth, and be fruitful and multiply on the earth.” <sup>18</sup>So Noah went out, and his sons and his wife and his sons' wives with him. <sup>19</sup>Every beast, every creeping thing, and every bird, everything that moves on the earth, went out <sup>d</sup>by their families from the ark. [13 <sup>a</sup>Lit *from upon* <sup>b</sup>Lit *face* 17 <sup>c</sup>Or *swarm* 19 <sup>d</sup>Or *according to their kind*]

<sup>20</sup> Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. <sup>21</sup>The LORD smelled the soothing aroma; and the LORD said <sup>a</sup>to Himself, “I will never again curse the ground on account of man, for the <sup>b</sup>intent of man's heart is evil from his youth; and I will never again <sup>c</sup>destroy every living thing, as I have done. [21 <sup>a</sup>Lit *to His heart* <sup>b</sup>Or *inclination* <sup>c</sup>Lit *smite*]

<sup>22</sup>“While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.”

## GENESIS 9 [\[Books\]](#)

### *Covenant of the Rainbow*

1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth. 2The fear of you and the terror of you will be on every beast of the earth and on every bird of the <sup>a</sup>sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. 3Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant. 4Only you shall not eat flesh with its life, *that is*, its blood. 5Surely I will require <sup>b</sup>your lifeblood; <sup>c</sup>from every beast I will require it. And <sup>c</sup>from every man, <sup>c</sup>from every man’s brother I will require the life of man. [2 <sup>a</sup>Lit *heavens* 5 <sup>b</sup>Lit *your blood of your lives* <sup>c</sup>Lit *from the hand of*]

6“Whoever sheds man’s blood,  
By man his blood shall be shed,  
For in the image of God  
He made man.

7“As for you, be fruitful and multiply;  
<sup>a</sup>Populate the earth abundantly and multiply in it.” [<sup>a</sup>Lit *Swarm in the earth*]

8 Then God spoke to Noah and to his sons with him, saying, 9“Now behold, I Myself do establish My covenant with you, and with your <sup>a</sup>descendants after you; 10and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. 11I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.” 12God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for <sup>b</sup>all successive generations; 13I set My bow in

the cloud, and it shall be for a sign of a covenant between Me and the earth. <sup>14</sup>It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, <sup>15</sup>and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. <sup>16</sup>When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” <sup>17</sup>And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.” [9 <sup>a</sup>Lit *seed* 12 <sup>b</sup>Or *everlasting generations*]

**18** Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. <sup>19</sup>These three *were* the sons of Noah, and from these the whole earth was <sup>a</sup>populated. [19 <sup>a</sup>Lit *scattered*]

**20** Then Noah began <sup>a</sup>farming and planted a vineyard. <sup>21</sup>He drank of the wine and became drunk, and uncovered himself inside his tent. <sup>22</sup>Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup>But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were <sup>b</sup>turned away, so that they did not see their father’s nakedness. <sup>24</sup>When Noah awoke from his wine, he knew what his youngest son had done to him. <sup>25</sup>So he said,

“Cursed be Canaan;  
<sup>c</sup>A servant of servants  
He shall be to his brothers.”

<sup>26</sup>He also said,

“Blessed be the LORD,  
The God of Shem;  
And let Canaan be <sup>d</sup>his servant. [20 <sup>a</sup>Lit to be *a farmer* 23 <sup>b</sup>Lit *backward*  
25 <sup>c</sup>I.e. The lowest of servants 26 <sup>d</sup>Or *their*]

<sup>27</sup>“May God enlarge Japheth,

And let him dwell in the tents of Shem;  
And let Canaan be <sup>a</sup>his servant.” [<sup>a</sup>Or *their*]

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

## GENESIS 10 [\[Books\]](#)

*Descendants of Noah* <sup>1</sup> Now these are *the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.*

<sup>2</sup> The sons of Japheth *were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.* <sup>3</sup>The sons of Gomer *were Ashkenaz and <sup>a</sup>Riphath and Togarmah.* <sup>4</sup>The sons of Javan *were Elishah and Tarshish, Kittim and <sup>b</sup>Dodanim.* <sup>5</sup>From these the coastlands of the nations <sup>c</sup>were separated into their lands, every one according to his language, according to their families, into their nations. [<sup>3</sup> <sup>a</sup>I.e. In 1 Chr 1:6, *Diphath* <sup>4</sup> <sup>b</sup>I.e. In 1 Chr 1:7, *Rodanim* <sup>5</sup> <sup>c</sup>Or *separated themselves*]

<sup>6</sup> The sons of Ham *were Cush and Mizraim and Put and Canaan.* <sup>7</sup>The sons of Cush *were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.* <sup>8</sup>Now Cush <sup>a</sup>became the father of Nimrod; he <sup>b</sup>became a mighty one on the earth. <sup>9</sup>He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod a mighty hunter before the LORD.” <sup>10</sup>The beginning of his kingdom was <sup>c</sup>Babel and Erech and Accad and Calneh, in the land of Shinar. <sup>11</sup>From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, <sup>12</sup>and Resen between Nineveh and Calah; that is the great city. <sup>13</sup>Mizraim <sup>a</sup>became the father of Ludim and Anamim and Lehabim and Naphtuhim <sup>14</sup>and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim. [<sup>8</sup> <sup>a</sup>Lit *begot* <sup>b</sup>Lit *began to be* <sup>10</sup> <sup>c</sup>Or *Babylon*]

<sup>15</sup> Canaan <sup>a</sup>became the father of Sidon, his firstborn, and Heth <sup>16</sup>and the Jebusite and the Amorite and the Girgashite <sup>17</sup>and the Hivite and the Arkite and the Sinite <sup>18</sup>and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad. <sup>19</sup>The territory of the Canaanite <sup>b</sup>extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and

Gomorrah and Admah and Zeboiim, as far as Lasha. <sup>20</sup>These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations. [15 <sup>a</sup>Lit *begot* 19 <sup>b</sup>Lit *was*]

<sup>21</sup>Also to Shem, the father of all the children of Eber, *and* the <sup>a</sup>older brother of Japheth, children were born. <sup>22</sup>The sons of Shem *were* Elam and Asshur and Arpachshad and Lud and Aram. <sup>23</sup>The sons of Aram *were* Uz and Hul and Gether and Mash. <sup>24</sup>Arpachshad <sup>b</sup>became the father of Shelah; and Shelah <sup>b</sup>became the father of Eber. <sup>25</sup>Two sons were born to Eber; the name of the one *was* <sup>c</sup>Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. <sup>26</sup>Joktan <sup>b</sup>became the father of Almodad and Sheleph and Hazarmaveth and Jerah <sup>27</sup>and Hadoram and Uzal and Diklah <sup>28</sup>and <sup>d</sup>Obal and Abimael and Sheba <sup>29</sup>and Ophir and Havilah and Jobab; all these were the sons of Joktan. <sup>30</sup>Now their <sup>e</sup>settlement <sup>f</sup>extended from Mesha as you go toward Sephar, the hill country of the east. <sup>31</sup>These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations. [21 <sup>a</sup>Or *the brother of Japheth the elder* 24 <sup>b</sup>Lit *begot* 25 <sup>c</sup>I.e. division 28 <sup>d</sup>I.e. In 1 Chr 1:22, *Ebal* 30 <sup>e</sup>Lit *dwelling* <sup>f</sup>Lit *was*]

<sup>32</sup> These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

## GENESIS 11 [\[Books\]](#)

*Universal Language, Babel, Confusion* 1 Now the whole earth <sup>a</sup>used the same language and <sup>b</sup>the same words. 2 It came about as they journeyed east, that they found a plain in the land of Shinar and <sup>c</sup>settled there.

3 They said to one another, “Come, let us make bricks and burn *them* thoroughly.” And they used brick for stone, and they used tar for mortar. 4 They said, “Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

5 The LORD came down to see the city and the tower which the sons of men had built. 6 The LORD said, “Behold, they are one people, and they all have <sup>d</sup>the same language. And this is what they began to do, and now nothing which they purpose to do will be <sup>e</sup>impossible for them. 7 Come, let Us go down and there confuse their <sup>f</sup>language, so that they will not understand one another’s <sup>g</sup>speech.” 8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. 9 Therefore its name was called <sup>h</sup>Babel, because there the LORD confused the <sup>i</sup>language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth. [1 <sup>a</sup>Lit *was one lip* <sup>b</sup>Or *few or one set of words* 2 <sup>c</sup>Lit *dwelt* 6 <sup>d</sup>Lit *one lip* <sup>e</sup>Lit *withheld from* 7 <sup>f</sup>Lit *lip* <sup>g</sup>Lit *lip* 9 <sup>h</sup>Or *Babylon*; cf Heb *balal*, confuse <sup>i</sup>Lit *lip*]

*Descendants of Shem* 10 These are *the records of* the generations of Shem. Shem was one hundred years old, and <sup>a</sup>became the father of Arpachshad two years after the flood; <sup>11</sup>and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters. [10 <sup>a</sup>Lit *begot*, and so throughout the ch]

<sup>12</sup> Arpachshad lived thirty-five years, and became the father of Shelah; <sup>13</sup>and Arpachshad lived four hundred and three years after he became

the father of Shelah, and he had *other* sons and daughters.

14 Shelah lived thirty years, and became the father of Eber; <sup>15</sup>and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.

16 Eber lived thirty-four years, and became the father of Peleg; <sup>17</sup>and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.

18 Peleg lived thirty years, and became the father of Reu; <sup>19</sup>and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

20 Reu lived thirty-two years, and became the father of Serug; <sup>21</sup>and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters.

22 Serug lived thirty years, and became the father of Nahor; <sup>23</sup>and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters.

24 Nahor lived twenty-nine years, and became the father of Terah; <sup>25</sup>and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters.

26 Terah lived seventy years, and became the father of Abram, Nahor and Haran.

27 Now these are *the records of* the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot. <sup>28</sup>Haran died <sup>a</sup>in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans. <sup>29</sup>Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah <sup>b</sup>and Iscah. <sup>30</sup>Sarai was barren; she had no child. [<sup>28</sup> <sup>a</sup>Or *during the lifetime of* <sup>29</sup> <sup>b</sup>Lit *and the father of*]

31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out <sup>a</sup>together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and <sup>b</sup>settled there. <sup>32</sup>The days of Terah were two hundred and five years; and Terah died in Haran. [31 <sup>a</sup>Lit *with them* <sup>b</sup>Lit *dwelt*]

## GENESIS 12 [\[Books\]](#)

### *Abram Journeys to Egypt*

1 Now the LORD said to Abram,

“<sup>a</sup>Go forth from your country,

And from your relatives  
And from your father's house,  
To the land which I will show you; [<sup>1</sup> <sup>a</sup>Lit *Go for yourself*]

<sup>2</sup>And I will make you a great nation,  
And I will bless you,  
And make your name great;  
And so <sup>a</sup>you shall be a blessing; [<sup>a</sup>Lit *be a blessing*]

<sup>3</sup>And I will bless those who bless you,  
And the one who <sup>a</sup>curses you I will <sup>b</sup>curse.  
And in you all the families of the earth will be blessed.” [<sup>a</sup>Or *reviles*  
<sup>b</sup>Or *bind under a curse*]

<sup>4</sup> So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. <sup>5</sup>Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the <sup>a</sup>persons which they had acquired in Haran, and they <sup>b</sup>set out for the land of Canaan; thus they came to the land of Canaan. <sup>6</sup>Abram passed through the land as far as the site of Shechem, to the <sup>c</sup>oak of Moreh. Now the Canaanite *was* then in the land. <sup>7</sup>The LORD appeared to Abram and said, “To your <sup>d</sup>descendants I will give this land.” So he built an altar there to the LORD who had appeared to him. <sup>8</sup>Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD. <sup>9</sup>Abram journeyed on, continuing toward the <sup>e</sup>Negev. [<sup>5</sup> <sup>a</sup>Lit *souls* <sup>b</sup>Lit *went forth to go to* <sup>6</sup> <sup>c</sup>Or *terebinth* <sup>7</sup> <sup>d</sup>Lit *seed* <sup>9</sup> <sup>e</sup>I.e. South country]

<sup>10</sup> Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land. <sup>11</sup>It came about when he <sup>a</sup>came near to Egypt, that he said to Sarai his wife, “See now, I know that you are a <sup>b</sup>beautiful woman; <sup>12</sup>and when the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will let you live.

<sup>13</sup>Please say that you are my sister so that it may go well with me because of you, and that <sup>c</sup>I may live on account of you.” <sup>14</sup>It came about when Abram came into Egypt, the Egyptians <sup>d</sup>saw that the woman was very beautiful. <sup>15</sup>Pharaoh’s officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh’s house. <sup>16</sup>Therefore he treated Abram well for her sake; and <sup>e</sup>gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels. [11 <sup>a</sup>Lit *drew near to enter* <sup>b</sup>Lit *woman of beautiful appearance* 13 <sup>c</sup>Lit *my soul* 14 <sup>d</sup>Lit *saw the woman that she was* 16 <sup>e</sup>Lit *he had*]

17 But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram’s wife. <sup>18</sup>Then Pharaoh called Abram and said, “What is this you have done to me? Why did you not tell me that she was your wife? <sup>19</sup>Why did you say, ‘She is my sister,’ so that I took her for my wife? Now then, <sup>a</sup>here is your wife, take her and go.” <sup>20</sup>Pharaoh commanded *his* men concerning him; and they <sup>b</sup>escorted him away, with his wife and all that belonged to him. [19 <sup>a</sup>Or *behold* 20 <sup>b</sup>Lit *sent*]

## GENESIS 13 [\[Books\]](#)

### *Abram and Lot*

1 So Abram went up from Egypt to the <sup>a</sup>Negev, he and his wife and all that belonged to him, and Lot with him. [1 <sup>a</sup>I.e. South country]

2 Now Abram was very rich in livestock, in silver and in gold. <sup>3</sup>He went <sup>a</sup>on his journeys from the <sup>b</sup>Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup>to the place of the altar which he had made there formerly; and there Abram called on the name of the LORD. <sup>5</sup>Now Lot, who went with Abram, also had flocks and herds and tents. <sup>6</sup>And the land could not <sup>c</sup>sustain them <sup>d</sup>while dwelling together, for their possessions were so great that they were not able to remain together. <sup>7</sup>And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land. [3 <sup>a</sup>Lit *by his stages* <sup>b</sup>I.e. South country 6 <sup>c</sup>Lit *bear* <sup>d</sup>Lit *to dwell*]

8 So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. <sup>9</sup>Is not the whole land before you? Please separate from me; if *to the left*, then I will go to the right; or if *to the right*, then I will go to the left." <sup>10</sup>Lot lifted up his eyes and saw all the <sup>a</sup>valley of the Jordan, that it was well watered everywhere—*this was* before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar. <sup>11</sup>So Lot chose for himself all the <sup>a</sup>valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other. <sup>12</sup>Abram <sup>b</sup>settled in the land of Canaan, while Lot <sup>b</sup>settled in the cities of the <sup>a</sup>valley, and moved his tents as far as Sodom. <sup>13</sup>Now the men of Sodom were wicked <sup>c</sup>exceedingly and sinners against the LORD. [10 <sup>a</sup>Lit *circle* 12 <sup>b</sup>Lit *dwelt* 13 <sup>c</sup>Lit *wicked and sinners exceedingly*]

14 The LORD said to Abram, after Lot had separated from him, "Now lift up

your eyes and look from the place where you are, northward and southward and eastward and westward; <sup>15</sup>for all the land which you see, I will give it to you and to your <sup>a</sup>descendants forever. <sup>16</sup>I will make your <sup>a</sup>descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your <sup>a</sup>descendants can also be numbered. <sup>17</sup>Arise, walk about the land through its length and breadth; for I will give it to you.” <sup>18</sup>Then Abram moved his tent and came and dwelt by the <sup>b</sup>oaks of Mamre, which are in Hebron, and there he built an altar to the LORD. [<sup>15</sup> <sup>a</sup>Lit *seed* <sup>18</sup> <sup>b</sup>Or *terebinths*]

## GENESIS 14 [\[Books\]](#)

*War of the Kings* 1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of <sup>a</sup>Goiim, <sup>2</sup>that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). <sup>3</sup>All these <sup>b</sup>came as allies to the valley of Siddim (that is, the Salt Sea). <sup>4</sup>Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled. <sup>5</sup>In the fourteenth year Chedorlaomer and the kings that were with him, came and <sup>c</sup>defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in <sup>d</sup>Shaveh-kiriathaim, <sup>6</sup>and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness. <sup>7</sup>Then they turned back and came to En-mishpat (that is, Kadesh), and <sup>e</sup>conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar. <sup>8</sup>And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim, <sup>9</sup>against Chedorlaomer king of Elam and Tidal king of <sup>a</sup>Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. <sup>10</sup>Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell <sup>e</sup>into them. But those who survived fled to the hill country. <sup>11</sup>Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.

<sup>12</sup>They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom. [<sup>1</sup> <sup>a</sup>Or *nations* <sup>3</sup> <sup>b</sup>Lit *joined together* <sup>5</sup> <sup>c</sup>Lit *smote* <sup>d</sup>Or *the plain of Kiriathaim* <sup>10</sup> <sup>e</sup>Lit *there*]

<sup>13</sup> Then <sup>a</sup>a fugitive came and told Abram the Hebrew. Now he was <sup>b</sup>living by the <sup>c</sup>oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were <sup>d</sup>allies with Abram. <sup>14</sup>When Abram heard that his <sup>e</sup>relative had been taken captive, he <sup>f</sup>led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan. <sup>15</sup>He divided <sup>g</sup>his forces against them by night, he

and his servants, and <sup>b</sup>defeated them, and pursued them as far as Hobah, which is <sup>i</sup>north of Damascus. <sup>16</sup>He brought back all the goods, and also brought back his <sup>e</sup>relative Lot with his possessions, and also the women, and the people. [<sup>13</sup> <sup>a</sup>Lit *the* <sup>b</sup>Lit *abiding* <sup>c</sup>Or *terebinths* <sup>d</sup>Lit *possessors of the covenant* <sup>14</sup> <sup>e</sup>Lit *brother* <sup>f</sup>Or *mustered* <sup>15</sup> <sup>g</sup>Lit *himself* <sup>h</sup>Lit *smote* <sup>i</sup>Lit *on the left*]

*God's Promise to Abram* <sup>17</sup> Then after his return from the <sup>a</sup>defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). <sup>18</sup>And Melchizedek king of Salem brought out bread and wine; now he was a priest of <sup>b</sup>God Most High. <sup>19</sup>He blessed him and said, "Blessed be Abram of <sup>b</sup>God Most High, <sup>c</sup>Possessor of heaven and earth; [<sup>17</sup> <sup>a</sup>Lit *smiting* <sup>18</sup> <sup>b</sup>Heb *El Elyon* <sup>19</sup> <sup>c</sup>Or *Creator*]

<sup>20</sup>And blessed be <sup>a</sup>God Most High, Who has delivered your enemies into your hand."

He gave him a tenth of all. <sup>21</sup>The king of Sodom said to Abram, "Give the <sup>b</sup>people to me and take the goods for yourself." <sup>22</sup>Abram said to the king of Sodom, "I have <sup>c</sup>sworn to the LORD <sup>a</sup>God Most High, <sup>d</sup>possessor of heaven and earth, <sup>23</sup>that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.' <sup>24e</sup>I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share." [<sup>20</sup> <sup>a</sup>Heb *El Elyon* <sup>21</sup> <sup>b</sup>Lit *soul* <sup>22</sup> <sup>c</sup>Lit *lifted up my hand* <sup>d</sup>Or *Creator* <sup>24</sup> <sup>e</sup>Lit *Not to me except*]

## GENESIS 15 [\[Books\]](#)

### *Abram Promised a Son*

1 After these things the word of the LORD came to Abram in a vision, saying,

“Do not fear, Abram,  
I am a shield to you;  
<sup>a</sup>Your reward shall be very great.”

<sup>2</sup>Abram said, “O Lord <sup>b</sup>GOD, what will You give me, since I <sup>c</sup>am childless, and the <sup>d</sup>heir of my house is Eliezer of Damascus?” <sup>3</sup>And Abram said, “<sup>e</sup>Since You have given no <sup>f</sup>offspring to me, <sup>g</sup>one born in my house is my heir.” <sup>4</sup>Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own <sup>h</sup>body, he shall be your heir.” <sup>5</sup>And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your <sup>i</sup>descendants be.” <sup>6</sup>Then he believed in the LORD; and He reckoned it to him as righteousness. <sup>7</sup>And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to <sup>j</sup>possess it.” <sup>8</sup>He said, “O Lord <sup>b</sup>GOD, how may I know that I will <sup>k</sup>possess it?” <sup>9</sup>So He said to him, “<sup>l</sup>Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.” <sup>10</sup>Then he <sup>m</sup>brought all these to Him and cut them <sup>n</sup>in two, and laid each half opposite the other; but he did not cut the birds. <sup>11</sup>The birds of prey came down upon the carcasses, and Abram drove them away. [1 <sup>a</sup>Or *Your very great reward* 2 <sup>b</sup>Heb *YHWH*, usually rendered *LORD* <sup>c</sup>Lit *go* <sup>d</sup>Lit *son of acquisition* 3 <sup>e</sup>Lit *Behold* <sup>f</sup>Lit *seed* <sup>g</sup>Lit *and behold, a son of* 4 <sup>h</sup>Lit *inward parts* 5 <sup>i</sup>Lit *seed* 7 <sup>j</sup>Or *inherit* 8 <sup>k</sup>Or *inherit* 9 <sup>l</sup>Lit *Take* 10 <sup>m</sup>Lit *took* <sup>n</sup>Lit *in the midst*]

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, <sup>a</sup>terror and great darkness fell upon him. <sup>13</sup>God said to Abram,

“Know for certain that your <sup>b</sup>descendants will be strangers in a land that is not theirs, <sup>c</sup>where they will be enslaved and oppressed four hundred years. <sup>14</sup>But I will also judge the nation whom they will serve, and afterward they will come out with <sup>d</sup>many possessions. <sup>15</sup>As for you, you shall go to your fathers in peace; you will be buried at a good old age. <sup>16</sup>Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.” [12 <sup>a</sup>Or *a terror of great darkness* 13 <sup>b</sup>Lit *seed* <sup>c</sup>Lit *and shall serve them; and they shall afflict them* 14 <sup>d</sup>Lit *great*]

<sup>17</sup> It came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces. <sup>18</sup>On that day the LORD made a covenant with Abram, saying,

“To your <sup>a</sup>descendants I have given this land,  
From the river of Egypt as far as the great river, the river Euphrates:

<sup>19</sup>the Kenite and the Kenizzite and the Kadmonite <sup>20</sup>and the Hittite and the Perizzite and the Rephaim <sup>21</sup>and the Amorite and the Canaanite and the Girgashite and the Jebusite.” [18 <sup>a</sup>Lit *seed*]

## GENESIS 16 [\[Books\]](#)

### *Sarai and Hagar*

1 Now Sarai, Abram's wife had borne him no *children*, and she had an Egyptian maid whose name was Hagar. 2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing *children*. Please go in to my maid; perhaps I will <sup>a</sup>obtain children through her." And Abram listened to the voice of Sarai. 3 After Abram had <sup>b</sup>lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. 4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. 5 And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your <sup>c</sup>arms, but when she saw that she had conceived, I was despised in her <sup>d</sup>sight. May the LORD judge between <sup>e</sup>you and me." 6 But Abram said to Sarai, "Behold, your maid is in your <sup>f</sup>power; do to her what is good in your <sup>d</sup>sight." So Sarai treated her harshly, and she fled from her presence. [2 <sup>a</sup>Lit *be built from her* 3 <sup>b</sup>Lit *dwelt* 5 <sup>c</sup>Lit *bosom* <sup>d</sup>Lit *eyes* <sup>e</sup>Lit *me and you* 6 <sup>f</sup>Lit *hand*]

7 Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. 8 He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." 9 Then the angel of the LORD said to her, "Return to your mistress, and submit yourself <sup>a</sup>to her authority." 10 Moreover, the angel of the LORD said to her, "I will greatly multiply your <sup>b</sup>descendants so that <sup>c</sup>they will be too many to count." 11 The angel of the LORD said to her further,

"Behold, you are with child,  
And you will bear a son;  
And you shall call his name <sup>d</sup>Ishmael,  
Because the LORD <sup>e</sup>has given heed to your affliction. [9 <sup>a</sup>Lit *under her hands* 10 <sup>b</sup>Lit *seed* <sup>c</sup>Or *it shall not be counted for multitude* 11 <sup>d</sup>I.e.

God hears <sup>e</sup>Lit *has heard*]

<sup>12</sup>“He will be a wild donkey of a man,  
His hand *will be* against everyone,  
And everyone’s hand *will be* against him;  
And he will <sup>a</sup>live <sup>b</sup>to the east of all his brothers.”

<sup>13</sup>Then she called the name of the LORD who spoke to her, “<sup>c</sup>You are <sup>d</sup>a God who sees”; for she said, “Have I even <sup>e</sup>remained alive here after seeing Him?” <sup>14</sup>Therefore the well was called <sup>f</sup>Beer-lahai-roi; behold, it is between Kadesh and Bered. [<sup>12</sup> <sup>a</sup>Lit  *dwell* <sup>b</sup>Lit *before the face of; or in defiance of* <sup>13</sup> <sup>c</sup>Or *You, God, see me* <sup>d</sup>Heb *Elroi* <sup>e</sup>Lit *seen here after the one who saw me* <sup>14</sup> <sup>f</sup>I.e. the well of the living one who sees me]

<sup>15</sup> So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. <sup>16</sup>Abram was eighty-six years old when Hagar bore Ishmael to <sup>a</sup>him. [<sup>16</sup> <sup>a</sup>Lit *Abram*]

## GENESIS 17 [\[Books\]](#)

### *Abraham and the Covenant of Circumcision*

<sup>1</sup> Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him,

“I am <sup>a</sup>God Almighty;  
Walk before Me, and be <sup>b</sup>blameless. [<sup>1</sup> <sup>a</sup>Heb *El Shaddai* <sup>b</sup>Lit *complete, perfect; or having integrity*]

<sup>2</sup>“I will <sup>a</sup>establish My covenant between Me and you,  
And I will multiply you exceedingly.”

<sup>3</sup>Abram fell on his face, and God talked with him, saying, [<sup>a</sup>Lit *give*]

<sup>4</sup>“As for Me, behold, My covenant is with you,  
And you will be the father of a multitude of nations.

<sup>5</sup>“No longer shall your name be called <sup>a</sup>Abram,  
But your name shall be <sup>b</sup>Abraham;  
For I have made you the father of a multitude of nations.

<sup>6</sup>I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. <sup>7</sup>I will establish My covenant between Me and you and your <sup>c</sup>descendants after you throughout their generations for an everlasting covenant, to be God to you and to your <sup>c</sup>descendants after you.

<sup>8</sup>I will give to you and to your <sup>c</sup>descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.” [<sup>5</sup> <sup>a</sup>I.e. exalted father <sup>b</sup>I.e. father of a multitude <sup>7</sup> <sup>c</sup>Lit *seed*]

9 God said further to Abraham, “Now as for you, you shall keep My covenant, you and your <sup>a</sup>descendants after you throughout their generations. <sup>10</sup>This is My covenant, which you shall keep, between Me and you and your <sup>a</sup>descendants after you: every male among you shall be circumcised. <sup>11</sup>And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. <sup>12</sup>And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your <sup>a</sup>descendants. <sup>13</sup>A *servant* who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant. <sup>14</sup>But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.” [9 <sup>a</sup>Lit seed]

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but <sup>a</sup>Sarah *shall be* her name. <sup>16</sup>I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be *a mother of nations*; kings of peoples will <sup>b</sup>come from her.” <sup>17</sup>Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child*?” <sup>18</sup>And Abraham said to God, “Oh that Ishmael might live before You!” <sup>19</sup>But God said, “No, but Sarah your wife will bear you a son, and you shall call his name <sup>c</sup>Isaac; and I will establish My covenant with him for an everlasting covenant for his <sup>d</sup>descendants after him. <sup>20</sup>As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall <sup>e</sup>become the father of twelve princes, and I will make him a great nation. <sup>21</sup>But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.” <sup>22</sup>When He finished talking with him, God went up from Abraham. [15 <sup>a</sup>I.e. princess 16 <sup>b</sup>Lit *be* 19 <sup>c</sup>I.e. he laughs <sup>d</sup>Lit *seed* 20 <sup>e</sup>Lit *beget twelve princes*]

23 Then Abraham took Ishmael his son, and all *the servants* who were born in his house and all who were bought with his money, every male among the men of Abraham’s household, and circumcised the flesh of their foreskin in the very same day, as God had said to him. <sup>24</sup>Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

<sup>25</sup>And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup>In the very same day Abraham was circumcised, and Ishmael his son. <sup>27</sup>All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

## GENESIS 18 [\[Books\]](#)

### *Birth of Isaac Promised*

1 Now the LORD appeared to him by the <sup>a</sup>oaks of Mamre, while he was sitting at the tent door in the heat of the day. <sup>2</sup>When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he ran from the tent door to meet them and bowed himself to the earth, <sup>3</sup>and said, “<sup>b</sup>My Lord, if now I have found favor in Your sight, please do not <sup>c</sup>pass Your servant by. <sup>4</sup>Please let a little water be brought and wash your feet, and <sup>d</sup>rest yourselves under the tree; <sup>5</sup>and I will <sup>e</sup>bring a piece of bread, that you may <sup>f</sup>refresh yourselves; after that you may go on, since you have <sup>g</sup>visited your servant.” And they said, “So do, as you have said.” <sup>6</sup>So Abraham hurried into the tent to Sarah, and said, “<sup>h</sup>Quickly, prepare three <sup>i</sup>measures of fine flour, knead *it* and make bread cakes.” <sup>7</sup>Abraham also ran to the herd, and took a tender and <sup>j</sup>choice calf and gave *it* to the servant, and he hurried to prepare it. <sup>8</sup>He took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree <sup>k</sup>as they ate. [1 <sup>a</sup>Or *terebinths* 3 <sup>b</sup>Or *O Lord* <sup>c</sup>Lit *pass away from Your servant* 4 <sup>d</sup>Lit *support* 5 <sup>e</sup>Lit *take* <sup>f</sup>Lit *sustain your heart* <sup>g</sup>Lit *come to* 6 <sup>h</sup>Lit *Hasten three measures* <sup>i</sup>Heb *seah*; i.e. one seah equals approx eleven qts 7 <sup>j</sup>Lit *good* 8 <sup>k</sup>Lit *and*]

9 Then they said to him, “Where is Sarah your wife?” And he said, “There, in the tent.” <sup>10</sup>He said, “I will surely return to you <sup>a</sup>at this time next year; and behold, Sarah your wife will have a son.” And Sarah was listening at the tent door, which was behind him. <sup>11</sup>Now Abraham and Sarah were old, advanced in age; Sarah was past <sup>b</sup>childbearing. <sup>12</sup>Sarah laughed <sup>c</sup>to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?” <sup>13</sup>And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I indeed <sup>d</sup>bear *a child*, when I am so old?’ <sup>14</sup>Is anything too <sup>e</sup>difficult for the LORD? At the appointed time I will return to you, <sup>a</sup>at this time next year, and Sarah will have a son.” <sup>15</sup>Sarah denied *it* however, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.” [10

<sup>a</sup>Lit *when the time revives* 11 <sup>b</sup>Lit *the manner of women* 12 <sup>c</sup>Lit *within* 13 <sup>d</sup>Lit *surely bear* 14 <sup>e</sup>Or *wonderful*]

16 Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off. 17The LORD said, “Shall I hide from Abraham what I am about to do, 18since Abraham will surely become a great and <sup>a</sup>mighty nation, and in him all the nations of the earth will be blessed? 19For I have <sup>b</sup>chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.” 20And the LORD said, “The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave. 21I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know.” [18 <sup>a</sup>Or *populous* 19 <sup>b</sup>Lit *known*]

22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD. 23Abraham came near and said, “Will You indeed sweep away the righteous with the wicked? 24Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not <sup>a</sup>spare the place for the sake of the fifty righteous who are in it? 25Far be it from You to do <sup>b</sup>such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth <sup>c</sup>deal justly?” 26So the LORD said, “If I find in Sodom fifty righteous within the city, then I will <sup>a</sup>spare the whole place on their account.” 27And Abraham replied, “Now behold, I have <sup>d</sup>ventured to speak to the Lord, although I am *but* dust and ashes. 28Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?” And He said, “I will not destroy *it* if I find forty-five there.” 29He spoke to Him yet again and said, “Suppose forty are found there?” And He said, “I will not do *it* on account of the forty.” 30Then he said, “Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?” And He said, “I will not do *it* if I find thirty there.” 31And he said, “Now behold, I have <sup>d</sup>ventured to speak to the Lord; suppose twenty are found there?” And He said, “I will not destroy *it* on account of the twenty.” 32Then he said, “Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?” And He said, “I will not destroy *it* on account of the ten.” 33As soon as He had finished speaking to Abraham the LORD

departed, and Abraham returned to his place. [24 <sup>a</sup>Or *forgive* 25 <sup>b</sup>Lit *after this manner* <sup>c</sup>Lit *do justice* 27 <sup>d</sup>Lit *undertaken*]

## GENESIS 19 [\[Books\]](#)

*The Doom of Sodom* <sup>1</sup> Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and <sup>a</sup>bowed down *with his face to the ground*. <sup>2</sup> And he said, “Now behold, my lords, please turn aside into your servant’s house, and spend the night, and wash your feet; then you may rise early and go on your way.” They said however, “No, but we shall spend the night in the square.” <sup>3</sup> Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate. <sup>4</sup> Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people <sup>b</sup>from every quarter; <sup>5</sup> and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may <sup>c</sup>have relations with them.” <sup>6</sup> But Lot went out to them at the doorway, and shut the door behind him, <sup>7</sup> and said, “Please, my brothers, do not act wickedly. <sup>8</sup> Now behold, I have two daughters who have not <sup>d</sup>had relations with man; please let me bring them out to you, and do to them <sup>e</sup>whatever you like; only do nothing to these men, inasmuch as they have come under the <sup>f</sup>shelter of my roof.” <sup>9</sup> But they said, “Stand aside.” Furthermore, they said, “This one came in <sup>g</sup>as an alien, and already he is acting like a judge; now we will treat you worse than them.” So they pressed hard against <sup>h</sup>Lot and came near to break the door. <sup>10</sup> But the men reached out their <sup>i</sup>hands and brought Lot into the house <sup>j</sup>with them, and shut the door. <sup>11</sup> They <sup>k</sup>struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied *themselves trying to find the doorway*. [1 <sup>a</sup>Lit bowed himself 4 <sup>b</sup>Or without exception; lit from every end 5 <sup>c</sup>I.e. have intercourse 8 <sup>d</sup>I.e. had intercourse <sup>e</sup>Lit as is good in your sight <sup>f</sup>Lit shadow 9 <sup>g</sup>Lit to sojourn <sup>h</sup>Lit the man, against Lot 10 <sup>i</sup>Lit hand <sup>j</sup>Lit to 11 <sup>k</sup>Lit smote]

<sup>12</sup> Then the *two* men said to Lot, “Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the

city, bring *them* out of the place; <sup>13</sup>for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it.” <sup>14</sup>Lot went out and spoke to his sons-in-law, who <sup>a</sup>were to marry his daughters, and said, “Up, get out of this place, for the LORD will destroy the city.” But he appeared to his sons-in-law <sup>b</sup>to be jesting. [<sup>14</sup> <sup>a</sup>Or *had married*; lit *were taking* <sup>b</sup>Lit *like one who was jesting*]

<sup>15</sup> When morning dawned, the angels urged Lot, saying, “Up, take your wife and your two daughters who are here, or you will be swept away in the <sup>a</sup>punishment of the city.” <sup>16</sup>But he hesitated. So the men seized his hand and the hand of his wife and the <sup>b</sup>hands of his two daughters, for the compassion of the LORD *was* upon him; and they brought him out, and put him outside the city. <sup>17</sup>When they had brought them outside, <sup>c</sup>one said, “Escape for your life! Do not look behind you, and do not stay <sup>d</sup>anywhere in the valley; escape to the <sup>e</sup>mountains, or you will be swept away.” <sup>18</sup>But Lot said to them, “Oh no, my lords! <sup>19</sup>Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the <sup>e</sup>mountains, for the disaster will overtake me and I will die; <sup>20</sup>now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) <sup>f</sup>that my life may be saved.” <sup>21</sup>He said to him, “Behold, I grant you this <sup>g</sup>request also, not to overthrow the town of which you have spoken. <sup>22</sup>Hurry, escape there, for I cannot do anything until you arrive there.” Therefore the name of the town was called <sup>h</sup>Zoar. [<sup>15</sup> <sup>a</sup>Or *iniquity* <sup>16</sup> <sup>b</sup>Lit *hand* <sup>17</sup> <sup>c</sup>Lit *he* <sup>d</sup>Lit *in all the circle* <sup>e</sup>Lit *mountain* <sup>20</sup> <sup>f</sup>Lit *and my soul will live* <sup>21</sup> <sup>g</sup>Lit *thing* <sup>22</sup> <sup>h</sup>I.e. small]

<sup>23</sup> The sun had risen over the earth when Lot came to Zoar. <sup>24</sup>Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, <sup>25</sup>and He overthrew those cities, and all the <sup>a</sup>valley, and all the inhabitants of the cities, and what grew on the ground. <sup>26</sup>But his wife, from behind him, looked *back*, and she became a pillar of salt. [<sup>25</sup> <sup>a</sup>Lit *circle*]

<sup>27</sup> Now Abraham arose early in the morning *and went* to the place

where he had stood before the LORD; <sup>28</sup>and he looked down toward Sodom and Gomorrah, and toward all the land of the <sup>a</sup>valley, and he saw, and behold, the smoke of the land ascended like the smoke of a <sup>b</sup>furnace. [28 <sup>a</sup>Lit *circle* <sup>b</sup>Lit *kiln*]

29 Thus it came about, when God destroyed the cities of the <sup>a</sup>valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived. [29 <sup>a</sup>Lit *circle*]

*Lot Is Debased* 30 Lot went up from Zoar, and <sup>a</sup>stayed in the <sup>b</sup>mountains, and his two daughters with him; for he was afraid to <sup>c</sup>stay in Zoar; and he <sup>a</sup>stayed in a cave, he and his two daughters. <sup>31</sup>Then the firstborn said to the younger, “Our father is old, and there is not a man <sup>d</sup>on earth to come in to us after the manner of the earth. <sup>32</sup>Come, let us make our father drink wine, and let us lie with him that we may preserve <sup>e</sup>our family through our father.” <sup>33</sup>So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose. <sup>34</sup>On the following day, the firstborn said to the younger, “Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve <sup>e</sup>our family through our father.” <sup>35</sup>So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose. <sup>36</sup>Thus both the daughters of Lot were with child by their father. <sup>37</sup>The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day. <sup>38</sup>As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the <sup>f</sup>sons of Ammon to this day. [30 <sup>a</sup>Lit *dwelt* <sup>b</sup>Lit *mountain* <sup>c</sup>Lit *dwelt* 31 <sup>d</sup>Or *in the land* 32 <sup>e</sup>Lit *seed from our father* 38 <sup>f</sup>Heb *Bene-Ammon*]

## GENESIS 20 [\[Books\]](#)

*Abraham's Treachery* 1 Now Abraham journeyed from there toward the land of the <sup>a</sup>Negev, and <sup>b</sup>settled between Kadesh and Shur; then he sojourned in Gerar. 2 Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah. 3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is <sup>c</sup>married." 4 Now Abimelech had not come near her; and he said, "Lord, will You slay a nation, even *though* <sup>d</sup>blameless? 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my <sup>e</sup>hands I have done this." 6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also <sup>f</sup>kept you from sinning against Me; therefore I did not let you touch her. 7 Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore *her*, know that you shall surely die, you and all who are yours." [1 <sup>a</sup>I.e. South country <sup>b</sup>Lit dwelt 3 <sup>c</sup>Lit married to a husband 4 <sup>d</sup>Lit righteous 5 <sup>e</sup>Lit palms 6 <sup>f</sup>Lit restrained]

8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. 9 Then Abimelech called Abraham and said to him, "What have you done to us? And <sup>a</sup>how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me <sup>b</sup>things that ought not to be done." 10 And Abimelech said to Abraham, "What have you <sup>c</sup>encountered, that you have done this thing?" 11 Abraham said, "Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife. 12 Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife; 13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is <sup>d</sup>the kindness which you will show to me: <sup>e</sup>everywhere we

go, say of me, “He is my brother.” ’ ” <sup>14</sup>Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him. <sup>15</sup>Abimelech said, “Behold, my land is before you; <sup>f</sup>settle wherever <sup>g</sup>you please.” <sup>16</sup>To Sarah he said, “Behold, I have given your brother a thousand pieces of silver; behold, it is <sup>h</sup>your vindication before all who are with you, and before all men you are cleared.” <sup>17</sup>Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore *children*. <sup>18</sup>For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham’s wife. [<sup>9</sup> <sup>a</sup>Lit *what* <sup>b</sup>Lit *deeds* <sup>10</sup> <sup>c</sup>Lit *seen* <sup>13</sup> <sup>d</sup>Lit *your* <sup>e</sup>Lit *at every place where* <sup>15</sup> <sup>f</sup>Lit  *dwell* <sup>g</sup>Lit *it is good in your sight* <sup>16</sup> <sup>h</sup>Lit *for you a covering of the eyes*]

## GENESIS 21 [\[Books\]](#)

*Isaac Is Born* 1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had <sup>a</sup>promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, “God has made laughter for me; everyone who hears will laugh <sup>b</sup>with me.” 7 And she said, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.” [1 <sup>a</sup>Lit spoken 6 <sup>b</sup>Lit for]

8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

*Sarah Turns against Hagar* 9 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, <sup>a</sup>mocking. 10 Therefore she said to Abraham, “Drive out this maid and her son, for the son of this maid shall not be an heir with my son <sup>b</sup>Isaac.” 11 The matter <sup>c</sup>distressed Abraham greatly because of his son. 12 But God said to Abraham, “<sup>d</sup>Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac <sup>e</sup>your descendants shall be named. 13 And of the son of the maid I will make a nation also, because he is your <sup>f</sup>descendant.” 14 So Abraham rose early in the morning and took bread and a <sup>g</sup>skin of water and gave *them* to Hagar, putting *them* on her shoulder, and *gave her* the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba. [9 <sup>a</sup>Or playing 10 <sup>b</sup>Lit with Isaac 11 <sup>c</sup>Lit was very grievous in Abraham’s sight 12 <sup>d</sup>Lit Do not let it be grievous in your sight <sup>e</sup>Lit your seed will be called 13 <sup>f</sup>Lit seed 14 <sup>g</sup>I.e. a skin used as a bottle]

15 When the water in the skin was used up, she <sup>a</sup>left the boy under one of the bushes. <sup>16</sup>Then she went and sat down opposite him, about a bowshot away, for she said, “Do not let me <sup>b</sup>see the boy die.” And she sat opposite him, and lifted up her voice and wept. <sup>17</sup>God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, “What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is. <sup>18</sup>Arise, lift up the lad, and hold him by <sup>c</sup>the hand, for I will make a great nation of him.” <sup>19</sup>Then God opened her eyes and she saw a well of water; and she went and filled the <sup>d</sup>skin with water and gave the lad a drink. [<sup>15</sup> <sup>a</sup>Lit *cast* <sup>16</sup> <sup>b</sup>Lit *look upon the death of the child* <sup>18</sup> <sup>c</sup>Lit *your* <sup>19</sup> <sup>d</sup>V 14, note 1]

20 God was with the lad, and he grew; and he <sup>a</sup>lived in the wilderness and became an archer. <sup>21</sup>He <sup>a</sup>lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt. [<sup>20</sup> <sup>a</sup>Lit *dwelt*]

*Covenant with Abimelech* <sup>22</sup> Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, “God is with you in all that you do; <sup>23</sup>now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned.” <sup>24</sup>Abraham said, “I swear it.” <sup>25</sup>But Abraham <sup>a</sup>complained to Abimelech because of the well of water which the servants of Abimelech had seized. <sup>26</sup>And Abimelech said, “I do not know who has done this thing; you did not tell me, nor did I hear of it <sup>b</sup>until today.” [<sup>25</sup> <sup>a</sup>Lit *reproved* <sup>26</sup> <sup>b</sup>Lit *except*]

<sup>27</sup> Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant. <sup>28</sup>Then Abraham set seven ewe lambs of the flock by themselves. <sup>29</sup>Abimelech said to Abraham, “What do these seven ewe lambs mean, which you have set by themselves?” <sup>30</sup>He said, “You shall take these seven ewe lambs from my hand so that it may be a witness to me, that I dug this well.” <sup>31</sup>Therefore he called that place

**Beersheba, because there the two of them took an oath. <sup>32</sup>So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines. <sup>33</sup>Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God. <sup>34</sup>And Abraham sojourned in the land of the Philistines for many days.**

## GENESIS 22 [\[Books\]](#)

*The Offering of Isaac* <sup>1</sup> Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” <sup>2</sup>He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.” <sup>3</sup>So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

<sup>4</sup>On the third day Abraham raised his eyes and saw the place from a distance. <sup>5</sup>Abraham said to his young men, “Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.” <sup>6</sup>Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. <sup>7</sup>Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” <sup>8</sup>Abraham said, “God will <sup>a</sup>provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together. [8

<sup>a</sup>Lit see]

<sup>9</sup> Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup>Abraham stretched out his hand and took the knife to slay his son. <sup>11</sup>But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” <sup>12</sup>He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you <sup>a</sup>fear God, since you have not withheld your son, your only son, from Me.” <sup>13</sup>Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. <sup>14</sup>Abraham called the name of that place <sup>b</sup>The LORD

Will Provide, as it is said to this day, “In the mount of the LORD it will <sup>c</sup>be provided.” [12 <sup>a</sup>Or *reverence*; lit *are a fearer of God* 14 <sup>b</sup>Heb *YHWH-jireh* <sup>c</sup>Lit *be seen*]

15 Then the angel of the LORD called to Abraham a second time from heaven, <sup>16</sup>and said, “By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, <sup>17</sup>indeed I will greatly bless you, and I will greatly multiply your <sup>a</sup>seed as the stars of the heavens and as the sand which is on the seashore; and your <sup>a</sup>seed shall possess the gate of <sup>b</sup>their enemies. <sup>18</sup>In your <sup>a</sup>seed all the nations of the earth shall <sup>c</sup>be blessed, because you have obeyed My voice.” <sup>19</sup>So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. [17 <sup>a</sup>Or *descendants* <sup>b</sup>Lit *his* 18 <sup>c</sup>Or *bless themselves*]

20 Now it came about after these things, that it was told Abraham, saying, “Behold, Milcah <sup>a</sup>also has borne children to your brother Nahor: <sup>21</sup>Uz his firstborn and Buz his brother and Kemuel the father of Aram <sup>22</sup>and Chesed and Hazo and Pildash and Jidlaph and Bethuel.” <sup>23</sup>Bethuel <sup>b</sup>became the father of Rebekah; these eight Milcah bore to Nahor, Abraham’s brother. <sup>24</sup>His concubine, whose name was Reumah, <sup>a</sup>also bore Tebah and Gaham and Tahash and Maacah. [20 <sup>a</sup>Lit *she also* 23 <sup>b</sup>Lit *begot*]

## GENESIS 23 [\[Books\]](#)

*Death and Burial of Sarah* <sup>1</sup> Now <sup>a</sup>Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah. <sup>2</sup>Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham <sup>b</sup>went in to mourn for Sarah and to weep for her. <sup>3</sup>Then Abraham rose from before his dead, and spoke to the sons of Heth, saying, <sup>4</sup>“I am a stranger and a sojourner among you; give me <sup>c</sup>a burial site among you that I may bury my dead out of my sight.” <sup>5</sup>The sons of Heth answered Abraham, saying to him, <sup>6</sup>“Hear us, my lord, you are a <sup>d</sup>mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead.” <sup>7</sup>So Abraham rose and bowed to the people of the land, the sons of Heth. <sup>8</sup>And he spoke with them, saying, “If it is your <sup>e</sup>wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me, <sup>9</sup>that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in <sup>f</sup>your presence for <sup>g</sup>a burial site.” <sup>10</sup>Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; *even* of all who went in at the gate of his city, saying, <sup>11</sup>“No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead.” <sup>12</sup>And Abraham bowed before the people of the land. <sup>13</sup>He spoke to Ephron in the hearing of the people of the land, saying, “If you will only please listen to me; I will give the price of the field, accept *it* from me that I may bury my dead there.” <sup>14</sup>Then Ephron answered Abraham, saying to him, <sup>15</sup>“My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead.” <sup>16</sup>Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the <sup>h</sup>hearing of the sons of Heth, four hundred shekels of silver, <sup>i</sup>commercial standard. [<sup>1</sup> <sup>a</sup>Lit *the life of Sarah was* <sup>2</sup> <sup>b</sup>Or *proceeded* <sup>4</sup> <sup>c</sup>Lit *possession of a grave* <sup>6</sup> <sup>d</sup>Lit *prince of God* <sup>8</sup> <sup>e</sup>Lit *soul* <sup>9</sup> <sup>f</sup>Lit *the midst of you* <sup>g</sup>Lit *possession of a burial place* <sup>16</sup> <sup>h</sup>Lit *ears* <sup>i</sup>Lit *current according to the*

*merchant]*

**17 So Ephron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were <sup>a</sup>within all the confines of its border, <sup>b</sup>were deeded over <sup>18</sup>to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city. <sup>19</sup>After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. <sup>20</sup>So the field and the cave that is in it, <sup>b</sup>were deeded over to Abraham for <sup>c</sup>a burial site by the sons of Heth. [17 <sup>a</sup>Lit in all its border around <sup>b</sup>Or were ratified <sup>20</sup> <sup>c</sup>Lit possession of a burial place]**

## GENESIS 24 [\[Books\]](#)

### *A Bride for Isaac*

1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way. <sup>2</sup>Abraham said to his servant, the oldest of his household, who had charge of all that he owned, “Please place your hand under my thigh, <sup>3</sup>and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live, <sup>4</sup>but you will go to my country and to my relatives, and take a wife for my son Isaac.” <sup>5</sup>The servant said to him, “Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?” <sup>6</sup>Then Abraham said to him, “Beware that you do not take my son back there! <sup>7</sup>The LORD, the God of heaven, who took me from my father’s house and from the land of my birth, and who spoke to me and who swore to me, saying, ‘To your <sup>a</sup>descendants I will give this land,’ He will send His angel before you, and you will take a wife for my son from there. <sup>8</sup>But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there.” <sup>9</sup>So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter. [7 <sup>a</sup>Lit *seed*]

10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master’s in his hand; and he arose and went to <sup>a</sup>Mesopotamia, to the city of Nahor. <sup>11</sup>He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water. <sup>12</sup>He said, “O LORD, the God of my master Abraham, please <sup>b</sup>grant me success today, and show lovingkindness to my master Abraham. <sup>13</sup>Behold, I am standing by the <sup>c</sup>spring, and the daughters of the men of the city are coming out to draw water; <sup>14</sup>now may it be that the girl to whom I say, ‘Please let down your jar so that I may drink,’ and <sup>d</sup>who answers, ‘Drink, and I will water your camels also’—*may she be the one* whom You have appointed for Your servant Isaac; and by this I will

know that You have shown lovingkindness to my master.” [10 <sup>a</sup>Heb *Aram-naharaim, Aram of the two rivers* 12 <sup>b</sup>Lit *cause to occur for me* 13 <sup>c</sup>Lit *fountain of water* 14 <sup>d</sup>Lit *she will say*]

### ***Rebekah Is Chosen***

15 Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham’s brother Nahor, came out with her jar on her shoulder. <sup>16</sup>The girl was very beautiful, a virgin, and no man had <sup>a</sup>had relations with her; and she went down to the spring and filled her jar and came up. <sup>17</sup>Then the servant ran to meet her, and said, “Please let me drink a little water from your jar.” <sup>18</sup>She said, “Drink, my lord”; and she quickly lowered her jar to her hand, and gave him a drink. <sup>19</sup>Now when she had finished giving him a drink, she said, “I will draw also for your camels until they have finished drinking.” <sup>20</sup>So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels. <sup>21</sup>Meanwhile, the man was gazing at her <sup>b</sup>in silence, to know whether the LORD had made his journey successful or not. [16 <sup>a</sup>Lit *known* 21 <sup>b</sup>Lit *keeping silent*]

22 When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her <sup>a</sup>wrists weighing ten shekels in gold, <sup>23</sup>and said, “Whose daughter are you? Please tell me, is there room for us to lodge in your father’s house?” <sup>24</sup>She said to him, “I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor.” <sup>25</sup>Again she said to him, “We have plenty of both straw and feed, and room to lodge in.” <sup>26</sup>Then the man bowed low and worshiped the LORD. <sup>27</sup>He said, “Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master’s brothers.” [22 <sup>a</sup>Lit *hands*]

28 Then the girl ran and told her mother’s household about these things. <sup>29</sup>Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring. <sup>30</sup>When he saw the ring and the bracelets

on his sister's <sup>a</sup>wrists, and when he heard the words of Rebekah his sister, saying, "<sup>b</sup>This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. <sup>31</sup>And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?" <sup>32</sup>So the man entered the house. Then <sup>c</sup>Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. <sup>33</sup>But when *food* was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on." <sup>34</sup>So he said, "I am Abraham's servant. <sup>35</sup>The LORD has greatly blessed my master, so that he has become <sup>d</sup>rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. <sup>36</sup>Now Sarah my master's wife bore a son to my master <sup>e</sup>in her old age, and he has given him all that he has. <sup>37</sup>My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I <sup>f</sup>live; <sup>38</sup>but you shall go to my father's house and to my relatives, and take a wife for my son.' <sup>39</sup>I said to my master, 'Suppose the woman does not follow me.' <sup>40</sup>He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house; <sup>41</sup>then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.' [30 <sup>a</sup>Lit *hands* <sup>b</sup>Lit *Thus the man* 32 <sup>c</sup>Lit *he* 35 <sup>d</sup>Lit *great* 36 <sup>e</sup>Lit *after she was old* 37 <sup>f</sup>Lit  *dwell*]

<sup>42</sup> "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful; <sup>43</sup>behold, I am standing by the <sup>a</sup>spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar"; <sup>44</sup>and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.' [43 <sup>a</sup>Lit *fountain of water*]

<sup>45</sup> "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.' <sup>46</sup>She quickly lowered her jar from her *shoulder*, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also. <sup>47</sup>Then I asked her, and said, 'Whose

daughter are you?’ And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him’; and I put the ring on her nose, and the bracelets on her <sup>a</sup>wrists. <sup>48</sup>And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master’s <sup>b</sup>kinsman for his son. <sup>49</sup>So now if you are going to <sup>c</sup>deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left.” [47 <sup>a</sup>Lit *hands* 48 <sup>b</sup>Lit *brother* 49 <sup>c</sup>Lit *show lovingkindness and truth*]

<sup>50</sup> Then Laban and Bethuel replied, “The matter comes from the LORD; so we cannot speak to you bad or good. <sup>51</sup>Here is Rebekah before you, take *her* and go, and let her be the wife of your master’s son, as the LORD has spoken.”

<sup>52</sup> When Abraham’s servant heard their words, he bowed himself to the ground <sup>a</sup>before the LORD. <sup>53</sup>The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother. <sup>54</sup>Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, “Send me away to my master.” <sup>55</sup>But her brother and her mother said, “Let the girl stay with us *a few days*, say ten; afterward she may go.” <sup>56</sup>He said to them, “Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master.” <sup>57</sup>And they said, “We will call the girl and <sup>b</sup>consult her wishes.” <sup>58</sup>Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.” <sup>59</sup>Thus they sent away their sister Rebekah and her nurse with Abraham’s servant and his men. <sup>60</sup>They blessed Rebekah and said to her,

“May you, our sister,  
Become thousands of ten thousands,  
And may your <sup>c</sup>descendants possess  
The gate of those who hate them.”

<sup>61</sup>Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed. [52 <sup>a</sup>Lit *to* 57 <sup>b</sup>Lit *ask her mouth* 60 <sup>c</sup>Lit *seed*]

### ***Isaac Marries Rebekah***

62 Now Isaac had come from going to Beer-lahai-roi; for he <sup>a</sup>was living in the <sup>b</sup>Negev. <sup>63</sup>Isaac went out to <sup>c</sup>meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming. <sup>64</sup>Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. <sup>65</sup>She said to the servant, “Who is that man walking in the field to meet us?” And the servant said, “He is my master.” Then she took her <sup>d</sup>veil and covered herself. <sup>66</sup>The servant told Isaac all the things that he had done. <sup>67</sup>Then Isaac brought her into his mother Sarah’s tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother’s death. [62 <sup>a</sup>Lit was *dwelling* <sup>b</sup>I.e. South country 63 <sup>c</sup>Or *stroll*; meaning uncertain 65 <sup>d</sup>Or *shawl*]

## GENESIS 25 [\[Books\]](#)

***Abraham's Death*** <sup>1</sup> Now Abraham took another wife, <sup>a</sup>whose name was Keturah. <sup>2</sup>She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. <sup>3</sup>Jokshan <sup>b</sup>became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim. <sup>4</sup>The sons of Midian were Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah. <sup>5</sup>Now Abraham gave all that he had to Isaac; <sup>6</sup>but to the sons of <sup>c</sup>his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east. [<sup>1</sup> <sup>a</sup>Lit *and her name* <sup>3</sup> <sup>b</sup>Lit *begot* <sup>6</sup> <sup>c</sup>Lit *concubines which belonged to Abraham*]

<sup>7</sup> These are <sup>a</sup>all the years of Abraham's life that he lived, one hundred and seventy-five years. <sup>8</sup>Abraham breathed his last and died in a <sup>b</sup>ripe old age, an old man and satisfied *with life*; and he was gathered to his people. <sup>9</sup>Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre, <sup>10</sup>the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife. <sup>11</sup>It came about after the death of Abraham, that God blessed his son Isaac; and Isaac <sup>c</sup>lived by Beer-lahai-roi. [<sup>7</sup> <sup>a</sup>Lit *the days of* <sup>8</sup> <sup>b</sup>Lit *good* <sup>11</sup> <sup>c</sup>Lit *dwelt*]

***Descendants of Ishmael*** <sup>12</sup> Now these are *the records of* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham; <sup>13</sup>and these are the names of the sons of Ishmael, by their names, <sup>a</sup>in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam <sup>14</sup>and Mishma and Dumah and Massa, <sup>15</sup>Hadad and Tema, Jetur, Naphish and Kedemah. <sup>16</sup>These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their <sup>b</sup>tribes. <sup>17</sup>These are the years of the life of Ishmael, one hundred and thirty-

seven years; and he breathed his last and died, and was gathered to his people. <sup>18</sup>They <sup>c</sup>settled from Havilah to Shur which is <sup>d</sup>east of Egypt <sup>e</sup>as one goes toward Assyria; he <sup>f</sup>settled in defiance of all his <sup>g</sup>relatives. [13 <sup>a</sup>Lit in regard to their generations 16 <sup>b</sup>Or peoples 18 <sup>c</sup>Lit dwelt <sup>d</sup>Lit before <sup>e</sup>Lit as you go <sup>f</sup>Lit fell over against <sup>g</sup>Lit brothers]

*Isaac's Sons* 19 Now these are *the records of the generations of Isaac, Abraham's son: Abraham* <sup>a</sup>became the father of Isaac; <sup>20</sup>and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the <sup>b</sup>Aramean of Paddan-aram, the sister of Laban the <sup>b</sup>Aramean, to be his wife. <sup>21</sup>Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD <sup>c</sup>answered him and Rebekah his wife conceived. <sup>22</sup>But the children struggled together within her; and she said, "If it is so, why then am I *this way*?" So she went to inquire of the LORD. <sup>23</sup>The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."

<sup>24</sup>When her days to be delivered were fulfilled, behold, there were twins in her womb. <sup>25</sup>Now the first came forth red, all over like a hairy garment; and they named him Esau. <sup>26</sup>Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called <sup>d</sup>Jacob; and Isaac was sixty years old when she gave birth to them. [19 <sup>a</sup>Lit begot 20 <sup>b</sup>I.e. Syrian 21 <sup>c</sup>Lit was entreated of him 26 <sup>d</sup>I.e. one who takes by the heel or supplants]

<sup>27</sup>When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a <sup>a</sup>peaceful man, <sup>b</sup>living in tents. <sup>28</sup>Now Isaac loved Esau, because <sup>c</sup>he had a taste for game, but Rebekah loved Jacob. <sup>29</sup>When Jacob had cooked stew, Esau came in from the field and he was <sup>d</sup>famished; <sup>30</sup>and Esau said to Jacob, "Please let me have a swallow of <sup>e</sup>that red stuff there, for I am <sup>d</sup>famished." Therefore his name was called <sup>f</sup>Edom. <sup>31</sup>But Jacob said, "<sup>g</sup>First sell me your birthright." <sup>32</sup>Esau said, "Behold, I am about to die; so of what *use* then is the birthright to me?" <sup>33</sup>And Jacob said, "<sup>h</sup>First swear to me"; so he swore to him, and sold his birthright to Jacob. <sup>34</sup>Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and

went on his way. Thus Esau despised his birthright. [27 <sup>a</sup>Lit *complete* <sup>b</sup>Lit *dwelling* 28 <sup>c</sup>Lit *game was in his mouth* 29 <sup>d</sup>Lit *weary* 30 <sup>e</sup>Lit *the red, this red* <sup>f</sup>I.e. red 31 <sup>g</sup>Lit *Today* 33 <sup>h</sup>Lit *Today*]

## GENESIS 26 [\[Books\]](#)

*Isaac Settles in Gerar* <sup>1</sup> Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. <sup>2</sup>The LORD appeared to him and said, “Do not go down to Egypt; <sup>a</sup>stay in the land of which I shall tell you. <sup>3</sup>Sojourn in this land and I will be with you and bless you, for to you and to your <sup>b</sup>descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. <sup>4</sup>I will multiply your <sup>b</sup>descendants as the stars of heaven, and will give your <sup>b</sup>descendants all these lands; and by your <sup>b</sup>descendants all the nations of the earth <sup>c</sup>shall be blessed; <sup>5</sup>because Abraham <sup>d</sup>obeyed Me and kept My charge, My commandments, My statutes and My laws.” [2 <sup>a</sup>Lit dwell 3 <sup>b</sup>Lit seed 4 <sup>c</sup>Or bless themselves 5 <sup>d</sup>Lit hearkened to My voice]

<sup>6</sup> So Isaac <sup>a</sup>lived in Gerar. <sup>7</sup>When the men of the place asked about his wife, he said, “She is my sister,” for he was afraid to say, “my wife,” *thinking*, “<sup>b</sup>the men of the place might kill me on account of Rebekah, for she is beautiful.” <sup>8</sup>It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah. <sup>9</sup>Then Abimelech called Isaac and said, “Behold, certainly she is your wife! How then did you say, ‘She is my sister’?” And Isaac said to him, “Because I said, ‘I might die on account of her.’” <sup>10</sup>Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.” <sup>11</sup>So Abimelech charged all the people, saying, “He who touches this man or his wife shall surely be put to death.” [6 <sup>a</sup>Lit dwelt 7 <sup>b</sup>Lit lest...place]

<sup>12</sup> Now Isaac sowed in that land and <sup>a</sup>reaped in the same year a hundredfold. And the LORD blessed him, <sup>13</sup>and the man became rich, and continued to grow <sup>b</sup>richer until he became very <sup>b</sup>wealthy; <sup>14</sup>for he had possessions of flocks <sup>c</sup>and herds and a great household, so that the

Philistines envied him. <sup>15</sup>Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up <sup>d</sup>by filling them with earth. <sup>16</sup>Then Abimelech said to Isaac, "Go away from us, for you are <sup>e</sup>too powerful for us." <sup>17</sup>And Isaac departed from there and camped in the valley of Gerar, and <sup>f</sup>settled there. [<sup>12</sup> <sup>a</sup>Lit found <sup>13</sup> <sup>b</sup>Lit great <sup>14</sup> <sup>c</sup>Lit and possessions of herds <sup>15</sup> <sup>d</sup>Lit and filled them <sup>16</sup> <sup>e</sup>Lit much mightier than we <sup>17</sup> <sup>f</sup>Lit dwelt]

*Quarrel over the Wells* <sup>18</sup> Then Isaac dug again the wells of water which <sup>a</sup>had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he <sup>b</sup>gave them the same names which his father had <sup>c</sup>given them. <sup>19</sup>But when Isaac's servants dug in the valley and found there a well of <sup>d</sup>flowing water, <sup>20</sup>the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well <sup>e</sup>Esek, because they contended with him. <sup>21</sup>Then they dug another well, and they quarreled over it too, so he named it <sup>f</sup>Sitnah. <sup>22</sup>He moved away from there and dug another well, and they did not quarrel over it; so he named it <sup>g</sup>Rehoboth, for he said, "<sup>h</sup>At last the LORD has made <sup>i</sup>room for us, and we will be fruitful in the land." [<sup>18</sup> <sup>a</sup>Lit they had dug <sup>b</sup>Lit called their names as the names <sup>c</sup>Lit called <sup>19</sup> <sup>d</sup>Lit living <sup>20</sup> <sup>e</sup>I.e. contention <sup>21</sup> <sup>f</sup>I.e. enmity <sup>22</sup> <sup>g</sup>I.e. broad places <sup>h</sup>Lit Truly now <sup>i</sup>Or broad]

<sup>23</sup> Then he went up from there to Beersheba. <sup>24</sup>The LORD appeared to him the same night and said, "I am the God of your father Abraham; Do not fear, for I am with you.

I will bless you, and multiply your <sup>a</sup>descendants, For the sake of My servant Abraham."

<sup>25</sup>So he built an altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well. [<sup>24</sup> <sup>a</sup>Lit seed]

***Covenant with Abimelech*** 26 Then Abimelech came to him from Gerar <sup>a</sup>with his adviser Ahuzzath and Phicol the commander of his army. 27 Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?” 28 They said, “We see plainly that the LORD has been with you; so we said, ‘Let there now be an oath between us, *even* between <sup>b</sup>you and us, and let us make a covenant with you, 29 that you will do us no harm, just as we have not touched you <sup>c</sup>and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD.’ ” 30 Then he made them a feast, and they ate and drank. 31 In the morning they arose early and <sup>d</sup>exchanged oaths; then Isaac sent them away and they departed from him in peace. 32 Now it came about on the same day, that Isaac’s servants came in and told him about the well which they had dug, and said to him, “We have found water.” 33 So he called it Shibah; therefore the name of the city is Beersheba to this day. [26 <sup>a</sup>Lit *and his confidential friend* 28 <sup>b</sup>Lit *us and you* 29 <sup>c</sup>Lit *and just as we* 31 <sup>d</sup>Lit *swore one to another*]

34 When Esau was forty years old he <sup>a</sup>married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; 35 and they <sup>b</sup>brought grief to Isaac and Rebekah. [34 <sup>a</sup>Lit *took as wife* 35 <sup>b</sup>Lit *were a bitterness of spirit to*]

## GENESIS 27 [\[Books\]](#)

***Jacob's Deception*** <sup>1</sup> Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am." <sup>2a</sup> Isaac said, "Behold now, I am old *and* I do not know the day of my death. <sup>3</sup> Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; <sup>4</sup> and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die." [2 <sup>a</sup> Lit *He*]

<sup>5</sup> Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring *home*, <sup>6</sup> Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying, <sup>7</sup> 'Bring me *some* game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.' <sup>8</sup> Now therefore, my son, listen to <sup>a</sup>me <sup>b</sup>as I command you. <sup>9</sup> Go now to the flock and <sup>c</sup>bring me two choice <sup>d</sup>young goats from there, that I may prepare them *as* a savory dish for your father, such as he loves. <sup>10</sup> Then you shall bring *it* to your father, that he may eat, so that he may bless you before his death." <sup>11</sup> Jacob <sup>e</sup>answered his mother Rebekah, "Behold, Esau my brother is a hairy man and I am a smooth man. <sup>12</sup> Perhaps my father will feel me, then I will be as a <sup>f</sup>deceiver in his sight, and I will bring upon myself a curse and not a blessing." <sup>13</sup> But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get *them* for me." <sup>14</sup> So he went and got *them*, and brought *them* to his mother; and his mother made savory food such as his father loved. <sup>15</sup> Then Rebekah took the <sup>g</sup>best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son. <sup>16</sup> And she put the skins of the <sup>h</sup>young goats on his hands and on the smooth part of his neck. <sup>17</sup> She also gave the savory food and the bread, which she had made, <sup>i</sup>to her son Jacob. [8 <sup>a</sup> Lit *my voice* <sup>b</sup> Lit *according to what* 9 <sup>c</sup> Lit *take* <sup>d</sup> Lit *kids of goats* 11 <sup>e</sup> Lit *said to* 12 <sup>f</sup> Lit *mock* 15 <sup>g</sup> Lit *desirable; or choice* 16 <sup>h</sup> Lit *kids of the goats* 17 <sup>i</sup> Lit *into the hand of*]

18 Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?” 19 Jacob said to his father, “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that <sup>a</sup>you may bless me.” 20 Isaac said to his son, “How is it that you have *it* so quickly, my son?” And he said, “Because the LORD your God caused *it* to happen to me.” 21 Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.” 22 So Jacob came close to Isaac his father, and he felt him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.” 23 He did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him. 24 And he said, “Are you really my son Esau?” And he said, “I am.” 25 So he said, “Bring *it* to me, and I will eat of my son’s game, that <sup>b</sup>I may bless you.” And he brought *it* to him, and he ate; he also brought him wine and he drank. 26 Then his father Isaac said to him, “Please come close and kiss me, my son.” 27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, “See, the smell of my son is like the smell of a field which the LORD has blessed; [19 <sup>a</sup>Lit *your soul* 25 <sup>b</sup>Lit *my soul*]

28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine;

29 May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother’s sons bow down to you.

Cursed be those who curse you, And blessed be those who bless you.”

***The Stolen Blessing*** 30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the

presence of Isaac his father, that Esau his brother came in from his hunting. <sup>31</sup>Then he also made savory food, and brought it to his father; and he said to his father, “Let my father arise and eat of his son’s game, that <sup>a</sup>you may bless me.” <sup>32</sup>Isaac his father said to him, “Who are you?” And he said, “I am your son, your firstborn, Esau.” <sup>33</sup>Then Isaac <sup>b</sup>trembled violently, and said, “Who was he then that hunted game and brought *it* to me, so that I ate of all *of it* before you came, and blessed him? Yes, and he shall be blessed.” <sup>34</sup>When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, “Bless me, *even me also*, O my father!” <sup>35</sup>And he said, “Your brother came deceitfully and has taken away your blessing.” <sup>36</sup>Then he said, “<sup>c</sup>Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing.” And he said, “Have you not reserved a blessing for me?” <sup>37</sup>But Isaac replied to Esau, “Behold, I have made him your master, and all his <sup>d</sup>relatives I have given to him <sup>e</sup>as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?” <sup>38</sup>Esau said to his father, “Do you have only one blessing, my father? Bless me, *even me also*, O my father.” So Esau lifted his voice and wept. [31 <sup>a</sup>Lit *your soul* 33 <sup>b</sup>Lit *trembled with a very great trembling* 36 <sup>c</sup>Or *Was he then named Jacob that he has* 37 <sup>d</sup>Lit *brothers* <sup>e</sup>Lit *for*]

<sup>39</sup> Then Isaac his father answered and said to him, “Behold, <sup>a</sup>away from the <sup>b</sup>fertility of the earth shall be your dwelling, And <sup>a</sup>away from the dew of heaven from above. [39 <sup>a</sup>Or *of* <sup>b</sup>Lit *fatness*]

<sup>40</sup>“By your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you will <sup>a</sup>break his yoke from your neck.” [<sup>a</sup>Lit *tear off*]

41 So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said <sup>a</sup>to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.” <sup>42</sup>Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, “Behold your brother Esau is consoling himself concerning you *by planning* to kill you. <sup>43</sup>Now therefore, my son, obey my voice, and arise, <sup>b</sup>flee to Haran, to my brother Laban! <sup>44</sup>Stay with him a few days, until your brother’s fury <sup>c</sup>subsides, <sup>45</sup>until your brother’s anger <sup>d</sup>against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?” [41 <sup>a</sup>Lit *in his heart* 43 <sup>b</sup>Lit *flee for yourself* 44 <sup>c</sup>Lit *turns away* 45 <sup>d</sup>Lit *turns away from you*]

46 Rebekah said to Isaac, “I am tired of <sup>a</sup>living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?” [46 <sup>a</sup>Lit *my life*]

## GENESIS 28 [\[Books\]](#)

*Jacob Is Sent Away* <sup>1</sup> So Isaac called Jacob and blessed him and charged him, and said to him, “You shall not take a wife from the daughters of Canaan. <sup>2</sup> Arise, go to Paddan-aram, to the house of Bethuel your mother’s father; and from there take to yourself a wife from the daughters of Laban your mother’s brother. <sup>3</sup> May <sup>a</sup> God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. <sup>4</sup> May He also give you the blessing of Abraham, to you and to your <sup>b</sup> descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.” <sup>5</sup> Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. [3 <sup>a</sup>Heb *El Shaddai* 4 <sup>b</sup>Lit *seed*]

<sup>6</sup> Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he charged him, saying, “You shall not take a wife from the daughters of Canaan,” <sup>7</sup> and that Jacob had obeyed his father and his mother and had gone to Paddan-aram. <sup>8</sup> So Esau saw that the daughters of Canaan displeased <sup>a</sup> his father Isaac; <sup>9</sup> and Esau went to Ishmael, and <sup>b</sup> married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebaioth. [8 <sup>a</sup>Lit *in the eyes of his* 9 <sup>b</sup>Lit *took for his wife*]

*Jacob’s Dream* <sup>10</sup> Then Jacob departed from Beersheba and went toward Haran. <sup>11</sup> He <sup>a</sup> came to <sup>b</sup> a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it <sup>c</sup> under his head, and lay down in that place. <sup>12</sup> He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup> And behold, the LORD stood <sup>d</sup> above it and said, “I am the LORD,

the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your <sup>e</sup>descendants. <sup>14</sup>Your <sup>e</sup>descendants will also be like the dust of the earth, and you will <sup>f</sup>spread out to the west and to the east and to the north and to the south; and in you and in your <sup>e</sup>descendants shall all the families of the earth be blessed. <sup>15</sup>Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have <sup>g</sup>promised you.” <sup>16</sup>Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.” <sup>17</sup>He was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.” [11 <sup>a</sup>Lit *lighted on* <sup>b</sup>Lit *the place* <sup>c</sup>Lit *at his head-place* 13 <sup>d</sup>Or *beside him* <sup>e</sup>Lit *seed* 14 <sup>f</sup>Lit *break through* 15 <sup>g</sup>Lit *spoken to*]

<sup>18</sup> So Jacob rose early in the morning, and took the stone that he had put <sup>a</sup>under his head and set it up as a pillar and poured oil on its top. <sup>19</sup>He called the name of that place <sup>b</sup>Bethel; however, <sup>c</sup>previously the name of the city had been Luz. <sup>20</sup>Then Jacob made a vow, saying, “If God will be with me and will keep me on this journey that I <sup>d</sup>take, and will give me <sup>e</sup>food to eat and garments to wear, <sup>21</sup>and I return to my father’s house in <sup>f</sup>safety, then the LORD will be my God. <sup>22</sup>This stone, which I have set up as a pillar, will be God’s house, and of all that You give me I will surely give a tenth to You.” [18 <sup>a</sup>Lit *at his head-place* 19 <sup>b</sup>I.e. the house of God <sup>c</sup>Lit *at the first* 20 <sup>d</sup>Lit *go* <sup>e</sup>Lit *bread* 21 <sup>f</sup>Lit *peace*]

## GENESIS 29 [\[Books\]](#)

*Jacob Meets Rachel* <sup>1</sup> Then Jacob <sup>a</sup>went on his journey, and came to the land of the sons of the east. <sup>2</sup>He looked, and <sup>b</sup>saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large. <sup>3</sup>When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well. [<sup>1</sup> <sup>a</sup>Lit *lifted up his feet* <sup>2</sup> <sup>b</sup>Lit *behold*]

<sup>4</sup> Jacob said to them, “My brothers, where are you from?” And they said, “We are from Haran.” <sup>5</sup>He said to them, “Do you know Laban the son of Nahor?” And they said, “We know *him*.” <sup>6</sup>And he said to them, “Is it well with him?” And they said, “It is well, and here is Rachel his daughter coming with the sheep.” <sup>7</sup>He said, “Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them.” <sup>8</sup>But they said, “We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep.”

<sup>9</sup> While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherdess. <sup>10</sup>When Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother’s brother. <sup>11</sup>Then Jacob kissed Rachel, and lifted his voice and wept. <sup>12</sup>Jacob told Rachel that he was a <sup>a</sup>relative of her father and that he was Rebekah’s son, and she ran and told her father. [<sup>12</sup> <sup>a</sup>Lit *brother*]

<sup>13</sup> So when Laban heard the news of Jacob his sister’s son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things. <sup>14</sup>Laban said to him, “Surely you are my bone and my flesh.” And he stayed with him a

month.

15 Then Laban said to Jacob, “Because you are my <sup>a</sup>relative, should you therefore serve me for nothing? Tell me, what shall your wages be?”

<sup>16</sup>Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. <sup>17</sup>And Leah’s eyes were weak, but

Rachel was beautiful of form and <sup>b</sup>face. <sup>18</sup>Now Jacob loved Rachel, so

he said, “I will serve you seven years for your younger daughter

Rachel.” <sup>19</sup>Laban said, “It is better that I give her to you than to give

her to another man; stay with me.” <sup>20</sup>So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for

her. [15 <sup>a</sup>Lit *brother* 17 <sup>b</sup>Lit *beautiful of appearance*]

*Laban’s Treachery* <sup>21</sup> Then Jacob said to Laban, “Give me my wife, for my <sup>a</sup>time is completed, that I may go in to her.” <sup>22</sup>Laban gathered all the men of the place and made a feast. <sup>23</sup>Now in the evening he took his daughter Leah, and brought her to him; and *Jacob* went in to her.

<sup>24</sup>Laban also gave his maid Zilpah to his daughter Leah as a maid. <sup>25</sup>So it came about in the morning that, behold, it was Leah! And he said to

Laban, “What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?” <sup>26</sup>But Laban said,

“It is not <sup>b</sup>the practice in our place to <sup>c</sup>marry off the younger before the firstborn. <sup>27</sup>Complete the week of this one, and we will give you the

other also for the service which you shall serve with me for another

seven years.” <sup>28</sup>Jacob did so and completed her week, and he gave him

his daughter Rachel as his wife. <sup>29</sup>Laban also gave his maid Bilhah to

his daughter Rachel as her maid. <sup>30</sup>So *Jacob* went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with <sup>d</sup>Laban for another seven years. [21 <sup>a</sup>Lit *days are* 26 <sup>b</sup>Lit *done thus in* <sup>c</sup>Lit *give* 30 <sup>d</sup>Lit

*him*]

<sup>31</sup> Now the LORD saw that Leah was <sup>a</sup>unloved, and He opened her womb, but Rachel was barren. <sup>32</sup>Leah conceived and bore a son and

named him <sup>b</sup>Reuben, for she said, “Because the LORD has <sup>c</sup>seen my

affliction; surely now my husband will love me.” <sup>33</sup>Then she conceived

again and bore a son and said, “Because the LORD has <sup>d</sup>heard that I am <sup>a</sup>unloved, He has therefore given me this *son* also.” So she named him Simeon. <sup>34</sup>She conceived again and bore a son and said, “Now this time my husband will become <sup>e</sup>attached to me, because I have borne him three sons.” Therefore he was named Levi. <sup>35</sup>And she conceived again and bore a son and said, “This time I will <sup>f</sup>praise the LORD.” Therefore she named him <sup>g</sup>Judah. Then she stopped bearing. [31 <sup>a</sup>Lit *hated* 32 <sup>b</sup>I.e. see, a son <sup>c</sup>Lit *looked upon* 33 <sup>d</sup>Heb *shama*, related to Simeon 34 <sup>e</sup>Heb *lavah*, related to Levi 35 <sup>f</sup>Heb *Jadah*, related to Judah <sup>g</sup>Heb *Jehudah*]

## GENESIS 30 [\[Books\]](#)

*The Sons of Jacob* 1 Now when Rachel saw that she bore Jacob no children, <sup>a</sup>she became jealous of her sister; and she said to Jacob, “Give me children, or else I die.” 2 Then Jacob’s anger burned against Rachel, and he said, “Am I in the place of God, who has withheld from you the fruit of the womb?” 3 She said, “Here is my maid Bilhah, go in to her that she may bear on my knees, that <sup>b</sup>through her I too may have children.” 4 So she gave him her maid Bilhah as a wife, and Jacob went in to her. 5 Bilhah conceived and bore Jacob a son. 6 Then Rachel said, “God has <sup>c</sup>vindicated me, and has indeed heard my voice and has given me a son.” Therefore she named him <sup>d</sup>Dan. 7 Rachel’s maid Bilhah conceived again and bore Jacob a second son. 8 So Rachel said, “With <sup>e</sup>mighty wrestlings I have <sup>f</sup>wrestled with my sister, and I have indeed prevailed.” And she named him Naphtali. [1 <sup>a</sup>Lit *Rachel* 3 <sup>b</sup>Lit *from her I too may be built* 6 <sup>c</sup>Lit *judged* <sup>d</sup>I.e. He judged 8 <sup>e</sup>Lit *wrestlings of God* <sup>f</sup>Heb *niphtal*, related to Naphtali]

9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife. 10 Leah’s maid Zilpah bore Jacob a son. 11 Then Leah said, “<sup>a</sup>How fortunate!” So she named him <sup>b</sup>Gad. 12 Leah’s maid Zilpah bore Jacob a second son. 13 Then Leah said, “<sup>c</sup>Happy am I! For women will call me happy.” So she named him <sup>d</sup>Asher. [11 <sup>a</sup>Lit *With fortune!* Some versions read *Fortune has come* <sup>b</sup>I.e. Fortune 13 <sup>c</sup>Lit *With my happiness!* <sup>d</sup>I.e. happy]

14 Now in the days of wheat harvest Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son’s mandrakes.” 15 But she said to her, “Is it a small matter for you to take my husband? And would you take my son’s mandrakes also?” So Rachel said, “Therefore he may lie with you tonight in return for your son’s mandrakes.” 16 When Jacob came in from the field in the evening, then Leah went out to meet him and said, “You must come in to me, for I

have surely hired you with my son's mandrakes." So he lay with her that night. <sup>17</sup>God gave heed to Leah, and she conceived and bore Jacob a fifth son. <sup>18</sup>Then Leah said, "God has given me my <sup>a</sup>wages because I gave my maid to my husband." So she named him Issachar. <sup>19</sup>Leah conceived again and bore a sixth son to Jacob. <sup>20</sup>Then Leah said, "God has endowed me with a good gift; now my husband <sup>b</sup>will dwell with me, because I have borne him six sons." So she named him Zebulun. <sup>21</sup>Afterward she bore a daughter and named her Dinah. [18 <sup>a</sup>Heb *sachar*, related to Issachar 20 <sup>b</sup>Heb *zabal*, related to Zebulun. Some translate *will honor*]

<sup>22</sup> Then God remembered Rachel, and God gave heed to her and opened her womb. <sup>23</sup>So she conceived and bore a son and said, "God has taken away my reproach." <sup>24</sup>She named him Joseph, saying, "May the LORD <sup>a</sup>give me another son." [24 <sup>a</sup>Lit *add to me*; Heb *Joseph*]

*Jacob Prospers* <sup>25</sup> Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my own country. <sup>26</sup>Give *me* my wives and my children for whom I have served you, and let me depart; for you yourself know my service which I have <sup>a</sup>rendered you." <sup>27</sup>But Laban said to him, "If now <sup>b</sup>it pleases you, *stay with me*; I have divined that the LORD has blessed me on your account." <sup>28</sup>He <sup>c</sup>continued, "Name me your wages, and I will give it." <sup>29</sup>But he said to him, "You yourself know how I have served you and how your cattle have <sup>d</sup>fared with me. <sup>30</sup>For you had little before <sup>e</sup>I came and it has <sup>f</sup>increased to a multitude, and the LORD has blessed you <sup>g</sup>wherever I turned. But now, when shall I provide for my own household also?" <sup>31</sup>So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this *one* thing for me, I will again pasture *and* keep your flock: <sup>32</sup>let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black <sup>h</sup>one among the lambs and the spotted and speckled among the goats; and *such* shall be my wages. <sup>33</sup>So my <sup>i</sup>honesty will answer for me later, when you come concerning my <sup>j</sup>wages. Every one that is not speckled and spotted among the goats and

black among the lambs, *if found with me, will be considered stolen.*”

<sup>34</sup>Laban said, “<sup>k</sup>Good, let it be according to your word.” <sup>35</sup>So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the <sup>l</sup>care of his sons. <sup>36</sup>And he put *a distance of three days’ journey* between himself and Jacob, and Jacob fed the rest of Laban’s flocks. [26 <sup>a</sup>Lit served 27 <sup>b</sup>Lit *I have found favor in your eyes* 28 <sup>c</sup>Lit said 29 <sup>d</sup>Lit been 30 <sup>e</sup>Lit me <sup>f</sup>Lit broken forth 31 <sup>g</sup>Lit at my foot 32 <sup>h</sup>Lit sheep 33 <sup>i</sup>Lit righteousness <sup>j</sup>Lit wages which are before you 34 <sup>k</sup>Lit Behold, would that it might be 35 <sup>l</sup>Lit hand]

<sup>37</sup> Then Jacob <sup>a</sup>took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which was <sup>b</sup>in the rods. <sup>38</sup>He set the rods which he had peeled in front of the flocks in the gutters, *even in the watering troughs, where the flocks came to drink; and they <sup>c</sup>mated when they came to drink.* <sup>39</sup>So the flocks <sup>c</sup>mated by the rods, and the flocks brought forth striped, speckled, and spotted.

<sup>40</sup>Jacob separated the lambs, and <sup>d</sup>made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban’s flock. <sup>41</sup>Moreover, whenever the <sup>e</sup>stronger of the flock <sup>c</sup>were mating, Jacob would place the rods in the sight of the flock in the gutters, so that they might <sup>f</sup>mate by the rods; <sup>42</sup>but when the flock was feeble, he did not put *them* in; so the feebler were Laban’s and the <sup>e</sup>stronger Jacob’s. <sup>43</sup>So the man <sup>g</sup>became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys. [37 <sup>a</sup>Lit took to himself <sup>b</sup>Lit on 38 <sup>c</sup>Or conceived 40 <sup>d</sup>Lit set the faces 41 <sup>e</sup>Lit bound ones; i.e. firm and compact <sup>f</sup>Or conceive 43 <sup>g</sup>Lit broke forth]

## GENESIS 31 [\[Books\]](#)

*Jacob Leaves Secretly for Canaan* <sup>1</sup> Now <sup>a</sup>Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this <sup>b</sup>wealth."

<sup>2</sup>Jacob saw the <sup>c</sup>attitude of Laban, and behold, it was not *friendly* toward him as formerly. <sup>3</sup>Then the LORD said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you." <sup>4</sup>So Jacob sent and called Rachel and Leah to his flock in the field, <sup>5</sup>and said to them, "I see your father's <sup>c</sup>attitude, that it is not *friendly* toward me as formerly, but the God of my father has been with me. <sup>6</sup>You know that I have served your father with all my strength. <sup>7</sup>Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me. <sup>8</sup>If he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped. <sup>9</sup>Thus God has taken away your father's livestock and given *them* to me. <sup>10</sup>And it came about at the time when the flock were <sup>d</sup>mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were <sup>e</sup>mating *were* striped, speckled, and mottled. <sup>11</sup>Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' <sup>12</sup>He said, 'Lift up now your eyes and see *that* all the male goats which are <sup>e</sup>mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you. <sup>13</sup>I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, <sup>f</sup>leave this land, and return to the land of your birth.' " <sup>14</sup>Rachel and Leah said to him, "Do we still have any portion or inheritance in our father's house? <sup>15</sup>Are we not reckoned by him as foreigners? For he has sold us, and has also <sup>g</sup>entirely consumed <sup>h</sup>our purchase price. <sup>16</sup>Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you." [1 <sup>a</sup>Lit *he* <sup>b</sup>Lit *glory* 2 <sup>c</sup>Lit *face* 10 <sup>d</sup>Or *conceiving* <sup>e</sup>Lit *leaping upon the flock* 13 <sup>f</sup>Lit *go out from* 15 <sup>g</sup>I.e. enjoyed the benefit of <sup>h</sup>Lit *our money*]

17 Then Jacob arose and put his children and his wives upon camels;  
18 and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Canaan to his father Isaac. 19 When Laban had gone to shear his flock, then Rachel stole the <sup>a</sup>household idols that were her father's. 20 And Jacob <sup>b</sup>deceived Laban the Aramean by not telling him that he was fleeing. 21 So he fled with all that he had; and he arose and crossed the *Euphrates* River, and set his face toward the hill country of Gilead. [19 <sup>a</sup>Heb *teraphim* 20 <sup>b</sup>Lit *stole the heart of*]

*Laban Pursues Jacob* 22 When it was told Laban on the third day that Jacob had fled, 23 then he took his <sup>a</sup>kinsmen with him and pursued him *a distance of* seven days' journey, and he overtook him in the hill country of Gilead. 24 God came to Laban the Aramean in a dream of the night and said to him, "<sup>b</sup>Be careful that you do not speak to Jacob either good or bad." [23 <sup>a</sup>Lit *brothers* 24 <sup>b</sup>Lit *Take heed to yourself*]

25 Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his <sup>a</sup>kinsmen camped in the hill country of Gilead. 26 Then Laban said to Jacob, "What have you done <sup>b</sup>by deceiving me and carrying away my daughters like captives of the sword? 27 Why did you flee secretly and <sup>c</sup>deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre; 28 and did not allow me to kiss my sons and my daughters? Now you have done foolishly. 29 It is in <sup>d</sup>my power to do you harm, but the God of your father spoke to me last night, saying, '<sup>e</sup>Be careful not to speak either good or bad to Jacob.' 30 Now you have indeed gone away because you longed greatly for your father's house; *but why did you steal my gods?*" 31 Then Jacob replied to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force. 32 The one with whom you find your gods shall not live; in the presence of our <sup>a</sup>kinsmen <sup>f</sup>point out what is yours <sup>g</sup>among my belongings and take *it* for yourself." For Jacob did not know that Rachel had stolen them. [25 <sup>a</sup>Lit *brothers* 26 <sup>b</sup>Lit *and you have stolen my heart* 27 <sup>c</sup>Lit *steal me* 29 <sup>d</sup>Lit *the power of my hand* <sup>e</sup>Lit *Take*

*heed to yourself* <sup>32</sup> *‘Lit recognize* <sup>3</sup> *Lit with me]*

**33** So Laban went into Jacob’s tent and into Leah’s tent and into the tent of the two maids, but he did not find *them*. Then he went out of Leah’s tent and entered Rachel’s tent. <sup>34</sup>Now Rachel had taken the <sup>a</sup>household idols and put them in the camel’s saddle, and she sat on them. And Laban felt through all the tent but did not find *them*. <sup>35</sup>She said to her father, “Let not my lord be angry that I cannot rise before you, for the manner of women is upon me.” So he searched but did not find the <sup>a</sup>household idols. [<sup>34</sup> <sup>a</sup>Heb *teraphim*]

**36** Then Jacob became angry and contended with Laban; and Jacob said to Laban, “What is my transgression? What is my sin that you have hotly pursued me? <sup>37</sup>Though you have felt through all my goods, what have you found of all your household goods? Set *it* here before my <sup>a</sup>kinsmen and your <sup>a</sup>kinsmen, that they may decide between us two. <sup>38</sup>These twenty years I *have been* with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks. <sup>39</sup>That which was torn *of beasts* I did not bring to you; I bore the loss of it myself. You required it of my hand *whether* stolen by day or stolen by night. <sup>40</sup>Thus I was: by day the <sup>b</sup>heat consumed me and the frost by night, and my sleep fled from my eyes. <sup>41</sup>These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times. <sup>42</sup>If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He rendered judgment last night.” [<sup>37</sup> <sup>a</sup>Lit *brothers* <sup>40</sup> <sup>b</sup>Or *drought*]

*The Covenant of Mizpah* <sup>43</sup> Then Laban replied to Jacob, “The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

<sup>44</sup>So now come, let us make a covenant, <sup>a</sup>you and I, and let it be a witness between <sup>b</sup>you and me.” <sup>45</sup>Then Jacob took a stone and set it up

as a pillar. <sup>46</sup>Jacob said to his <sup>c</sup>kinsmen, “Gather stones.” So they took stones and made a heap, and they ate there by the heap. <sup>47</sup>Now Laban called it <sup>d</sup>Jegar-sahadutha, but Jacob called it <sup>e</sup>Galeed. <sup>48</sup>Laban said, “This heap is a witness between <sup>b</sup>you and me this day.” Therefore it was named Galeed, <sup>49</sup>and <sup>f</sup>Mizpah, for he said, “May the LORD watch between <sup>b</sup>you and me when we are <sup>g</sup>absent one from the other. <sup>50</sup>If you mistreat my daughters, or if you take wives besides my daughters, *although* no man is with us, see, God is witness between <sup>b</sup>you and me.” <sup>51</sup>Laban said to Jacob, “Behold this heap and behold the pillar which I have set between <sup>b</sup>you and me. <sup>52</sup>This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm. <sup>53</sup>The God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the fear of his father Isaac. <sup>54</sup>Then Jacob offered a sacrifice on the mountain, and called his <sup>c</sup>kinsmen to <sup>h</sup>the meal; and they ate <sup>i</sup>the meal and spent the night on the mountain. <sup>55j</sup>Early in the morning Laban arose, and kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place. [44 <sup>a</sup>Lit *I and you* <sup>b</sup>Lit *me and you* 46 <sup>c</sup>Lit *brothers* 47 <sup>d</sup>I.e. the heap of witness, in Aram <sup>e</sup>I.e. the heap of witness, in Heb 49 <sup>f</sup>Lit *the Mizpah*; i.e. the watchtower <sup>g</sup>Lit *hidden* 54 <sup>h</sup>Lit *eat bread* <sup>i</sup>Lit *bread* 55 <sup>j</sup>Ch 32:1 in Heb]

## GENESIS 32 [\[Books\]](#)

*Jacob's Fear of Esau* <sup>1</sup> Now as Jacob went on his way, the angels of God met him. <sup>2</sup> Jacob said when he saw them, "This is God's <sup>a</sup>camp." So he named that place <sup>b</sup>Mahanaim. [<sup>2</sup> <sup>a</sup>Or *company* <sup>b</sup>I.e. Two Camps, or Two Companies]

<sup>3</sup> Then Jacob sent messengers before him to his brother Esau in the land of Seir, the <sup>a</sup>country of Edom. <sup>4</sup> He also commanded them saying, "Thus you shall say to my lord Esau: 'Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now; <sup>5</sup> I have oxen and donkeys *and* flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight." ' ' " [<sup>3</sup> <sup>a</sup>Lit *field*]

<sup>6</sup> The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him." <sup>7</sup> Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies; <sup>8</sup> for he said, "If Esau comes to the one company and <sup>a</sup>attacks it, then the company which is left will escape." [<sup>8</sup> <sup>a</sup>Lit *smites*]

<sup>9</sup> Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD, who said to me, 'Return to your country and to your relatives, and I will <sup>a</sup>prosper you,' <sup>10</sup> <sup>b</sup> I am unworthy of all the lovingkindness and of all the <sup>c</sup>faithfulness which You have shown to Your servant; for with my staff *only* I crossed this Jordan, and now I have become two companies. <sup>11</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he will come and <sup>d</sup>attack me *and* the mothers with the children. <sup>12</sup> For You said, 'I will surely <sup>e</sup>prosper you and make your <sup>f</sup>descendants as the sand of the sea, which is too great to be numbered.' " [<sup>9</sup> <sup>a</sup>Lit *do good with you* <sup>10</sup> <sup>b</sup>Lit *I am less than all* <sup>c</sup>Or *truth* <sup>11</sup> <sup>d</sup>Lit *smite* <sup>12</sup> <sup>e</sup>Lit *do good with* <sup>f</sup>Lit *seed*]

13 So he spent the night there. Then he <sup>a</sup>selected from what <sup>b</sup>he had with him a present for his brother Esau: <sup>14</sup>two hundred female goats and twenty male goats, two hundred ewes and twenty rams, <sup>15</sup>thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. <sup>16</sup>He delivered *them* into the hand of his servants, every drove by itself, and said to his servants, “Pass on before me, and put a space between droves.” <sup>17</sup>He commanded the <sup>c</sup>one in front, saying, “When my brother Esau meets you and asks you, saying, ‘To whom do you belong, and where are you going, and to whom do these *animals* in front of you belong?’ <sup>18</sup>then you shall say, ‘*These* belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.’ ” <sup>19</sup>Then he commanded also the second and the third, and all those who followed the droves, saying, “After this manner you shall speak to Esau when you find him; <sup>20</sup>and you shall say, ‘Behold, your servant Jacob also is behind us.’ ” For he said, “I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me.” <sup>21</sup>So the present passed on before him, while he himself spent that night in the camp. [13 <sup>a</sup>Lit *took* <sup>b</sup>Lit *had come to his hand* 17 <sup>c</sup>Lit *first*]

22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok. <sup>23</sup>He took them and sent them across the stream. And he sent across whatever he had.

*Jacob Wrestles* <sup>24</sup>Then Jacob was left alone, and a man wrestled with him until daybreak. <sup>25</sup>When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob’s thigh was dislocated while he wrestled with him. <sup>26</sup>Then he said, “Let me go, for the dawn is breaking.” But he said, “I will not let you go unless you bless me.” <sup>27</sup>So he said to him, “What is your name?” And he said, “Jacob.” <sup>28</sup>He said, “Your name shall no longer be Jacob, but <sup>a</sup>Israel; for you have striven with God and with men and have prevailed.” <sup>29</sup>Then Jacob asked him and said, “Please tell me your name.” But he said, “Why is it that you ask my name?” And he blessed him there. <sup>30</sup>So

Jacob named the place <sup>b</sup>Peniel, for *he said*, “I have seen God face to face, yet my <sup>c</sup>life has been preserved.” <sup>31</sup>Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. <sup>32</sup>Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob’s thigh in the sinew of the hip. [28 <sup>a</sup>I.e. he who strives with God; or God strives  
30 <sup>b</sup>I.e. the face of God <sup>c</sup>Lit *soul*]

## GENESIS 33 [\[Books\]](#)

*Jacob Meets Esau* 1 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children <sup>a</sup>among Leah and Rachel and the two maids. 2 He put the maids and their children <sup>b</sup>in front, and Leah and her children <sup>c</sup>next, and Rachel and Joseph <sup>c</sup>last. 3 But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother. [1 <sup>a</sup>Or to 2 <sup>b</sup>Lit first <sup>c</sup>Lit behind]

4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept. 5 He lifted his eyes and saw the women and the children, and said, “<sup>a</sup>Who are these with you?” So he said, “The children whom God has graciously given your servant.” 6 Then the maids came near <sup>b</sup>with their children, and they bowed down. 7 Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down. 8 And he said, “What do you mean by all this company which I have met?” And he said, “To find favor in the sight of my lord.” 9 But Esau said, “I have plenty, my brother; let what you have be your own.” 10 Jacob said, “No, please, if now I have found favor in your sight, then take my present from my hand, <sup>c</sup>for I see your face as one sees the face of God, and you have received me favorably. 11 Please take my <sup>d</sup>gift which has been brought to you, because God has dealt graciously with me and because I have <sup>e</sup>plenty.” Thus he urged him and he took it. [5 <sup>a</sup>Or *What relation are these to you?* 6 <sup>b</sup>Lit *they and* 10 <sup>c</sup>Lit *for therefore I have seen your face like seeing God’s face* 11 <sup>d</sup>Lit *blessing* <sup>e</sup>Lit *all*]

12 Then <sup>a</sup>Esau said, “Let us take our journey and go, and I will go before you.” 13 But he said to him, “My lord knows that the children are frail and that the flocks and herds which are nursing are <sup>b</sup>a care to me. And if they are driven hard one day, all the flocks will die. 14 Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir.” [12 <sup>a</sup>Lit *he* 13 <sup>b</sup>Lit *upon me*]

15 Esau said, “Please let me leave with you some of the people who are with me.” But he said, “<sup>a</sup>What need is there? Let me find favor in the sight of my lord.” <sup>16</sup>So Esau returned that day on his way to Seir. <sup>17</sup>Jacob journeyed to <sup>b</sup>Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth. [15 <sup>a</sup>Lit *Why this?* 17 <sup>b</sup>I.e. booths]

*Jacob Settles in Shechem* 18 Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city. <sup>19</sup>He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem’s father, for one hundred <sup>a</sup>pieces of money. <sup>20</sup>Then he erected there an altar and called it <sup>b</sup>El-Elohe-Israel. [19 <sup>a</sup>Heb *qesitah* 20 <sup>b</sup>I.e. God, the God of Israel]

## GENESIS 34 [\[Books\]](#)

*The Treachery of Jacob's Sons* 1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to <sup>a</sup>visit the daughters of the land. 2 When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her <sup>b</sup>by force. 3<sup>c</sup> He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and <sup>d</sup>spoke tenderly to her. 4 So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife." 5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in. 6 Then Hamor the father of Shechem went out to Jacob to speak with him. 7 Now the sons of Jacob came in from the field when they heard *it*; and the men were grieved, and they were very angry because he had done a <sup>e</sup>disgraceful thing in Israel <sup>f</sup>by lying with Jacob's daughter, for such a thing ought not to be done. [1 <sup>a</sup>Lit *see* 2 <sup>b</sup>Lit *and humbled her* 3 <sup>c</sup>Lit *His soul clung* <sup>d</sup>Lit *spoke to the heart of the girl* 7 <sup>e</sup>Lit *senseless* <sup>f</sup>Lit *to lie*]

8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him <sup>a</sup>in marriage. 9 Intermarry with us; give your daughters to us and take our daughters for yourselves. 10 Thus you shall <sup>b</sup>live with us, and the land shall be *open* before you; <sup>b</sup>live and trade in it and acquire property in it." 11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me. 12 Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl <sup>a</sup>in marriage." [8 <sup>a</sup>Lit *for a wife* 10 <sup>b</sup>Lit  *dwell*]

13 But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister. 14 They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. 15 Only on this *condition* will we consent to you: if you will become like us, in that every male of you be circumcised, 16 then we will give our daughters to

you, and we will take your daughters for ourselves, and we will <sup>a</sup>live with you and become one people. <sup>17</sup>But if you will not listen to us to be circumcised, then we will take our daughter and go.” [16 <sup>a</sup>Lit dwell]

<sup>18</sup> Now their words seemed <sup>a</sup>reasonable to Hamor and Shechem, Hamor’s son. <sup>19</sup>The young man did not delay to do the thing, because he was delighted with Jacob’s daughter. Now he was more respected than all the household of his father. <sup>20</sup>So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, <sup>21</sup>“These men are <sup>b</sup>friendly with us; therefore let them <sup>c</sup>live in the land and trade in it, for behold, the land is <sup>d</sup>large enough for them. Let us take their daughters <sup>e</sup>in marriage, and give our daughters to them. <sup>22</sup>Only on this *condition* will the men consent to us to <sup>c</sup>live with us, to become one people: that every male among us be circumcised as they are circumcised. <sup>23</sup>Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will <sup>c</sup>live with us.” <sup>24</sup>All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city. [18 <sup>a</sup>Lit good 21 <sup>b</sup>Lit peaceful <sup>c</sup>Lit dwell <sup>d</sup>Lit wide of hands before them <sup>e</sup>Lit to us for wives]

<sup>25</sup> Now it came about on the third day, when they were in pain, that two of Jacob’s sons, Simeon and Levi, Dinah’s brothers, each took his sword and came upon the city unawares, and killed every male. <sup>26</sup>They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem’s house, and went forth. <sup>27</sup>Jacob’s sons came upon the slain and looted the city, because they had defiled their sister. <sup>28</sup>They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field; <sup>29</sup>and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses. <sup>30</sup>Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and <sup>a</sup>my men being few in number, they will gather together against me and <sup>b</sup>attack me and I will be destroyed, I and my household.” <sup>31</sup>But they said, “Should he <sup>c</sup>treat our sister as a harlot?” [30 <sup>a</sup>Lit I, few in number <sup>b</sup>Lit smite 31 <sup>c</sup>Or make]



## GENESIS 35 [\[Books\]](#)

***Jacob Moves to Bethel*** <sup>1</sup> Then God said to Jacob, “Arise, go up to Bethel and <sup>a</sup>live there, and make an altar there to God, who appeared to you when you fled <sup>b</sup>from your brother Esau.” <sup>2</sup> So Jacob said to his household and to all who were with him, “Put away the foreign gods which are among you, and purify yourselves and change your garments; <sup>3</sup> and let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress and has been with me <sup>c</sup>wherever I have gone.” <sup>4</sup> So they gave to Jacob all the foreign gods which <sup>d</sup>they had and the rings which were in their ears, and Jacob hid them under the <sup>e</sup>oak which was near Shechem. [1 <sup>a</sup>Lit dwell <sup>b</sup>Lit from the face of <sup>3</sup> <sup>c</sup>Lit in the way which <sup>4</sup> <sup>d</sup>Lit were in their hand <sup>e</sup>Or terebinth]

<sup>5</sup> As they journeyed, there was <sup>a</sup>a great terror upon the cities which were around them, and they did not pursue the sons of Jacob. <sup>6</sup> So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. <sup>7</sup> He built an altar there, and called the place <sup>b</sup>El-bethel, because there God had revealed Himself to him when he fled <sup>c</sup>from his brother. <sup>8</sup> Now Deborah, Rebekah’s nurse, died, and she was buried below Bethel under the oak; it was named <sup>d</sup>Allon-bacuth. [5 <sup>a</sup>Or a terror of God <sup>7</sup> <sup>b</sup>I.e. the God of Bethel <sup>c</sup>Lit from the face of <sup>8</sup> <sup>d</sup>I.e. oak of weeping]

***Jacob Is Named Israel*** <sup>9</sup> Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. <sup>10</sup> God said to him, “Your name is Jacob;

<sup>a</sup>You shall no longer be called Jacob, But Israel shall be your name.”

Thus He called <sup>b</sup>him Israel. <sup>11</sup> God also said to him, “I am <sup>c</sup>God Almighty; Be fruitful and multiply;

A nation and a company of nations shall <sup>d</sup>come from you, And kings shall <sup>d</sup>come forth from <sup>e</sup>you. [10 <sup>a</sup>Lit *Your name* <sup>b</sup>Lit *his name* 11 <sup>c</sup>Heb *El Shaddai* <sup>d</sup>Or *come into being* <sup>e</sup>Lit *your loins*]

<sup>12</sup>“The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your <sup>a</sup>descendants after you.”

<sup>13</sup>Then God went up from him in the place where He had spoken with him.

<sup>14</sup>Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it. <sup>15</sup>So Jacob named the place where God had spoken with him, <sup>b</sup>Bethel. [12 <sup>a</sup>Lit *seed* 15 <sup>b</sup>I.e. the house of God]

<sup>16</sup> Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she <sup>a</sup>suffered severe labor.

<sup>17</sup>When she was in severe labor the midwife said to her, “Do not fear, for now you have another son.” <sup>18</sup>It came about as her soul was departing (for she died), that she named him <sup>b</sup>Ben-oni; but his father called him <sup>c</sup>Benjamin. <sup>19</sup>So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). <sup>20</sup>Jacob set up a pillar over her grave; that is the pillar of Rachel’s grave to this day. <sup>21</sup>Then Israel journeyed on and pitched his tent beyond the <sup>d</sup>tower of <sup>e</sup>Eder. [16 <sup>a</sup>Lit *had difficulty in her giving birth* 18 <sup>b</sup>I.e. the son of my sorrow <sup>c</sup>I.e. the son of the right hand 21 <sup>d</sup>Heb *Migdal-eder* <sup>e</sup>Or *flock*]

<sup>22</sup> It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father’s concubine, and Israel heard *of it*.

### ***The Sons of Israel***

Now there were twelve sons of Jacob— <sup>23</sup>the sons of Leah: Reuben, Jacob’s firstborn, then Simeon and Levi and Judah and Issachar and Zebulun; <sup>24</sup>the sons of Rachel: Joseph and Benjamin; <sup>25</sup>and the sons of Bilhah, Rachel’s maid: Dan and Naphtali; <sup>26</sup>and the sons of Zilpah, Leah’s maid: Gad and

Asher. These are the sons of Jacob who were born to him in Paddan-aram.

27 Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

28 Now the days of Isaac were one hundred and eighty years. <sup>29</sup>Isaac breathed his last and died and was gathered to his people, an old man <sup>a</sup>of ripe age; and his sons Esau and Jacob buried him. [29 <sup>a</sup>Lit *and satisfied with days*]

## GENESIS 36 [\[Books\]](#)

*Esau Moves* 1 Now these are *the records of* the generations of Esau (that is, Edom).

2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; <sup>3</sup>also Basemath, Ishmael's daughter, the sister of Nebaioth. <sup>4</sup>Adah bore Eliphaz to Esau, and Basemath bore Reuel, <sup>5</sup>and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.

<sup>6</sup> Then Esau took his wives and his sons and his daughters and all <sup>a</sup>his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to *another* land away from his brother Jacob. <sup>7</sup>For their property had become too great for them to <sup>b</sup>live together, and the land where they sojourned could not sustain them because of their livestock. <sup>8</sup>So Esau lived in the hill country of Seir; Esau is Edom. [<sup>6</sup> <sup>a</sup>Lit *the souls of his house* <sup>7</sup> <sup>b</sup>Lit *dwell*]

*Descendants of Esau* 9 These then are *the records of* the generations of Esau the father of <sup>a</sup>the Edomites in the hill country of Seir. <sup>10</sup>These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath. <sup>11</sup>The sons of Eliphaz were Teman, Omar, <sup>b</sup>Zepho and Gatam and Kenaz. <sup>12</sup>Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah. <sup>13</sup>These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath. <sup>14</sup>These were the sons of Esau's wife Oholibamah, the daughter of Anah and the <sup>c</sup>granddaughter of Zibeon: <sup>d</sup>she bore to Esau, Jeush and Jalam and Korah. [<sup>9</sup> <sup>a</sup>Lit *Edom* <sup>11</sup> <sup>b</sup>In 1 Chr 1:36, *Zephi* <sup>14</sup> <sup>c</sup>Gr *son* <sup>d</sup>Lit *and*

she]

15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz, <sup>16</sup>chief Korah, chief Gatam, chief Amalek. These are the chiefs <sup>a</sup>descended from Eliphaz in the land of Edom; these are the sons of Adah. <sup>17</sup>These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs <sup>b</sup>descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath. <sup>18</sup>These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs <sup>c</sup>descended from Esau's wife Oholibamah, the daughter of Anah. <sup>19</sup>These are the sons of Esau (that is, Edom), and these are their chiefs. [<sup>16</sup> <sup>a</sup>Lit of *Eliphaz* <sup>17</sup> <sup>b</sup>Lit of *Reuel* <sup>18</sup> <sup>c</sup>Lit of *Oholibamah, Esau's wife*]

20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, <sup>21</sup>and Dishon and Ezer and Dishan. These are the chiefs <sup>a</sup>descended from the Horites, the sons of Seir in the land of Edom. <sup>22</sup>The sons of Lotan were Hori and <sup>b</sup>Hemam; and Lotan's sister was Timna. <sup>23</sup>These are the sons of Shobal: <sup>c</sup>Alvan and Manahath and Ebal, <sup>d</sup>Shepho and Onam. <sup>24</sup>These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon. <sup>25</sup>These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah. <sup>26</sup>These are the sons of <sup>e</sup>Dishon: <sup>f</sup>Hemdan and Eshban and Ithran and Cheran. <sup>27</sup>These are the sons of Ezer: Bilhan and Zaavan and <sup>g</sup>Akan. <sup>28</sup>These are the sons of Dishan: Uz and Aran. <sup>29</sup>These are the chiefs <sup>a</sup>descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, <sup>30</sup>chief Dishon, chief Ezer, chief Dishan. These are the chiefs <sup>a</sup>descended from the Horites, according to their *various* chiefs in the land of Seir. [<sup>21</sup> <sup>a</sup>Lit of *the Horites* <sup>22</sup> <sup>b</sup>In 1 Chr 1:39, *Homam* <sup>23</sup> <sup>c</sup>In 1 Chr 1:40, *Alian* <sup>d</sup>In 1 Chr 1:40, *Shephi* <sup>26</sup> <sup>e</sup>Heb *Dishan* <sup>f</sup>In 1 Chr 1:41, *Hamran* <sup>27</sup> <sup>g</sup>In 1 Chr 1:42, *Jaakan*]

31 Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. <sup>32</sup><sup>a</sup>Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah. <sup>33</sup>Then Bela died, and

Jobab the son of Zerah of Bozrah became king in his place. <sup>34</sup>Then Jobab died, and Husham of the land of the Temanites became king in his place. <sup>35</sup>Then Husham died, and Hadad the son of Bedad, who <sup>b</sup>defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith. <sup>36</sup>Then Hadad died, and Samlah of Masrekah became king in his place. <sup>37</sup>Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place. <sup>38</sup>Then Shaul died, and Baal-hanan the son of Achbor became king in his place. <sup>39</sup>Then Baal-hanan the son of Achbor died, and <sup>c</sup>Hadar became king in his place; and the name of his city was <sup>d</sup>Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab. [<sup>32</sup> <sup>a</sup>Lit *And Bela* <sup>35</sup> <sup>b</sup>Or *smote* <sup>39</sup> <sup>c</sup>In 1 Chr 1:50, *Hadad* <sup>d</sup>In 1 Chr 1:50, *Pai*]

<sup>40</sup> Now these are the names of the chiefs <sup>a</sup>descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief <sup>b</sup>Alvah, chief Jetheth, <sup>41</sup>chief Oholibamah, chief Elah, chief Pinon, <sup>42</sup>chief Kenaz, chief Teman, chief Mibzar, <sup>43</sup>chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of <sup>c</sup>the Edomites), according to their habitations in the land of their possession. [<sup>40</sup> <sup>a</sup>Lit *of Esau* <sup>b</sup>In 1 Chr 1:51, *Aliah* <sup>43</sup> <sup>c</sup>Heb *Edom*]

## GENESIS 37 [\[Books\]](#)

*Joseph's Dream* 1 Now Jacob lived in the land <sup>a</sup>where his father had sojourned, in the land of Canaan. 2These are *the records of the generations of Jacob*. [1 <sup>a</sup>Lit of his father's sojournings]

Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was *still* a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father. 3Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a <sup>a</sup>varicolored tunic. 4His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him <sup>b</sup>on friendly terms. [3 <sup>a</sup>Or *full-length robe* 4 <sup>b</sup>Lit *in peace*]

5 Then Joseph <sup>a</sup>had a dream, and when he told it to his brothers, they hated him even more. 6He said to them, "Please listen to this dream which I have <sup>a</sup>had; 7for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf." 8Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words. [5 <sup>a</sup>Lit *dreamed*]

9 Now he <sup>a</sup>had still another dream, and related it to his brothers, and said, "Lo, I have <sup>a</sup>had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me." 10He related *it* to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have <sup>a</sup>had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" 11His brothers were jealous of him, but his father kept the saying *in mind*. [9 <sup>a</sup>Lit *dreamed*]

12 Then his brothers went to pasture their father's flock in Shechem.

<sup>13</sup>Israel said to Joseph, “Are not your brothers pasturing *the flock* in Shechem? Come, and I will send you to them.” And he said to him, “<sup>a</sup>I will go.” <sup>14</sup>Then he said to him, “Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me.” So he sent him from the valley of Hebron, and he came to Shechem. [<sup>13</sup> <sup>a</sup>Lit *Behold me*]

<sup>15</sup> A man found him, and behold, he was wandering in the field; and the man asked him, “<sup>a</sup>What are you looking for?” <sup>16</sup>He said, “I am looking for my brothers; please tell me where they are pasturing *the flock*.” <sup>17</sup>Then the man said, “They have moved from here; for I heard *them* say, ‘Let us go to Dothan.’ ” So Joseph went after his brothers and found them at Dothan. [<sup>15</sup> <sup>a</sup>Lit *saying, “What...?”*]

*The Plot against Joseph* <sup>18</sup> <sup>a</sup>When they saw him from a distance and before he came close to them, they plotted against him to put him to death. <sup>19</sup>They said to one another, “<sup>b</sup>Here comes this dreamer! <sup>20</sup>Now then, come and let us kill him and throw him into one of the pits; and we will say, ‘A wild beast devoured him.’ Then let us see what will become of his dreams!” <sup>21</sup>But Reuben heard *this* and rescued him out of their hands and said, “Let us not <sup>c</sup>take his life.” <sup>22</sup>Reuben further said to them, “Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him”—that he might rescue him out of their hands, to restore him to his father. <sup>23</sup>So it came about, when Joseph <sup>d</sup>reached his brothers, that they stripped Joseph of his <sup>e</sup>tunic, the varicolored tunic that was on him; <sup>24</sup>and they took him and threw him into the pit. Now the pit was empty, without any water in it. [<sup>18</sup> <sup>a</sup>Or *And* <sup>19</sup> <sup>b</sup>Lit *Behold, this master of dreams comes* <sup>21</sup> <sup>c</sup>Lit *smite his soul* <sup>23</sup> <sup>d</sup>Lit *came to* <sup>e</sup>Or *full-length robe*]

<sup>25</sup> Then they sat down to eat <sup>a</sup>a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing <sup>b</sup>aromatic gum and <sup>c</sup>balm and <sup>d</sup>myrrh, <sup>e</sup>on their way to bring *them* down to Egypt. <sup>26</sup>Judah said to his brothers, “What profit is it for us to kill our brother and cover up his blood? <sup>27</sup>Come and

let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our *own* flesh.” And his brothers listened *to him*. <sup>28</sup>Then some Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit, and sold <sup>f</sup>him to the Ishmaelites for twenty *shekels* of silver. Thus they brought Joseph into Egypt. [25 <sup>a</sup>Lit *bread* <sup>b</sup>Or *ladanum spice* <sup>c</sup>Or *mastic* <sup>d</sup>Or *resinous bark* <sup>e</sup>Lit *going* 28 <sup>f</sup>Lit *Joseph*]

<sup>29</sup> Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments. <sup>30</sup>He returned to his brothers and said, “The boy is not *there*; as for me, where am I to go?” <sup>31</sup>So they took Joseph’s tunic, and slaughtered a male goat and dipped the tunic in the blood; <sup>32</sup>and they sent the varicolored tunic and brought it to their father and said, “We found this; please <sup>a</sup>examine *it* to see whether it is your son’s tunic or not.” <sup>33</sup>Then he <sup>b</sup>examined it and said, “It is my son’s tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!” <sup>34</sup>So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days. <sup>35</sup>Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, “Surely I will go down to Sheol in mourning for my son.” So his father wept for him. <sup>36</sup>Meanwhile, the <sup>c</sup>Midianites sold him in Egypt to Potiphar, Pharaoh’s officer, the captain of the bodyguard. [32 <sup>a</sup>Or *recognize* 33 <sup>b</sup>Or *recognized* 36 <sup>c</sup>Lit *Medanites*]

## GENESIS 38 [\[Books\]](#)

*Judah and Tamar* <sup>1</sup> And it came about at that time, that Judah <sup>a</sup>departed from his brothers and <sup>b</sup>visited a certain Adullamite, whose name was Hirah. <sup>2</sup> Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her. <sup>3</sup> So she conceived and bore a son and he named him Er. <sup>4</sup> Then she conceived again and bore a son and named him Onan. <sup>5</sup> She bore still another son and named him Shelah; and it was at Chezib <sup>c</sup>that she bore him. [1 <sup>a</sup>Lit went down <sup>b</sup>Lit turned aside to 5 <sup>c</sup>Lit when]

<sup>6</sup> Now Judah took a wife for Er his firstborn, and her name was Tamar.

<sup>7</sup> But Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life. <sup>8</sup> Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up <sup>a</sup>offspring for your brother." <sup>9</sup> Onan knew that the <sup>a</sup>offspring would not be his; so when he went in to his brother's wife, he <sup>b</sup>wasted his seed on the ground in order not to give <sup>a</sup>offspring to his brother. <sup>10</sup> But what he did was displeasing in the sight of the LORD; so He took his life also.

<sup>11</sup> Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he <sup>c</sup>thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house. [8 <sup>a</sup>Lit seed 9 <sup>b</sup>Lit spilled on the ground 11 <sup>c</sup>Lit said]

<sup>12</sup> Now <sup>a</sup>after a considerable time Shua's daughter, the wife of Judah, died; and when <sup>b</sup>the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite. <sup>13</sup> It was told to Tamar, "<sup>c</sup>Behold, your father-in-law is going up to Timnah to shear his sheep." <sup>14</sup> So she <sup>d</sup>removed her widow's garments and covered *herself* with a <sup>e</sup>veil, and wrapped herself, and sat in the gateway of <sup>f</sup>Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.

<sup>15</sup> When Judah saw her, he thought she was a harlot, for she had covered

her face. <sup>16</sup>So he turned aside to her by the road, and said, “<sup>g</sup>Here now, let me come in to you”; for he did not know that she was his daughter-in-law. And she said, “What will you give me, that you may come in to me?” <sup>17</sup>He said, therefore, “I will send you a <sup>h</sup>young goat from the flock.” She said, moreover, “Will you give a pledge until you send it?” <sup>18</sup>He said, “What pledge shall I give you?” And she said, “Your seal and your cord, and your staff that is in your hand.” So he gave *them* to her and went in to her, and she conceived by him. <sup>19</sup>Then she arose and departed, and <sup>d</sup>removed her <sup>e</sup>veil and put on her widow’s garments. [12 <sup>a</sup>Lit *the days became many and* <sup>b</sup>Lit *Judah was comforted, he* 13 <sup>c</sup>Lit *saying, Behold* 14 <sup>d</sup>Lit *removed from herself* <sup>e</sup>Or *shawl* <sup>f</sup>In Josh 15:34, *Enam* 16 <sup>g</sup>Or *Come, now* 17 <sup>h</sup>Lit *kid of goats*]

<sup>20</sup> When Judah sent the <sup>a</sup>young goat by his friend the Adullamite, to receive the pledge from the woman’s hand, he did not find her. <sup>21</sup>He asked the men of her place, saying, “Where is the temple prostitute who was by the road at Enaim?” But they said, “There has been no temple prostitute here.” <sup>22</sup>So he returned to Judah, and said, “I did not find her; and furthermore, the men of the place said, ‘There has been no temple prostitute here.’” <sup>23</sup>Then Judah said, “Let her <sup>b</sup>keep them, otherwise we will become a laughingstock. <sup>c</sup>After all, I sent this young goat, but you did not find her.” [20 <sup>a</sup>Lit *kid of goats by the hand of* 23 <sup>b</sup>Lit *take for herself* <sup>c</sup>Lit *Behold*]

<sup>24</sup> Now it was about three months later that Judah was informed, “<sup>a</sup>Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry.” Then Judah said, “Bring her out and let her be burned!” <sup>25</sup>It was while she was being brought out that she sent to her father-in-law, saying, “I am with child by the man to whom these things belong.” And she said, “Please examine and see, whose signet ring and cords and staff are these?” <sup>26</sup>Judah recognized *them*, and said, “She is more righteous than I, inasmuch as I did not give her to my son Shelah.” And he did not <sup>b</sup>have relations with her again. [24 <sup>a</sup>Lit *saying, Your* 26 <sup>b</sup>Lit *know her yet again*]

<sup>27</sup> It came about at the time she was giving birth, that behold, there were twins in her womb. <sup>28</sup>Moreover, it took place while she was giving

birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, “This one came out first.” <sup>29</sup>But it came about as he drew back his hand, that behold, his brother came out. Then she said, “What a breach you have made for yourself!” So he was named <sup>a</sup>Perez. <sup>30</sup>Afterward his brother came out who had the scarlet *thread* on his hand; and he was named <sup>b</sup>Zerah. [29 <sup>a</sup>I.e. a breach 30 <sup>b</sup>I.e. a dawning or brightness]

## GENESIS 39 [\[Books\]](#)

### *Joseph's Success in Egypt*

1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him <sup>a</sup>from the Ishmaelites, who had taken him down there. <sup>2</sup>The LORD was with Joseph, so he became a <sup>b</sup>successful man. And he was in the house of his master, the Egyptian. <sup>3</sup>Now his master saw that the LORD was with him and *how* the LORD caused all that he did to prosper in his hand. <sup>4</sup>So Joseph found favor in his sight and <sup>c</sup>became his personal servant; and he made him overseer over his house, and all that he owned he put in his <sup>d</sup>charge. <sup>5</sup>It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD's blessing was upon all that he owned, in the house and in the field. <sup>6</sup>So he left everything he owned in Joseph's <sup>d</sup>charge; and with him *there* he did not <sup>e</sup>concern himself with anything except the <sup>f</sup>food which he <sup>g</sup>ate. [1 <sup>a</sup>Lit *from the hand of* 2 <sup>b</sup>Or *prosperous* 4 <sup>c</sup>Or *ministered to him* <sup>d</sup>Lit *hand* 6 <sup>e</sup>Lit *know* <sup>f</sup>Lit *bread* <sup>g</sup>Or *used to eat*]

Now Joseph was handsome in form and appearance. <sup>7</sup>It came about after these events that his master's wife <sup>a</sup>looked with desire at Joseph, and she said, "Lie with me." <sup>8</sup>But he refused and said to his master's wife, "Behold, with me *here*, my master <sup>b</sup>does not concern himself with anything in the house, and he has put all that he owns in my <sup>c</sup>charge. <sup>9</sup><sup>d</sup>There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?" <sup>10</sup>As she spoke to Joseph day after day, he did not listen to her to lie beside her *or* be with her. <sup>11</sup>Now it happened <sup>e</sup>one day that he went into the house to do his work, and none of the men of the household was there inside. <sup>12</sup>She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside. <sup>13</sup><sup>f</sup>When she saw that he had left his garment in her hand and had fled outside, <sup>14</sup>she called to the men of her household and said to them, "See, he has brought in a

<sup>g</sup>Hebrew to us to make sport of us; he came in to me to lie with me, and I <sup>h</sup>screamed. <sup>15</sup>When he heard that I raised my voice and <sup>i</sup>screamed, he left his garment beside me and fled and went outside.” <sup>16</sup>So she <sup>j</sup>left his garment beside her until his master came home. <sup>17</sup>Then she spoke to him <sup>k</sup>with these words, “<sup>l</sup>The Hebrew slave, whom you brought to us, came in to me to make sport of me; <sup>18</sup>and as I raised my voice and <sup>m</sup>screamed, he left his garment beside me and fled outside.” [7 <sup>a</sup>Lit *lifted up her eyes at* 8 <sup>b</sup>Lit *does not know what is in the house* <sup>c</sup>Lit *hand* 9 <sup>d</sup>Or *He is not greater* 11 <sup>e</sup>Lit *about this day* 13 <sup>f</sup>Lit *And it came about when* 14 <sup>g</sup>Lit *Hebrew man* <sup>h</sup>Lit *called with a great voice* 15 <sup>i</sup>Lit *called out* 16 <sup>j</sup>Lit *let...lie beside* 17 <sup>k</sup>Lit *according to* <sup>l</sup>Lit *saying, “The* 18 <sup>m</sup>Lit *called out*]

### ***Joseph Imprisoned***

<sup>19</sup> Now when his master heard the words of his wife, which she spoke to him, saying, “<sup>a</sup>This is what your slave did to me,” his anger burned. <sup>20</sup>So Joseph’s master took him and put him into the jail, the place where the king’s prisoners were confined; and he was there in the jail. <sup>21</sup>But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer. <sup>22</sup>The chief jailer committed to Joseph’s <sup>b</sup>charge all the prisoners who were in the jail; so that whatever was done there, he was <sup>c</sup>responsible *for it*. <sup>23</sup>The chief jailer did not supervise anything under <sup>d</sup>Joseph’s charge because the LORD was with him; and whatever he did, the LORD made to prosper. [19 <sup>a</sup>Lit *According to these things your slave* 22 <sup>b</sup>Lit *hand* <sup>c</sup>Lit *the doer* 23 <sup>d</sup>Lit *his hand*]

## GENESIS 40 [\[Books\]](#)

*Joseph Interprets a Dream* 1 Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt. 2 Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. 3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the *same* place where Joseph was imprisoned. 4 The captain of the bodyguard put Joseph in charge of them, and he <sup>a</sup>took care of them; and they were in confinement for <sup>b</sup>some time. 5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his *own* dream *and* each dream with its *own* interpretation. 6 <sup>c</sup>When Joseph came to them in the morning and observed them, <sup>d</sup>behold, they were dejected. 7 He asked Pharaoh's officials who were with him in confinement in his master's house, <sup>e</sup>"Why are your faces so sad today?" 8 Then they said to him, "We have <sup>f</sup>had a dream and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell *it* to me, please." [4 <sup>a</sup>Lit *ministered to* <sup>b</sup>Lit *days* 6 <sup>c</sup>Or *And* <sup>d</sup>Lit *and behold* 7 <sup>e</sup>Lit *saying, Why* 8 <sup>f</sup>Lit *dreamed*]

9 So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, <sup>a</sup>behold, *there was* a vine in front of me; <sup>10</sup>and on the vine *were* three branches. And as it was budding, its blossoms came out, *and* its clusters produced ripe grapes. <sup>11</sup>Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's <sup>b</sup>hand." <sup>12</sup>Then Joseph said to him, "This is the interpretation of it: the three branches are three days; <sup>13</sup>within three more days Pharaoh will <sup>c</sup>lift up your head and restore you to your <sup>d</sup>office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer. <sup>14</sup>Only <sup>e</sup>keep me in mind when it goes well with you, and please do me a kindness <sup>f</sup>by mentioning me to Pharaoh and get me out of this house. <sup>15</sup>For I was in fact kidnapped from the land of the Hebrews, and even here I have done

nothing that they should have put me into the <sup>g</sup>dungeon.” [9 <sup>a</sup>Lit *and behold* 11 <sup>b</sup>Lit *palm* 13 <sup>c</sup>Or possibly *forgive you* <sup>d</sup>Lit *place* 14 <sup>e</sup>Lit *remember me with yourself* <sup>f</sup>Lit *and mention* 15 <sup>g</sup>Or *pit*]

16 When the chief baker saw that he had interpreted favorably, he said to Joseph, “I also *saw* in my dream, and behold, *there were* three baskets of white bread on my head; <sup>17</sup>and in the top basket *there were* some of all <sup>a</sup>sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head.” <sup>18</sup>Then Joseph answered and said, “This is its interpretation: the three baskets are three days; <sup>19</sup>within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you.” [17 <sup>a</sup>Lit *food for Pharaoh made by a baker*]

20 Thus it came about on the third day, *which was* Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. <sup>21</sup>He restored the chief cupbearer to his <sup>a</sup>office, and he put the cup into Pharaoh’s <sup>b</sup>hand; <sup>22</sup>but he hanged the chief baker, just as Joseph had interpreted to them. <sup>23</sup>Yet the chief cupbearer did not remember Joseph, but forgot him. [21 <sup>a</sup>Lit *wine-pouring* <sup>b</sup>Lit *palm*]

## GENESIS 41 [\[Books\]](#)

### *Pharaoh's Dream*

1 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile. <sup>2</sup>And lo, from the Nile there came up seven cows, sleek and <sup>a</sup>fat; and they grazed in the marsh grass. <sup>3</sup>Then behold, seven other cows came up after them from the Nile, ugly and <sup>b</sup>gaunt, and they stood by the *other* cows on the bank of the Nile. <sup>4</sup>The ugly and <sup>b</sup>gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke. <sup>5</sup>He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good. <sup>6</sup>Then behold, seven ears, thin and scorched by the east wind, sprouted up after them. <sup>7</sup>The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, *it was* a dream. <sup>8</sup>Now in the morning his spirit was troubled, so he sent and called for all the <sup>c</sup>magicians of Egypt, and all its wise men. And Pharaoh told them his <sup>d</sup>dreams, but there was no one who could interpret them to Pharaoh. [<sup>2</sup> <sup>a</sup>Lit *fat of flesh* <sup>3</sup> <sup>b</sup>Lit *lean of flesh* <sup>8</sup> <sup>c</sup>Or *soothsayer priests* <sup>d</sup>Lit *dream*]

9 Then the chief cupbearer spoke to Pharaoh, saying, “I would make mention today of my *own* <sup>a</sup>offenses. <sup>10</sup>Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, *both* me and the chief baker. <sup>11</sup>We had a dream <sup>b</sup>on the same night, <sup>c</sup>he and I; each of us dreamed according to the interpretation of his *own* dream. <sup>12</sup>Now a Hebrew youth *was* with us there, a servant of the captain of the bodyguard, and we related *them* to him, and he interpreted our dreams for us. To each one he interpreted according to his *own* dream. <sup>13</sup>And just as he interpreted for us, so it happened; he restored me in my <sup>d</sup>office, but he hanged him.” [<sup>9</sup> <sup>a</sup>Or *sins* <sup>11</sup> <sup>b</sup>Lit *one night* <sup>c</sup>Lit *I and he* <sup>13</sup> <sup>d</sup>Lit *place*]

## *Joseph Interprets*

14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. 15 Pharaoh said to Joseph, “I have had a dream, but no one can interpret it; and I have heard <sup>a</sup>it said about you, that <sup>b</sup>when you hear a dream you can interpret it.” 16 Joseph then answered Pharaoh, saying, “<sup>c</sup>It is not in me; God will <sup>d</sup>give Pharaoh a favorable answer.” 17 So Pharaoh spoke to Joseph, “In my dream, behold, I was standing on the bank of the Nile; 18 and behold, seven cows, <sup>e</sup>fat and sleek came up out of the Nile, and they grazed in the marsh grass. 19 Lo, seven other cows came up after them, poor and very ugly and <sup>f</sup>gaunt, such as I had never seen for <sup>g</sup>ugliness in all the land of Egypt; 20 and the lean and <sup>h</sup>ugly cows ate up the first seven fat cows. 21 Yet when they had <sup>i</sup>devoured them, it could not be <sup>j</sup>detected that they had <sup>k</sup>devoured them, <sup>l</sup>for they were just as ugly as <sup>m</sup>before. Then I awoke. 22 I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk; 23 and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them; 24 and the thin ears swallowed the seven good ears. Then I told it to the <sup>n</sup>magicians, but there was no one who could explain it to me.” [15 <sup>a</sup>Lit *about you, saying* <sup>b</sup>Lit *you hear a dream to interpret it* 16 <sup>c</sup>Lit *Apart from me* <sup>d</sup>Lit *answer the peace of Pharaoh* 18 <sup>e</sup>Lit *fat of flesh* 19 <sup>f</sup>Lit *lean of flesh* <sup>g</sup>Lit *badness* 20 <sup>h</sup>Lit *bad* 21 <sup>i</sup>Lit *entered their inward parts* <sup>j</sup>Or *known* <sup>k</sup>Lit *entered their inward parts* <sup>l</sup>Lit *and* <sup>m</sup>Lit *in the beginning* 24 <sup>n</sup>Or *soothsayer priests*]

25 Now Joseph said to Pharaoh, “Pharaoh’s <sup>a</sup>dreams are one *and the same*; God has told to Pharaoh what He is about to do. 26 The seven good cows are seven years; and the seven good ears are seven years; the <sup>a</sup>dreams are one *and the same*. 27 The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine. 28 <sup>b</sup>It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. 29 Behold, seven years of great abundance are coming in all the land of Egypt; 30 and after them seven years of famine will <sup>c</sup>come, and all the abundance will be forgotten in the land of Egypt, and the famine will <sup>d</sup>ravage the land. 31 So the abundance will be unknown in the land because of that subsequent famine; for it *will be very severe*. 32 Now as for the repeating of the dream to Pharaoh twice, *it means* that the matter is

determined by God, and God will quickly bring it about. <sup>33</sup>Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. <sup>34</sup>Let Pharaoh take action to appoint overseers <sup>e</sup>in charge of the land, and let him exact a fifth *of the produce* of the land of Egypt in the seven years of abundance. <sup>35</sup>Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard *it*. <sup>36</sup>Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine." [25 <sup>a</sup>Lit *dream is* 28 <sup>b</sup>Lit *That is the thing which I spoke* 30 <sup>c</sup>Lit *arise* <sup>d</sup>Lit *destroy* 34 <sup>e</sup>Lit *over*]

37 Now the <sup>a</sup>proposal seemed good <sup>b</sup>to Pharaoh and <sup>b</sup>to all his servants. [37 <sup>a</sup>Lit *word* <sup>b</sup>Lit *in the sight of*]

***Joseph Is Made a Ruler of Egypt*** <sup>38</sup>Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?" <sup>39</sup>So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are. <sup>40</sup>You shall be over my house, and according to your <sup>a</sup>command all my people shall <sup>b</sup>do homage; only in the throne I will be greater than you." <sup>41</sup>Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." <sup>42</sup>Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck. <sup>43</sup>He had him ride in <sup>c</sup>his second chariot; and they proclaimed before him, "<sup>d</sup>Bow the knee!" And he set him over all the land of Egypt. <sup>44</sup>Moreover, Pharaoh said to Joseph, "*Though* I am Pharaoh, yet without <sup>e</sup>your permission no one shall raise his hand or foot in all the land of Egypt." <sup>45</sup>Then Pharaoh named Joseph <sup>f</sup>Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of <sup>g</sup>On, as his wife. And Joseph went forth over the land of Egypt. [40 <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *kiss* 43 <sup>c</sup>Lit *the second...which was his* <sup>d</sup>Heb *Abreck: Attention or Make way* 44 <sup>e</sup>Lit *you no one* 45 <sup>f</sup>Probably Egyptian for "God speaks; he lives" <sup>g</sup>Or *Heliopolis*]

46 Now Joseph was thirty years old when he <sup>a</sup>stood before Pharaoh,

king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. <sup>47</sup>During the seven years of plenty the land brought forth <sup>b</sup>abundantly. <sup>48</sup>So he gathered all the food of *these* seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields. <sup>49</sup>Thus Joseph stored up grain <sup>c</sup>in great abundance like the sand of the sea, until he stopped <sup>d</sup>measuring *it*, for it was <sup>e</sup>beyond measure. [<sup>46</sup> <sup>a</sup>Or *entered the service of* <sup>47</sup> <sup>b</sup>Lit *by handfuls* <sup>49</sup> <sup>c</sup>Lit *very much* <sup>d</sup>Lit *numbering* <sup>e</sup>Or *without number*]

*The Sons of Joseph* <sup>50</sup> Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphara priest of <sup>a</sup>On, bore to him. <sup>51</sup>Joseph named the firstborn <sup>b</sup>Manasseh, “For,” *he said*, “God has made me forget all my trouble and all my father’s household.” <sup>52</sup>He named the second <sup>c</sup>Ephraim, “For,” *he said*, “God has made me fruitful in the land of my affliction.” [<sup>50</sup> <sup>a</sup>Or *Heliopolis* <sup>51</sup> <sup>b</sup>I.e. *making to forget* <sup>52</sup> <sup>c</sup>I.e. *fruitfulness*]

<sup>53</sup> When the seven years of plenty which had been in the land of Egypt came to an end, <sup>54</sup>and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread. <sup>55</sup>So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, you shall do.” <sup>56</sup>When the famine was *spread* over all the face of the earth, then Joseph opened all <sup>a</sup>the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt. <sup>57</sup>*The people of all the earth* came to Egypt to buy grain from Joseph, because the famine was severe in all the earth. [<sup>56</sup> <sup>a</sup>Lit *that which was in them*]

## GENESIS 42 [\[Books\]](#)

*Joseph's Brothers Sent to Egypt* <sup>1</sup> Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?" <sup>2</sup> He said, "Behold, I have heard that there is grain in Egypt; go down there and buy *some* for us <sup>a</sup>from that place, so that we may live and not die." <sup>3</sup> Then ten brothers of Joseph went down to buy grain from Egypt. <sup>4</sup> But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him." <sup>5</sup> So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan *also*. [<sup>2</sup> <sup>a</sup>Lit *from there*]

<sup>6</sup> Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with *their* faces to the ground. <sup>7</sup> When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food."

<sup>8</sup> But Joseph had recognized his brothers, although they did not recognize him. <sup>9</sup> Joseph remembered the dreams which he <sup>a</sup>had about them, and said to them, "You are spies; you have come to look at the <sup>b</sup>undefended parts of our land." <sup>10</sup> Then they said to him, "No, my lord, but your servants have come to buy food. <sup>11</sup> We are all sons of one man; we are honest men, your servants are not spies." <sup>12</sup> Yet he said to them, "No, but you have come to look at the <sup>b</sup>undefended parts of our land!" <sup>13</sup> But they said, "Your servants are twelve brothers *in all*, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no longer alive." <sup>14</sup> Joseph said to them, "It is as I said <sup>c</sup>to you, you are spies; <sup>15</sup> by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here! <sup>16</sup> Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies." <sup>17</sup> So he

put them all together in prison for three days. [9 <sup>a</sup>Lit *had dreamed* <sup>b</sup>Lit *nakedness of the land* 14 <sup>c</sup>Lit *to you, saying*]

18 Now Joseph said to them on the third day, “Do this and live, for I fear God: <sup>19</sup>if you are honest men, let one of your brothers be confined in <sup>a</sup>your prison; but as for *the rest of you*, go, carry grain for the famine of your households, <sup>20</sup>and bring your youngest brother to me, so your words may be verified, and you will not die.” And they did so. <sup>21</sup>Then they said to one another, “Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come upon us.” <sup>22</sup>Reuben answered them, saying, “Did I not tell <sup>b</sup>you, ‘Do not sin against the boy’; and you would not listen? <sup>c</sup>Now comes the reckoning for his blood.” <sup>23</sup>They did not know, however, that Joseph understood, for there was an interpreter between them. <sup>24</sup>He turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes. <sup>25</sup>Then Joseph gave orders to fill their bags with grain and to restore every man’s money in his sack, and to give them provisions for the journey. And thus it was done for them. [19 <sup>a</sup>Lit *the house of your prison* 22 <sup>b</sup>Lit *you saying* <sup>c</sup>Lit *And behold, his blood also is required*]

26 So they loaded their donkeys with their grain and departed from there. <sup>27</sup>As one of *them* opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack. <sup>28</sup>Then he said to his brothers, “My money has been returned, and behold, it is even in my sack.” And their hearts <sup>a</sup>sank, and they *turned* <sup>b</sup>trembling to one another, saying, “What is this that God has done to us?” [28 <sup>a</sup>Lit *went out* <sup>b</sup>Lit *trembled*]

*Simeon Is Held Hostage* 29 When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying, <sup>30</sup>“The man, the lord of the land, spoke harshly with us, and took us for spies of the country. <sup>31</sup>But we said to him, ‘We are honest men; we are not spies. <sup>32</sup>We are twelve brothers, sons of our father; one is no longer

alive, and the youngest is with our father today in the land of Canaan.’  
<sup>33</sup>The man, the lord of the land, said to us, ‘By this I will know that you are honest men: leave one of your brothers with me and take *grain for the famine of your households, and go.* <sup>34</sup>But bring your youngest brother to me that I may know that you are not spies, but <sup>a</sup>honest men. I will give your brother to you, and you may trade in the land.’ ” [34 <sup>a</sup>Lit *you are honest*]

<sup>35</sup> Now it came about as they were emptying their sacks, that behold, every man’s bundle of money *was* in his sack; and when they and their father saw their bundles of money, they were dismayed. <sup>36</sup>Their father Jacob said to them, “You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.” <sup>37</sup>Then Reuben spoke to his father, saying, “You may put my two sons to death if I do not bring him *back* to you; put him in my <sup>a</sup>care, and I will return him to you.” <sup>38</sup>But <sup>b</sup>Jacob said, “My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey <sup>c</sup>you are taking, then you will bring my gray hair down to Sheol in sorrow.” [37 <sup>a</sup>Lit *hand* 38 <sup>b</sup>Lit *he* <sup>c</sup>Lit *on which you are going*]

## GENESIS 43 [\[Books\]](#)

*The Return to Egypt* 1 Now the famine was severe in the land. 2So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, “Go back, buy us a little food.” 3Judah spoke to him, however, saying, “The man solemnly warned <sup>a</sup>us, ‘You shall not see my face unless your brother is with you.’

4If you send our brother with us, we will go down and buy you food. 5But if you do not send *him*, we will not go down; for the man said to us, ‘You will not see my face unless your brother is with you.’ ” 6Then Israel said, “Why did you treat me so badly <sup>b</sup>by telling the man whether you still had *another* brother?” 7But they said, “The man questioned particularly about us and our relatives, saying, ‘Is your father still alive? Have you *another* brother?’ So we <sup>c</sup>answered his questions.

Could we possibly know that he would say, ‘Bring your brother down’?” 8Judah said to his father Israel, “Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones. 9I myself will be surety for him; <sup>d</sup>you may hold me responsible for him. If I do not bring him *back* to you and set him before you, then <sup>e</sup>let me bear the blame before you forever. 10For if we had not delayed, surely by now we could have returned twice.” [3 <sup>a</sup>Lit us, saying 6 <sup>b</sup>Lit to tell 7 <sup>c</sup>Lit told him according to these words 9 <sup>d</sup>Lit from my hand you may require him <sup>e</sup>Lit I shall have sinned before you all the days]

11 Then their father Israel said to them, “If *it must be* so, then do this: take some of the best products of the land in your <sup>a</sup>bags, and carry down to the man as a present, a little <sup>b</sup>balm and a little honey, <sup>c</sup>aromatic gum and <sup>d</sup>myrrh, pistachio nuts and almonds. 12Take double *the* money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake. 13Take your brother also, and arise, return to the man; 14and may <sup>e</sup>God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved

of my children, I am bereaved.”<sup>15</sup> So the men took this present, and they took double *the* money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph. [11 <sup>a</sup>Or vessels <sup>b</sup>Or mastic <sup>c</sup>Or ladanum spice <sup>d</sup>Or resinous bark 14 <sup>e</sup>Heb *El Shaddai*]

*Joseph Sees Benjamin* 16 When Joseph saw Benjamin with them, he said to his house steward, “Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon.”<sup>17</sup> So the man did as Joseph said, and <sup>a</sup>brought the men to Joseph’s house.<sup>18</sup> Now the men were afraid, because they were brought to Joseph’s house; and they said, “*It is* because of the money that was returned in our sacks the first time that we are being brought in, that he may <sup>b</sup>seek occasion against us and fall upon us, and take us for slaves with our donkeys.”<sup>19</sup> So they came near to Joseph’s house steward, and spoke to him at the entrance of the house,<sup>20</sup> and said, “Oh, my lord, we indeed came down the first time to buy food,<sup>21</sup> and it came about when we came to the lodging place, that we opened our sacks, and behold, each man’s money was in the mouth of his sack, our money in <sup>c</sup>full. So we have brought it back in our hand.<sup>22</sup> We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks.”<sup>23</sup> He said, “<sup>d</sup>Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; <sup>e</sup>I had your money.” Then he brought Simeon out to them.<sup>24</sup> Then the man brought the men into Joseph’s house and gave them water, and they washed their feet; and he gave their donkeys fodder.<sup>25</sup> So they prepared the present <sup>f</sup>for Joseph’s coming at noon; for they had heard that they were to eat <sup>g</sup>a meal there. [17 <sup>a</sup>Lit *the man brought* 18 <sup>b</sup>Lit *roll himself upon us* 21 <sup>c</sup>Lit *its weight* 23 <sup>d</sup>Lit *Peace be to you* <sup>e</sup>Lit *your money had come to me* 25 <sup>f</sup>Lit *until* <sup>g</sup>Lit *bread*]

<sup>26</sup> When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him.<sup>27</sup> Then he asked them about their welfare, and said, “Is your old father well, of whom you spoke? Is he still alive?”<sup>28</sup> They said, “Your servant our father is well; he is still alive.” They bowed down <sup>a</sup>in homage.<sup>29</sup> As

he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May God be gracious to you, my son." <sup>30</sup>Joseph hurried out for <sup>b</sup>he was deeply stirred over his brother, and he sought *a place* to weep; and he entered his chamber and wept there. <sup>31</sup>Then he washed his face and came out; and he controlled himself and said, "<sup>c</sup>Serve the meal." <sup>32</sup>So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is <sup>d</sup>loathsome to the Egyptians. <sup>33</sup>Now they <sup>e</sup>were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment. <sup>34</sup>He took portions to them from <sup>f</sup>his own table, but Benjamin's portion was five times as much as any of theirs. So they feasted and drank freely with him. [28 <sup>a</sup>Lit *and prostrated themselves* 30 <sup>b</sup>Lit *his compassion grew warm* 31 <sup>c</sup>Lit *Set on bread* 32 <sup>d</sup>Lit *an abomination* 33 <sup>e</sup>Lit *sat* 34 <sup>f</sup>Lit *his face*]

## GENESIS 44 [\[Books\]](#)

*The Brothers Are Brought Back* <sup>1</sup> Then he commanded his house steward, saying, “Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack. <sup>2</sup>Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain.” And he did <sup>a</sup>as Joseph had told *him*. <sup>3b</sup>As soon as it was light, the men were sent away, they with their donkeys. <sup>4</sup>They had *just* gone out of the city, *and* were not far off, when Joseph said to his house steward, “Up, follow the men; and when you overtake them, say to them, ‘Why have you repaid evil for good? <sup>5</sup>Is not this the one from which my lord drinks and which he indeed uses for divination? You have done wrong in doing this.’ ” [2 <sup>a</sup>Or *according to the word* 3 <sup>b</sup>Lit *The morning was light*]

<sup>6</sup> So he overtook them and spoke these words to them. <sup>7</sup>They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing. <sup>8</sup>Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord’s house? <sup>9</sup>With whomever of your servants it is found, let him die, and we also will be my lord’s slaves.” <sup>10</sup>So he said, “Now let it also be according to your words; he with whom it is found shall be my slave, and *the rest of you shall be innocent.*” <sup>11</sup>Then they hurried, each man lowered his sack to the ground, and each man opened his sack. <sup>12</sup>He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin’s sack. <sup>13</sup>Then they tore their clothes, and when each man loaded his donkey, they returned to the city.

<sup>14</sup> When Judah and his brothers came to Joseph’s house, he was still there, and they fell to the ground before him. <sup>15</sup>Joseph said to them, “What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?” <sup>16</sup>So Judah said, “What can we say to my lord? What can we speak? And how can we justify

ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose <sup>a</sup>possession the cup has been found." <sup>17</sup>But he said, "Far be it from me to do this. The man in whose <sup>a</sup>possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father." [<sup>16</sup> <sup>a</sup>Lit *hand*]

<sup>18</sup> Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and <sup>a</sup>do not be angry with your servant; for you are equal to Pharaoh. <sup>19</sup>My lord asked his servants, saying, 'Have you a father or a brother?' <sup>20</sup>We said to my lord, 'We have an old father and a little child of *his* old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.' <sup>21</sup>Then you said to your servants, 'Bring him down to me that I may set my eyes on him.' <sup>22</sup>But we said to my lord, 'The lad cannot leave his father, for if he should leave his father, <sup>b</sup>his father would die.' <sup>23</sup>You said to your servants, however, 'Unless your youngest brother comes down with you, you will not see my face again.' <sup>24</sup>Thus it came about when we went up to your servant my father, we told him the words of my lord. <sup>25</sup>Our father said, 'Go back, buy us a little food.' <sup>26</sup>But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.' <sup>27</sup>Your servant my father said to us, 'You know that my wife bore me two sons; <sup>28</sup>and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since. <sup>29</sup>If you take this one also from <sup>c</sup>me, and harm befalls him, you will bring my gray hair down to Sheol in <sup>d</sup>sorrow.' <sup>30</sup>Now, therefore, when I come to your servant my father, and the lad is not with us, since <sup>e</sup>his life is bound up in the lad's life, <sup>31</sup>when he sees that the lad is not *with us*, he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow. <sup>32</sup>For your servant became surety for the lad to my father, saying, 'If I do not bring him *back* to you, then <sup>f</sup>let me bear the blame before my father forever.' <sup>33</sup>Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers. <sup>34</sup>For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would <sup>g</sup>overtake my father?" [<sup>18</sup> <sup>a</sup>Lit *let not your anger burn against* <sup>22</sup> <sup>b</sup>Lit *he would* <sup>29</sup> <sup>c</sup>Lit

*my face <sup>d</sup>Lit evil 30 <sup>e</sup>Lit his soul is bound with his soul 32 <sup>f</sup>Lit and I shall  
have sinned for all the days before my father 34 <sup>g</sup>Lit find]*

## GENESIS 45 [\[Books\]](#)

*Joseph Deals Kindly with His Brothers* **1** Then Joseph could not control himself before all those who stood by him, and he cried, “Have everyone go out from me.” So there <sup>a</sup>was no man with him when Joseph made himself known to his brothers. **2**He <sup>b</sup>wept so loudly that the Egyptians heard *it*, and the household of Pharaoh heard *of it*. **3**Then Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence. [1 <sup>a</sup>Lit *stood* 2 <sup>b</sup>Lit *gave forth his voice in weeping*]

**4** Then Joseph said to his brothers, “Please come <sup>a</sup>closer to me.” And they came <sup>a</sup>closer. And he said, “I am your brother Joseph, whom you sold into Egypt. **5**Now do not be grieved or angry <sup>b</sup>with yourselves, because you sold me here, for God sent me before you to preserve life. **6**For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. **7**God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great <sup>c</sup>deliverance. **8**Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.

**9**Hurry and go up to my father, and say to him, ‘Thus says your son Joseph, “God has made me lord of all Egypt; come down to me, do not delay. **10**You shall <sup>d</sup>live in the land of Goshen, and you shall be near me, you and your children and your children’s children and your flocks and your herds and all that you have. **11**There I will also provide for you, for there are still five years of famine *to come*, and you and your household and all that you have would be impoverished.” ’ **12**Behold, your eyes see, and the eyes of my brother Benjamin *see*, that it is my mouth which is speaking to you. **13**Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here.” **14**Then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck. **15**He kissed all his brothers and wept on them, and afterward his brothers talked with him. [4 <sup>a</sup>Lit *near*

5 <sup>b</sup>Lit *in your eyes* 7 <sup>c</sup>Lit *escaped company* 10 <sup>d</sup>Lit *dwelt*]

16 Now when the <sup>a</sup>news was heard in Pharaoh's house <sup>b</sup>that Joseph's brothers had come, it <sup>c</sup>pleased Pharaoh and his servants. <sup>17</sup>Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and <sup>d</sup>go to the land of Canaan, <sup>18</sup>and take your father and your households and come to me, and I will give you the <sup>e</sup>best of the land of Egypt and you will eat the fat of the land.' <sup>19</sup>Now you are ordered, 'Do this: <sup>f</sup>take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come. <sup>20</sup>Do not <sup>g</sup>concern yourselves with your goods, for the <sup>e</sup>best of all the land of Egypt is yours.' " [16 <sup>a</sup>Lit *voice* <sup>b</sup>Lit *saying, "Joseph's brothers have come"* <sup>c</sup>Lit *was good in the eyes of* 17 <sup>d</sup>Lit *come, go* 18 <sup>e</sup>Lit *good* 19 <sup>f</sup>Lit *take for yourselves* 20 <sup>g</sup>Lit *let your eye look with regret upon your vessels*]

21 Then the sons of Israel did so; and Joseph gave them wagons according to the <sup>a</sup>command of Pharaoh, and gave them provisions for the journey. <sup>22</sup>To <sup>b</sup>each of them he gave changes of garments, but to Benjamin he gave three hundred *pieces of silver* and five changes of garments. <sup>23</sup>To his father he sent <sup>c</sup>as follows: ten donkeys loaded with the <sup>d</sup>best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father <sup>e</sup>on the journey. [21 <sup>a</sup>Lit *mouth* 22 <sup>b</sup>Lit *all of them he gave each man* 23 <sup>c</sup>Lit *like this* <sup>d</sup>Lit *good* <sup>e</sup>Lit *for*]

24 So he sent his brothers away, and <sup>a</sup>as they departed, he said to them, "Do not <sup>b</sup>quarrel on the journey." <sup>25</sup>Then they went up from Egypt, and came to the land of Canaan to their father Jacob. <sup>26</sup>They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But <sup>c</sup>he was stunned, for he did not believe them. <sup>27</sup>When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. <sup>28</sup>Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die." [24 <sup>a</sup>Lit *they departed; and he said* <sup>b</sup>Lit *be agitated* 26 <sup>c</sup>Lit *his heart grew numb*]

## GENESIS 46 [\[Books\]](#)

*Jacob Moves to Egypt* 1 So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. 2 God spoke to Israel <sup>a</sup>in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.” 3 He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. 4 I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will <sup>b</sup>close your eyes.” [2 <sup>a</sup>Lit *in the visions* 4 <sup>b</sup>Lit *put his hand on*]

5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him. 6 They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his <sup>a</sup>descendants with him: 7 his sons and his grandsons with him, his daughters and his granddaughters, and all his <sup>a</sup>descendants he brought with him to Egypt. [6 <sup>a</sup>Lit *seed*]

*Those Who Came to Egypt* 8 Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob’s firstborn. 9 The sons of Reuben: Hanoch and Pallu and Hezron and Carmi. 10 The sons of Simeon: <sup>a</sup>Jemuel and Jamin and Ohad and <sup>b</sup>Jachin and <sup>c</sup>Zohar and Shaul the son of a Canaanite woman. 11 The sons of Levi: <sup>d</sup>Gershon, Kohath, and Merari. 12 The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul. 13 The sons of Issachar: Tola and <sup>e</sup>Puvvah and <sup>f</sup>Iob and Shimron. 14 The sons of Zebulun: Sered and Elon and Jahleel. 15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; <sup>g</sup>all his sons and his daughters *numbered* thirty-three. 16 The sons of Gad: <sup>h</sup>Ziphion and Haggi, Shuni and <sup>i</sup>Ezbon, Eri and <sup>j</sup>Arodi and

Areli. <sup>17</sup>The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel. <sup>18</sup>These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons. <sup>19</sup>The sons of Jacob's wife Rachel: Joseph and Benjamin. <sup>20</sup>Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphara, priest of On, bore to him. <sup>21</sup>The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, <sup>k</sup>Ehi and Rosh, <sup>l</sup>Muppim and <sup>m</sup>Huppim and Ard. <sup>22</sup>These are the sons of Rachel, who were born to Jacob; *there were fourteen persons in all.* <sup>23</sup>The sons of Dan: <sup>n</sup>Hushim. <sup>24</sup>The sons of Naphtali: <sup>o</sup>Jahzeel and Guni and Jezer and <sup>p</sup>Shillem. <sup>25</sup>These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; *there were seven persons in all.* <sup>26</sup>All the persons belonging to Jacob, who came to Egypt, <sup>q</sup>his direct descendants, not including the wives of Jacob's sons, *were sixty-six persons in all,* <sup>27</sup>and the sons of Joseph, who were born to him in Egypt were <sup>r</sup>two; all the persons of the house of Jacob, who came to Egypt, *were seventy.* [10 <sup>a</sup>In Num 26:12 and 1 Chr 4:24, *Nemuel* <sup>b</sup>In 1 Chr 4:24, *Jarib* <sup>c</sup>In Num 26:13 and 1 Chr 4:24, *Zerah* <sup>11</sup> <sup>d</sup>In 1 Chr 6:16, *Gershom* <sup>13</sup> <sup>e</sup>In Num 26:23, *Puvah*; in 1 Chr 7:1, *Puah* <sup>f</sup>In Num 26:24 and 1 Chr 7:1, *Jashub* <sup>15</sup> <sup>g</sup>Lit *all the souls of* <sup>16</sup> <sup>h</sup>In Num 26:15, *Zephon* <sup>i</sup>In Num 26:16, *Ozni* <sup>j</sup>In Num 26:17, *Arod* <sup>21</sup> <sup>k</sup>In Num 26:38, *Ahram* <sup>l</sup>In Num 26:39, *Shephupham*; in 1 Chr 7:12, *Shupham* <sup>m</sup>In Num 26:39, *Hupham* <sup>23</sup> <sup>n</sup>In Num 26:42, *Shuham* <sup>24</sup> <sup>o</sup>In 1 Chr 7:13, *Jahziel* <sup>p</sup>In 1 Chr 7:13, *Shallum* <sup>26</sup> <sup>q</sup>Lit *who came out of his loins* <sup>27</sup> <sup>r</sup>Lit *two souls*]

<sup>28</sup> Now he sent Judah before him to Joseph, to point out *the way* before him to Goshen; and they came into the land of Goshen. <sup>29</sup> Joseph <sup>a</sup>prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared <sup>b</sup>before him, he fell on his neck and wept on his neck a long time. <sup>30</sup> Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." <sup>31</sup> Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me; <sup>32</sup> and the men are shepherds, for they have been <sup>c</sup>keepers of livestock; and they have brought their flocks and their herds and all that they have.' <sup>33</sup> When Pharaoh calls you

and says, ‘What is your occupation?’ <sup>34</sup>you shall say, ‘Your servants have been <sup>c</sup>keepers of livestock from our youth even until now, both we and our fathers,’ that you may <sup>d</sup>live in the land of Goshen; for every shepherd is <sup>e</sup>loathsome to the Egyptians.” [29 <sup>a</sup>Lit *tied, harnessed* <sup>b</sup>Lit to <sup>32</sup> <sup>c</sup>Lit *men* <sup>34</sup> <sup>d</sup>Lit  *dwell* <sup>e</sup>Lit *an abomination*]

## GENESIS 47 [\[Books\]](#)

*Jacob's Family Settles in Goshen* 1 Then Joseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen." 2 He took five men from among his brothers and presented them to Pharaoh. 3 Then Pharaoh said to his brothers, "What is your occupation?" So they said to Pharaoh, "Your servants are shepherds, both we and our fathers." 4 They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants <sup>a</sup>live in the land of Goshen." 5 Then Pharaoh said to <sup>b</sup>Joseph, "Your father and your brothers have come to you. 6 The land of Egypt is <sup>c</sup>at your disposal; <sup>d</sup>settle your father and your brothers in the best of the land, let them <sup>a</sup>live in the land of Goshen; and if you know any capable men among them, then <sup>e</sup>put them in charge of my livestock." [4 <sup>a</sup>Lit  *dwell* 5 <sup>b</sup>Lit  *Joseph, saying* 6 <sup>c</sup>Lit  *before you* <sup>d</sup>Lit  *cause them to dwell* <sup>e</sup>Lit  *appoint them rulers*]

7 Then Joseph brought his father Jacob and <sup>a</sup>presented him to Pharaoh; and Jacob blessed Pharaoh. 8 Pharaoh said to Jacob, "How many <sup>b</sup>years have you lived?" 9 So Jacob said to Pharaoh, "The <sup>c</sup>years of my sojourning are one hundred and <sup>d</sup>thirty; few and <sup>e</sup>unpleasant have been the <sup>c</sup>years of my life, nor have they <sup>f</sup>attained the <sup>c</sup>years <sup>g</sup>that my fathers lived during the days of their sojourning." 10 And Jacob blessed Pharaoh, and went out from <sup>h</sup>his presence. 11 So Joseph <sup>i</sup>settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered. 12 Joseph provided his father and his brothers and all his father's household with <sup>j</sup>food, according to their little ones. [7 <sup>a</sup>Lit  *set him before* 8 <sup>b</sup>Lit  *are the days of the years of your life* 9 <sup>c</sup>Lit  *days of the years* <sup>d</sup>Lit  *thirty years* <sup>e</sup>Lit  *evil* <sup>f</sup>Lit  *reached* <sup>g</sup>Lit  *of the life of my fathers* 10 <sup>h</sup>Lit  *Pharaoh's* 11 <sup>i</sup>Lit  *caused to dwell* 12 <sup>j</sup>Or  *bread*]

13 Now there was no <sup>a</sup>food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. 14 Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house. 15 When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph <sup>b</sup>and said, "Give us <sup>a</sup>food, for why should we die in your presence? For *our* money <sup>c</sup>is gone." 16 Then Joseph said, "Give up your livestock, and I will give you *food* for your livestock, since *your* money <sup>c</sup>is gone." 17 So they brought their livestock to Joseph, and Joseph gave them <sup>a</sup>food in exchange for the horses and the <sup>d</sup>flocks and the herds and the donkeys; and he <sup>e</sup>fed them with <sup>a</sup>food in exchange for all their livestock <sup>f</sup>that year. 18 When that year was ended, they came to him the <sup>g</sup>next year and said to him, "We will not hide from my lord that our money is all spent, and the <sup>h</sup>cattle are my lord's. There is nothing left <sup>i</sup>for my lord except our bodies and our lands. 19 Why should we die before your eyes, both we and our land? Buy us and our land for <sup>a</sup>food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate." [13 <sup>a</sup>Or *bread* 15 <sup>b</sup>Lit *saying* <sup>c</sup>Lit *ceases* 17 <sup>d</sup>Lit *livestock of the flocks and livestock of the herds* <sup>e</sup>Lit *led them as a shepherd* <sup>f</sup>Lit *in that year* 18 <sup>g</sup>Lit *second* <sup>h</sup>Lit *livestock of the cattle* <sup>i</sup>Lit *in the presence of*]

*Result of the Famine* 20 So Joseph bought all the land of Egypt for Pharaoh, for <sup>a</sup>every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's. 21 As for the people, he removed them to the cities from one end of Egypt's border to the other. 22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they <sup>b</sup>lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land. 23 Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, *here* is seed for you, and you may sow the land. 24<sup>c</sup> At the harvest you shall give a fifth to Pharaoh, and <sup>d</sup>four-fifths shall

be your own for seed of the field and for your food and for those of your households and as food for your little ones.”<sup>25</sup> So they said, “You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.”<sup>26</sup> Joseph made it a statute concerning the land of Egypt *valid* to this day, that Pharaoh should have the fifth; only the land of the priests <sup>e</sup>did not become Pharaoh’s. [20 <sup>a</sup>Lit *Egypt, every man* 22 <sup>b</sup>Lit *ate their allotment* 24 <sup>c</sup>Lit *It shall come about...that you shall* <sup>d</sup>Lit *four parts* 26 <sup>e</sup>Lit *alone did*]

27 Now Israel <sup>a</sup>lived in the land of Egypt, in <sup>b</sup>Goshen, and they acquired property in it and were fruitful and became very numerous.<sup>28</sup> Jacob lived in the land of Egypt seventeen years; so the <sup>c</sup>length of Jacob’s life was one hundred and forty-seven years. [27 <sup>a</sup>Lit *dwelt* <sup>b</sup>Lit *in the land of Goshen* 28 <sup>c</sup>Lit *days of Jacob, the years of his life*]

29 When <sup>a</sup>the time for Israel to die drew near, he called his son Joseph and said to him, “Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and <sup>b</sup>faithfulness. Please do not bury me in Egypt,<sup>30</sup> but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place.” And he said, “I will do as you have said.”<sup>31</sup> He said, “Swear to me.” So he swore to him. Then Israel bowed *in worship* at the head of the bed. [29 <sup>a</sup>Lit *the days of Israel to die drew near* <sup>b</sup>Lit *truth*]

## GENESIS 48 [\[Books\]](#)

### *Israel's Last Days*

1 Now it came about after these things that <sup>a</sup>Joseph was told, “Behold, your father is sick.” So he took his two sons Manasseh and Ephraim with him. <sup>b</sup>When it was told to Jacob, “Behold, your son Joseph has come to you,” Israel <sup>c</sup>collected his strength and sat <sup>d</sup>up in the bed. <sup>3</sup>Then Jacob said to Joseph, “<sup>e</sup>God Almighty appeared to me at Luz in the land of Canaan and blessed me, <sup>4</sup>and He said to me, ‘Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your <sup>f</sup>descendants after you for an everlasting possession.’ <sup>5</sup>Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. <sup>6</sup>But your offspring that <sup>g</sup>have been born after them shall be yours; they shall be called by the <sup>h</sup>names of their brothers in their inheritance. <sup>7</sup>Now as for me, when I came from Paddan, Rachel died, <sup>i</sup>to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem).” [1 <sup>a</sup>Lit *one said to Joseph* 2 <sup>b</sup>Lit *one told Jacob and said* <sup>c</sup>Lit *strengthened himself* <sup>d</sup>Lit *upon the bed* 3 <sup>e</sup>Heb *El Shaddai* 4 <sup>f</sup>Lit *seed* 6 <sup>g</sup>Lit *you have begotten* <sup>h</sup>Lit *name* 7 <sup>i</sup>Lit *upon me*]

8 When Israel saw Joseph's sons, he said, “Who are these?” <sup>9</sup>Joseph said to his father, “They are my sons, whom God has given me here.” So he said, “Bring them to me, please, that I may bless them.” <sup>10</sup>Now the eyes of Israel were so dim from age *that* he could not see. Then <sup>a</sup>Joseph brought them close to him, and he kissed them and embraced them. <sup>11</sup>Israel said to Joseph, “I never <sup>b</sup>expected to see your face, and behold, God has let me see your <sup>c</sup>children as well.” <sup>12</sup>Then Joseph <sup>d</sup>took them from his knees, and bowed with his face to the ground. <sup>13</sup>Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him. <sup>14</sup>But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left

hand on Manasseh's head, <sup>e</sup>crossing his hands, <sup>f</sup>although Manasseh was the firstborn. <sup>15</sup>He blessed Joseph, and said,

“The God before whom my fathers Abraham and Isaac walked,  
The God who has been my shepherd <sup>g</sup>all my life to this day, [<sup>10</sup> <sup>a</sup>Lit *he*  
<sup>11</sup> <sup>b</sup>Lit *meditated, judged* <sup>c</sup>Lit *seed* <sup>12</sup> <sup>d</sup>Lit *made them come out* <sup>14</sup> <sup>e</sup>Or  
*consciously directing* <sup>f</sup>Lit *when* <sup>15</sup> <sup>g</sup>Lit *from the continuance of me*]

<sup>16</sup>The angel who has redeemed me from all evil,  
Bless the lads;  
And may my name <sup>a</sup>live on in them,  
And the <sup>b</sup>names of my fathers Abraham and Isaac;  
And may they grow into a multitude in the midst of the earth.” [<sup>a</sup>Lit *be called* <sup>b</sup>Lit *name*]

<sup>17</sup> When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. <sup>18</sup> Joseph said to his father, “Not so, my father, for this one is the firstborn. Place your right hand on his head.” <sup>19</sup> But his father refused and said, “I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his <sup>a</sup>descendants shall become a <sup>b</sup>multitude of nations.” <sup>20</sup> He blessed them that day, saying,

“By you Israel will pronounce blessing, saying,  
‘May God make you like Ephraim and Manasseh!’ ”

Thus he put Ephraim before Manasseh. <sup>21</sup> Then Israel said to Joseph, “Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers. <sup>22</sup> I give you one <sup>c</sup>portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.” [<sup>19</sup> <sup>a</sup>Lit *seed* <sup>b</sup>Lit *fullness* <sup>22</sup> <sup>c</sup>Or *ridge*; lit *shoulder*; Heb *Shechem*]

## GENESIS 49 [\[Books\]](#)

***Israel's Prophecy concerning His Sons*** 1 Then Jacob summoned his sons and said, “Assemble yourselves that I may tell you what will befall you in the <sup>a</sup>days to come. [1 <sup>a</sup>Lit *end of the days*]

2“Gather together and hear, O sons of Jacob; And listen to Israel your father.

3 “Reuben, you are my firstborn; My might and the beginning of my strength, <sup>a</sup>Preeminent in dignity and <sup>a</sup>preeminent in power. [<sup>a</sup>Lit *preeminence*]

4<sup>a</sup>Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled *it*—he went up to my couch. [<sup>a</sup>Or *Boiling over*; lit *Recklessness*]

5 “Simeon and Levi are brothers; Their swords are implements of violence.

6“Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew <sup>a</sup>men, And in their self-will they lamed <sup>b</sup>oxen. [<sup>a</sup>Lit *a man* <sup>b</sup>Lit *an ox*]

7“Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will <sup>a</sup>disperse them in Jacob, And scatter them in Israel. [<sup>a</sup>Lit *divide*]

8 “Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you.

9“Judah is a lion's whelp; From the prey, my son, you have gone up. He <sup>a</sup>couches, he lies down as a lion, And as a <sup>b</sup>lion, who <sup>c</sup>dares rouse him up? [<sup>a</sup>Lit *bows down* <sup>b</sup>Or *lioness* <sup>c</sup>Lit *shall*]

10“The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, <sup>a</sup>Until Shiloh comes, And to him *shall be* the obedience of the peoples. [<sup>a</sup>Or *Until he comes to Shiloh*; or *Until he comes to whom it belongs*]

11<sup>a</sup>He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. [<sup>a</sup>Lit *Binding of*]

12“His eyes are <sup>a</sup>dull from wine, And his teeth <sup>b</sup>white from milk. [<sup>a</sup>Or *darker than* <sup>b</sup>Or *whiter than*]

- 13 “Zebulun will dwell at the seashore; And he *shall be* <sup>a</sup>a haven for ships, And his flank *shall be* toward Sidon. [<sup>a</sup>Lit *for a shore of ships*]
- 14 “Issachar is <sup>a</sup>a strong donkey, Lying down between the <sup>b</sup>sheepfolds. [<sup>a</sup>Lit *a donkey of bone* <sup>b</sup>Or *saddlebags*]
- 15 “When he saw that a resting place was good And that the land was pleasant, He bowed his shoulder to bear *burdens*, And became a slave at forced labor.
- 16 “Dan shall judge his people, As one of the tribes of Israel.
- 17 “Dan shall be a serpent in the way, A horned snake in the path, That bites the horse’s heels, So that his rider falls backward.
- 18 “For Your salvation I wait, O LORD.
- 19 “As for Gad, <sup>a</sup>raiders shall raid him, But he will raid *at* their <sup>b</sup>heels. [<sup>a</sup>Lit *a raiding band* <sup>b</sup>Lit *heel*]
- 20 “As for Asher, his <sup>b</sup>food shall be <sup>c</sup>rich, And he will yield royal dainties. [<sup>a</sup>Lit *From* <sup>b</sup>Or *bread* <sup>c</sup>Lit *fat*]
- 21 “Naphtali is a doe let loose, He gives beautiful words.
- 22 “Joseph is a fruitful <sup>a</sup>bough, A fruitful <sup>a</sup>bough by a spring; *Its* <sup>b</sup>branches run over a wall. [<sup>a</sup>Lit *son* <sup>b</sup>Lit *daughters*]
- 23 “The archers bitterly attacked him, And shot *at him* and harassed him; <sup>24</sup>But his bow remained <sup>a</sup>firm, And <sup>b</sup>his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel), [<sup>a</sup>I.e. in an unyielding position <sup>b</sup>Lit *the arms of his hands*]
- 25 From the God of your father who helps you, And <sup>a</sup>by the <sup>b</sup>Almighty who blesses you *With* blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. [<sup>a</sup>Or *with* <sup>b</sup>Heb *Shaddai*]
- 26 “The blessings of your father Have surpassed the blessings of my ancestors Up to the <sup>a</sup>utmost bound of the everlasting hills; May they be on the head of Joseph, And on the crown of the head of the one distinguished among his brothers. [<sup>a</sup>Lit *limit*; or *desire*]
- 27 “Benjamin is a <sup>a</sup>ravenous wolf; In the morning he devours the prey, And in the evening he divides the spoil.” [<sup>a</sup>Lit *a wolf that tears*]

28 All these are the twelve tribes of Israel, and this is what their father said to them <sup>a</sup>when he blessed them. He blessed them, every one <sup>b</sup>with the blessing appropriate to him. <sup>29</sup>Then he charged them and said to them, “I am

about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, <sup>30</sup>in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a <sup>b</sup>burial site. <sup>31</sup>There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah— <sup>32</sup>the field and the cave that is in it, purchased from the sons of Heth.” <sup>33</sup>When Jacob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people. [28 <sup>a</sup>Lit *and* <sup>b</sup>Lit *according to his blessing* 30 <sup>c</sup>Lit *possession of a burial place*]

## GENESIS 50 [\[Books\]](#)

*The Death of Israel* 1 Then Joseph fell on his father's face, and wept over him and kissed him. 2 Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. 3 Now forty days were <sup>a</sup>required for <sup>b</sup>it, for <sup>c</sup>such is the period required for embalming. And the Egyptians wept for him seventy days. [3 <sup>a</sup>Lit fulfilled <sup>b</sup>Or him <sup>c</sup>Lit so are fulfilled the days of embalming]

4 When the days of <sup>a</sup>mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak <sup>b</sup>to Pharaoh, saying, 5 "My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return.' " 6 Pharaoh said, "Go up and bury your father, as he made you swear." [4 <sup>a</sup>Lit weeping <sup>b</sup>Lit In the ears of]

7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt, <sup>8</sup>and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen. 9 There also went up with him both chariots and horsemen; and it was a very great company. 10 When they came to the <sup>a</sup>threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and <sup>b</sup>sorrowful lamentation; and he <sup>c</sup>observed seven days mourning for his father. 11 Now when the inhabitants of the land, the Canaanites, saw the mourning at <sup>a</sup>the threshing floor of Atad, they said, "This is a <sup>b</sup>grievous <sup>d</sup>mourning for the Egyptians." Therefore it was named <sup>e</sup>Abel-mizraim, which is beyond the Jordan. [10 <sup>a</sup>Heb Goren ha-Atad <sup>b</sup>Lit heavy <sup>c</sup>Lit made a mourning for seven days 11 <sup>d</sup>Heb ebel <sup>e</sup>I.e. the meadow (or mourning) of Egypt]

***Burial at Machpelah*** <sup>12</sup>Thus his sons did for him as he had charged them; <sup>13</sup>for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a <sup>a</sup>burial site from Ephron the Hittite. <sup>14</sup>After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

[<sup>13</sup> <sup>a</sup>Lit *possession of a burial place*]

<sup>15</sup> When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!" <sup>16</sup>So they <sup>a</sup>sent a message to Joseph, saying, "Your father charged before he died, saying, <sup>17</sup>"Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong." ' And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him. <sup>18</sup>Then his brothers also came and fell down before him and said, "Behold, we are your servants." <sup>19</sup>But Joseph said to them, "Do not be afraid, for am I in God's place? <sup>20</sup>As for you, you meant evil against me, *but* God meant it for good in order to bring about <sup>b</sup>this present result, to preserve many people alive. <sup>21</sup>So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke <sup>c</sup>kindly to them. [<sup>16</sup>

<sup>a</sup>Lit *commanded* <sup>20</sup> <sup>b</sup>Lit *as it is this day* <sup>21</sup> <sup>c</sup>Lit *to their heart*]

***Death of Joseph*** <sup>22</sup> Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. <sup>23</sup>Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees. <sup>24</sup>Joseph said to his brothers, "I am about to die, but God will surely <sup>a</sup>take care of you and bring you up from this land to the land which He <sup>b</sup>promised on oath to Abraham, to Isaac and to Jacob." <sup>25</sup>Then Joseph made the sons of Israel swear, saying, "God will surely <sup>a</sup>take care of you, and you shall carry my bones up from here." <sup>26</sup>So Joseph died at the age of one

hundred and ten years; and <sup>c</sup>he was embalmed and placed in a coffin in  
Egypt. [24 <sup>a</sup>Or visit <sup>b</sup>Lit swore 26 <sup>c</sup>Lit *they embalmed him*]

## EXODUS 1 [\[Books\]](#)

***Israel Multiplies in Egypt*** 1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one <sup>a</sup>with his household: 2Reuben, Simeon, Levi and Judah; 3Issachar, Zebulun and Benjamin; 4Dan and Naphtali, Gad and Asher. 5All the <sup>b</sup>persons who came from the loins of Jacob were seventy <sup>c</sup>in number, but Joseph was *already* in Egypt. 6Joseph died, and all his brothers and all that generation. 7But the sons of Israel were fruitful and <sup>d</sup>increased greatly, and multiplied, and became exceedingly <sup>e</sup>mighty, so that the land was filled with them. [1 <sup>a</sup>Lit *and* 5 <sup>b</sup>Lit *souls* <sup>c</sup>Lit *as to souls* 7 <sup>d</sup>Lit *swarmed* <sup>e</sup>Or *numerous*]

8 Now a new king arose over Egypt, who did not know Joseph. 9He said to his people, “Behold, the people of the sons of Israel are <sup>a</sup>more and mightier than we. 10Come, let us deal wisely with them, or else they will multiply and <sup>b</sup>in the event of war, they will also join themselves to those who hate us, and fight against us and <sup>c</sup>depart from the land.” 11So they appointed taskmasters over them to afflict them with <sup>d</sup>hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. 12But the more they afflicted them, the more they multiplied and the more they <sup>e</sup>spread out, so that they were in dread of the sons of Israel. 13The Egyptians compelled the sons of Israel to labor rigorously; 14and they made their lives bitter with hard labor in mortar and bricks and at all *kinds* of labor in the field, all their labors which they rigorously <sup>f</sup>imposed on them. [9 <sup>a</sup>Or *too many and too mighty for us* 10 <sup>b</sup>Lit *it came about when war befalls that* <sup>c</sup>Lit *go up from* 11 <sup>d</sup>Lit *their burdens* 12 <sup>e</sup>Lit *broke forth* 14 <sup>f</sup>Lit *worked through them*]

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom <sup>a</sup>was named Shiphrah and the other <sup>a</sup>was named Puah; 16and he said, “When you are helping the Hebrew women to give birth and see *them* upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live.” 17But the midwives <sup>b</sup>feared God,

and did not do as the king of Egypt had <sup>c</sup>commanded them, but let the boys live. <sup>18</sup>So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and let the boys live?” <sup>19</sup>The midwives said to Pharaoh, “Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife <sup>d</sup>can get to them.” <sup>20</sup>So God was good to the midwives, and the people multiplied, and became very <sup>e</sup>mighty. <sup>21</sup>Because the midwives <sup>b</sup>feared God, He <sup>f</sup>established <sup>g</sup>households for them. <sup>22</sup>Then Pharaoh commanded all his people, saying, “Every son who is born <sup>h</sup>you are to cast into the Nile, and every daughter you are to keep alive.” [15 <sup>a</sup>Lit *the name was* 17 <sup>b</sup>Or *revered* <sup>c</sup>Lit *spoken to* 19 <sup>d</sup>Lit *comes to* 20 <sup>e</sup>Or *numerous* 21 <sup>f</sup>Lit *made* <sup>g</sup>Or *families* 22 <sup>h</sup>Some versions insert *to the Hebrews*]

## EXODUS 2 [\[Books\]](#)

*The Birth of Moses* 1 Now a man from the house of Levi went and <sup>a</sup>married a daughter of Levi. 2The woman conceived and bore a son; and when she saw <sup>b</sup>that he was <sup>c</sup>beautiful, she hid him for three months. 3But when she could hide him no longer, she got him a <sup>d</sup>wicker <sup>e</sup>basket and covered it over with tar and pitch. Then she put the child into it and set *it* among the reeds by the bank of the Nile. 4His sister stood at a distance to <sup>f</sup>find out what would <sup>g</sup>happen to him. [1 <sup>a</sup>Lit *took* 2 <sup>b</sup>Lit *him that* <sup>c</sup>Lit *good* 3 <sup>d</sup>I.e. papyrus reeds <sup>e</sup>Or *chest* 4 <sup>f</sup>Lit *know* <sup>g</sup>Lit *be done*]

5 The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the <sup>a</sup>basket among the reeds and sent her maid, and she brought it *to her*. 6When she opened *it*, she <sup>b</sup>saw the child, and behold, *the* <sup>c</sup>boy was crying. And she had pity on him and said, “This is one of the Hebrews’ children.” 7Then his sister said to Pharaoh’s daughter, “Shall I go and call <sup>d</sup>a nurse for you from the Hebrew women that she may nurse the child for you?” 8Pharaoh’s daughter said to her, “Go *ahead*.” So the girl went and called the child’s mother. 9Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me and I will give *you* your wages.” So the woman took the child and nursed him. 10The child grew, and she brought him to Pharaoh’s daughter and he became her son. And she named him <sup>e</sup>Moses, and said, “Because I <sup>f</sup>drew him out of the water.” [5 <sup>a</sup>Or *chest* 6 <sup>b</sup>Heb *saw it, the child* <sup>c</sup>Or *lad* 7 <sup>d</sup>Lit *a woman giving suck* 10 <sup>e</sup>Heb *Mosheh*, from *mashah* <sup>f</sup>Heb *mashah*]

11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their <sup>a</sup>hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. 12So he <sup>b</sup>looked this way and that, and when he saw there was no one *around*, he struck down the Egyptian and hid him in the sand. 13He went out the next day, and behold, two Hebrews were <sup>c</sup>fighting with each other; and he said to the <sup>d</sup>offender, “Why are you striking your companion?” 14But he said,

**“Who made you a <sup>e</sup>prince or a judge over us? Are you <sup>f</sup>intending to kill me as you killed the Egyptian?” Then Moses was afraid and said, “Surely the matter has become known.” [11 <sup>a</sup>Lit *burdens* 12 <sup>b</sup>Lit *turned* 13 <sup>c</sup>Or *quarreling* <sup>d</sup>Or *the guilty one* 14 <sup>e</sup>Lit *man, a prince* <sup>f</sup>Lit *saying in your heart*]**

***Moses Escapes to Midian* <sup>15</sup>When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and <sup>a</sup>settled in the land of Midian, and he sat down by a well. [15 <sup>a</sup>Lit *dwelt*]**

**<sup>16</sup> Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father’s flock. <sup>17</sup>Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock. <sup>18</sup>When they came to Reuel their father, he said, “Why have you come *back* so soon today?” <sup>19</sup>So they said, “An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock.” <sup>20</sup>He said to his daughters, “Where is he then? Why is it that you have left the man behind? Invite him <sup>a</sup>to have something to eat.” <sup>21</sup>Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. <sup>22</sup>Then she gave birth to a son, and he named him <sup>b</sup>Gershom, for he said, “I have been a <sup>c</sup>sojourner in a foreign land.” [20 <sup>a</sup>Lit *that he may eat bread* 22 <sup>b</sup>Cf Heb *ger sham, a stranger there* <sup>c</sup>Heb *ger*]**

**<sup>23</sup> Now it came about in *the course of* those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God. <sup>24</sup>So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. <sup>25</sup>God saw the sons of Israel, and God <sup>a</sup>took notice of *them*. [25 <sup>a</sup>Lit *knew them*]**

## EXODUS 3 [\[Books\]](#)

### *The Burning Bush*

1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the <sup>a</sup>west side of the wilderness and came to Horeb, the mountain of God. <sup>2</sup>The angel of the LORD appeared to him in a blazing fire from the midst of <sup>b</sup>a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. <sup>3</sup>So Moses said, “<sup>c</sup>I must turn aside now and see this <sup>d</sup>marvelous sight, why the bush is not burned up.” <sup>4</sup>When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” <sup>5</sup>Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” <sup>6</sup>He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God. [1 <sup>a</sup>Or *rear part* 2 <sup>b</sup>Lit *the* 3 <sup>c</sup>Lit *Let me turn* <sup>d</sup>Lit *great*]

7 The LORD said, “I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. <sup>8</sup>So I have come down to deliver them from the <sup>a</sup>power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. <sup>9</sup>Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. [8 <sup>a</sup>Lit *hand*]

### *The Mission of Moses*

<sup>10</sup>Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.” <sup>11</sup>But Moses said to God, “Who am I, that I should go to Pharaoh, and that I should bring the sons of

Israel out of Egypt?” <sup>12</sup>And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall <sup>a</sup>worship God at this mountain.”  
[<sup>12</sup> <sup>a</sup>Or *serve*]

<sup>13</sup> Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” <sup>14</sup>God said to Moses, “<sup>a</sup>I AM WHO <sup>a</sup>I AM”; and He said, “Thus you shall say to the sons of Israel, ‘<sup>a</sup>I AM has sent me to you.’” <sup>15</sup>God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name <sup>b</sup>to all generations. <sup>16</sup>Go and gather the elders of Israel together and say to them, ‘The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, “<sup>c</sup>I am indeed concerned about you and what has been done to you in Egypt. <sup>17</sup>So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey.”’ <sup>18</sup>They will <sup>d</sup>pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, ‘The LORD, the God of the Hebrews, has met with us. So now, please, let us go a three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’ <sup>19</sup>But I know that the king of Egypt will not permit you to go, except <sup>e</sup>under compulsion. <sup>20</sup>So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go. <sup>21</sup>I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. <sup>22</sup>But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians.”  
[<sup>14</sup> <sup>a</sup>Related to the name of God, *YHWH*, rendered *LORD*, which is derived from the verb *HAYAH*, *to be* <sup>15</sup> <sup>b</sup>Lit *to generation of generation* <sup>16</sup> <sup>c</sup>Lit *Visiting I have visited* <sup>18</sup> <sup>d</sup>Lit *hear your voice* <sup>19</sup> <sup>e</sup>Lit *by a strong hand*]

## EXODUS 4 [\[Books\]](#)

### *Moses Given Powers*

1 Then Moses said, “What if they will not believe me or listen <sup>a</sup>to what I say? For they may say, ‘The LORD has not appeared to you.’” <sup>2</sup>The LORD said to him, “What is that in your hand?” And he said, “A staff.” <sup>3</sup>Then He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent; and Moses fled from it. <sup>4</sup>But the LORD said to Moses, “Stretch out your hand and grasp *it* by its tail”—so he stretched out his hand and caught it, and it became a staff in his <sup>b</sup>hand— <sup>5</sup>“that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” [1 <sup>a</sup>Lit *to my voice* 4 <sup>b</sup>Lit *palm*]

6 The LORD furthermore said to him, “Now put your hand into your bosom.” So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow. <sup>7</sup>Then He said, “Put your hand into your bosom again.” So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like *the rest of* his flesh. <sup>8</sup>“If they will not believe you or <sup>a</sup>heed the <sup>b</sup>witness of the first sign, they may believe the <sup>b</sup>witness of the last sign. <sup>9</sup>But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground.” [8 <sup>a</sup>Lit *listen to* <sup>b</sup>Lit *voice*]

10 Then Moses said to the LORD, “Please, Lord, I have never been <sup>a</sup>eloquent, neither <sup>b</sup>recently nor in time past, nor since You have spoken to Your servant; for I am <sup>c</sup>slow of speech and <sup>c</sup>slow of tongue.” <sup>11</sup>The LORD said to him, “Who has made man’s mouth? Or who makes *him* mute or deaf, or seeing or blind? Is it not I, the LORD? <sup>12</sup>Now then go, and I, even I, will be with your mouth, and teach you what you are to say.” <sup>13</sup>But he said, “Please, Lord, now <sup>d</sup>send *the message* by whomever You will.” [10 <sup>a</sup>Lit *a man of words* <sup>b</sup>Lit *yesterday* <sup>c</sup>Lit *heavy* 13 <sup>d</sup>Lit *send by the hand which You send*]

### ***Aaron to Be Moses' Mouthpiece***

<sup>14</sup>Then the anger of the LORD burned against Moses, and He said, “Is there not your brother Aaron the Levite? I know that <sup>a</sup>he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. <sup>15</sup>You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. <sup>16</sup>Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. <sup>17</sup>You shall take in your hand this staff, with which you shall perform the signs.” [14 <sup>a</sup>Lit *speaking he speaks*]

<sup>18</sup> Then Moses departed and returned to <sup>a</sup>Jethro his father-in-law and said to him, “Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive.” And Jethro said to Moses, “Go in peace.” <sup>19</sup>Now the LORD said to Moses in Midian, “Go <sup>b</sup>back to Egypt, for all the men who were seeking your life are dead.” <sup>20</sup>So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand. [18 <sup>a</sup>Heb *Jether* 19 <sup>b</sup>Lit *return*]

<sup>21</sup> The LORD said to Moses, “When you go <sup>a</sup>back to Egypt see that you perform before Pharaoh all the wonders which I have put in your <sup>b</sup>power; but I will harden his heart so that he will not let the people go. <sup>22</sup>Then you shall say to Pharaoh, ‘Thus says the LORD, “Israel is My son, My firstborn. <sup>23</sup>So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.’ ’ ” [21 <sup>a</sup>Lit *to return* <sup>b</sup>Lit *hand*]

<sup>24</sup> Now it came about at the lodging place on the way that the LORD met him and sought to put him to death. <sup>25</sup>Then Zipporah took a flint and cut off her son's foreskin and <sup>a</sup>threw it at Moses' feet, and she said, “You are indeed a bridegroom of blood to me.” <sup>26</sup>So He let him alone. At that time she said, “*You are a bridegroom of blood*”—<sup>b</sup>because of the circumcision. [25 <sup>a</sup>Lit *made it touch at his feet* 26 <sup>b</sup>Lit *with reference to*]

27 Now the LORD said to Aaron, “Go to meet Moses in the wilderness.” So he went and met him at the mountain of God and kissed him. <sup>28</sup>Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him *to do*. <sup>29</sup>Then Moses and Aaron went and assembled all the elders of the sons of Israel; <sup>30</sup>and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people. <sup>31</sup>So the people believed; and when they heard that the LORD <sup>a</sup>was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped. [31 <sup>a</sup>Lit *had visited*]

## EXODUS 5 [\[Books\]](#)

### *Israel's Labor Increased*

1 And afterward Moses and Aaron came and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let My people go that they may celebrate a feast to Me in the wilderness.’ ” 2But Pharaoh said, “Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go.” 3Then they said, “The God of the Hebrews has met with us. Please, let us go a three days’ journey into the wilderness that we may sacrifice to the LORD our God, otherwise He will fall upon us with pestilence or with the sword.” 4But the king of Egypt said to them, “Moses and Aaron, why do you <sup>a</sup>draw the people away from their <sup>b</sup>work? Get *back* to your <sup>c</sup>labors!” 5Again Pharaoh said, “Look, the people of the land are now many, and you would have them cease from their labors!” 6So the same day Pharaoh commanded the taskmasters over the people and their foremen, saying, 7“*You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves.* 8But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, ‘<sup>d</sup>Let us go and sacrifice to our God.’ 9Let the labor be heavier on the men, and let them work at it so that they will pay no attention to false words.” [4 <sup>a</sup>Lit *loose* <sup>b</sup>Lit *works* <sup>c</sup>Lit *burdens* 8 <sup>d</sup>Lit *saying, ‘Let*]

10 So the taskmasters of the people and their foremen went out and spoke to the people, saying, “Thus says Pharaoh, ‘I am not going to give you *any* straw. 11You go *and* get straw for yourselves wherever you can find *it*, but none of your labor will be reduced.’ ” 12So the people scattered through all the land of Egypt to gather stubble for straw. 13The taskmasters pressed them, saying, “Complete your <sup>a</sup>work quota, <sup>b</sup>*your* daily amount, just as when <sup>c</sup>you had straw.” 14Moreover, the foremen of the sons of Israel, whom Pharaoh’s taskmasters had set over them, were beaten <sup>d</sup>and were asked, “Why have you not completed your required amount either yesterday or today in making brick as previously?” [13 <sup>a</sup>Lit *works* <sup>b</sup>Lit *the matter of a day*]

*in its day* <sup>c</sup>*Lit there was* <sup>14</sup> <sup>d</sup>*Lit saying*]

15 Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, “Why do you deal this way with your servants? <sup>16</sup>There is no straw given to your servants, yet they keep saying to us, ‘Make bricks!’ And behold, your servants are being beaten; but it is the fault of your own people.” <sup>17</sup>But he said, “You are lazy, very lazy; therefore you say, ‘Let us go *and* sacrifice to the LORD.’ <sup>18</sup>So go now *and* work; for you will be given no straw, yet you must deliver the quota of bricks.” <sup>19</sup>The foremen of the sons of Israel saw that they were in trouble <sup>a</sup>because they were told, “You must not reduce <sup>b</sup>*your* daily amount of bricks.” <sup>20</sup>When they left Pharaoh’s presence, they met Moses and Aaron as they were <sup>c</sup>waiting for them. <sup>21</sup>They said to them, “May the LORD look upon you and judge *you*, for you have made <sup>d</sup>*us* odious in Pharaoh’s sight and in the sight of his servants, to put a sword in their hand to kill us.” [19 <sup>a</sup>*Lit saying* <sup>b</sup>*Lit from your bricks the matter of a day in its day* 20 <sup>c</sup>*Lit standing to meet* 21 <sup>d</sup>*Lit our savor to stink*]

22 Then Moses returned to the LORD and said, “O Lord, why have You brought harm to this people? Why did You ever send me? <sup>23</sup>Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You have not delivered Your people at all.”

## EXODUS 6 [\[Books\]](#)

### *God Promises Action*

1 Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh; for <sup>a</sup>under compulsion he will let them go, and <sup>a</sup>under compulsion he will drive them out of his land.” [1 <sup>a</sup>Lit by a strong hand]

2 God spoke further to Moses and said to him, “I am the LORD; <sup>3</sup>and I appeared to Abraham, Isaac, and Jacob, as <sup>a</sup>God Almighty, but by My name, <sup>b</sup>LORD, I did not make Myself known to them. <sup>4</sup>I also established My covenant with them, to give them the land of Canaan, the <sup>c</sup>land in which they sojourned. <sup>5</sup>Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. <sup>6</sup>Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. <sup>7</sup>Then I will take you <sup>d</sup>for My people, and I will be <sup>e</sup>your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. <sup>8</sup>I will bring you to the land which I <sup>f</sup>swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.’ ” <sup>9</sup>So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of *their* <sup>g</sup>despondency and cruel bondage. [3 <sup>a</sup>Heb *El Shaddai* <sup>b</sup>Heb *YHWH*, usually rendered *LORD* 4 <sup>c</sup>Lit *land of their sojournings in which...* 7 <sup>d</sup>Lit *to Me for a people* <sup>e</sup>Lit *to you for a God* 8 <sup>f</sup>Lit *lifted up My hand* 9 <sup>g</sup>Lit *shortness of spirit*]

10 Now the LORD spoke to Moses, saying, <sup>11</sup>“Go, <sup>a</sup>tell Pharaoh king of Egypt <sup>b</sup>to let the sons of Israel go out of his land.” <sup>12</sup>But Moses spoke before the LORD, saying, “Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me, for I am <sup>c</sup>unskilled in speech?” <sup>13</sup>Then the LORD spoke to Moses and to Aaron, and gave them a charge to the sons of Israel

and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt. [11 <sup>a</sup>Lit *speak to* <sup>b</sup>Lit *that he let* 12 <sup>c</sup>Lit *uncircumcised of lips*]

### ***The Heads of Israel***

14 These are the heads of their fathers' households. The sons of Reuben, Israel's firstborn: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. 15 The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon. 16 These are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the <sup>a</sup>length of Levi's life was one hundred and thirty-seven years. 17 The sons of Gershon: <sup>b</sup>Libni and Shimei, according to their families. 18 The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the <sup>a</sup>length of Kohath's life was one hundred and thirty-three years. 19 The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. 20 Amram <sup>c</sup>married his father's sister Jochebed, and she bore him Aaron and Moses; and the <sup>a</sup>length of Amram's life was one hundred and thirty-seven years. 21 The sons of Izhar: Korah and Nepheg and Zichri. 22 The sons of Uzziel: Mishael and <sup>d</sup>Elzaphan and Sithri. 23 Aaron <sup>c</sup>married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. 24 The sons of Korah: Assir and Elkanah and <sup>e</sup>Abiasaph; these are the families of the Korahites. 25 Aaron's son Eleazar <sup>c</sup>married one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' *households* of the Levites according to their families. 26 It was *the same* Aaron and Moses to whom the LORD said, "Bring out the sons of Israel from the land of Egypt according to their hosts." 27 They were the ones who spoke to Pharaoh king of Egypt <sup>f</sup>about bringing out the sons of Israel from Egypt; it was *the same* Moses and Aaron. [16 <sup>a</sup>Lit *years* 17 <sup>b</sup>In 1 Chr 23:7, *Ladan* 20 <sup>c</sup>Lit *took to him to wife* 22 <sup>d</sup>In Num 3:30, *Elizaphan* 24 <sup>e</sup>In 1 Chr 6:23 and 9:19, *Ebiasaph* 27 <sup>f</sup>Lit *to bring out*]

28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt, <sup>29</sup>that the LORD spoke to Moses, saying, "I am the LORD; speak to

Pharaoh king of Egypt all that I speak to you.”<sup>30</sup> But Moses said before the LORD, “Behold, I am <sup>a</sup>unskilled in speech; how then will Pharaoh listen to me?” [30 <sup>a</sup>Lit *uncircumcised of lips*]

## EXODUS 7 [\[Books\]](#)

### ***“I Will Stretch Out My Hand”***

1 Then the LORD said to Moses, “See, I make you *as* God to Pharaoh, and your brother Aaron shall be your prophet. 2 You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. 3 But I will harden Pharaoh’s heart that I may multiply My signs and My wonders in the land of Egypt. 4 When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. 5 The Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst.” 6 So Moses and Aaron did *it*; as the LORD commanded them, thus they did. 7 Moses was eighty years old and Aaron <sup>a</sup>eighty-three, when they spoke to Pharaoh. [7 <sup>a</sup>Lit 83 years old]

### ***Aaron’s Rod Becomes a Serpent***

8 Now the LORD spoke to Moses and Aaron, saying, <sup>9</sup>“When Pharaoh speaks to you, saying, ‘<sup>a</sup>Work a miracle,’ then you shall say to Aaron, ‘Take your staff and throw *it* down before Pharaoh, *that* it may become a serpent.’ ” 10 So Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and <sup>b</sup>his servants, and it became a serpent. 11 Then Pharaoh also called for *the* wise men and *the* sorcerers, and they also, the <sup>c</sup>magicians of Egypt, did <sup>d</sup>the same with their secret arts. 12 For each one threw down his staff and they turned into serpents. But Aaron’s staff swallowed up their staffs. 13 Yet Pharaoh’s heart was <sup>e</sup>hardened, and he did not listen to them, as the LORD had said. [9 <sup>a</sup>Lit *Show a wonder for yourselves* 10 <sup>b</sup>Lit *before his* 11 <sup>c</sup>Or *soothsayer priests* <sup>d</sup>Lit *thus* 13 <sup>e</sup>Lit *strong*]

## ***Water Is Turned to Blood***

14 Then the LORD said to Moses, “Pharaoh’s heart is <sup>a</sup>stubborn; he refuses to let the people go. <sup>15</sup>Go to Pharaoh in the morning <sup>b</sup>as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent. <sup>16</sup>You shall say to him, ‘The LORD, the God of the Hebrews, sent me to you, saying, “Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now.” <sup>17</sup>Thus says the LORD, “By this you shall know that I am the LORD: behold, I will strike <sup>c</sup>the water that is in the Nile with the staff that is in my hand, and it will be turned to blood. <sup>18</sup>The fish that are in the Nile will die, and the Nile will <sup>d</sup>become foul, and the Egyptians will <sup>e</sup>find difficulty in drinking water from the Nile.” ’ ” <sup>19</sup>Then the LORD said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their <sup>f</sup>streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there will be blood throughout all the land of Egypt, both in *vessels of wood* and in *vessels of stone.*’ ” [14 <sup>a</sup>Or *hard*; lit *heavy* 15 <sup>b</sup>Lit *behold* 17 <sup>c</sup>Lit *upon the waters* 18 <sup>d</sup>I.e. have a bad smell <sup>e</sup>Or *be weary of* 19 <sup>f</sup>Or *canals*]

20 So Moses and Aaron did even as the LORD had commanded. And he lifted up <sup>a</sup>the staff and struck the water that *was* in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that *was* in the Nile was turned to blood. <sup>21</sup>The fish that *were* in the Nile died, and the Nile <sup>b</sup>became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt. <sup>22</sup>But the <sup>c</sup>magicians of Egypt did <sup>d</sup>the same with their secret arts; and Pharaoh’s heart was <sup>e</sup>hardened, and he did not listen to them, as the LORD had said. <sup>23</sup>Then Pharaoh turned and went into his house <sup>f</sup>with no concern even for this. <sup>24</sup>So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile. <sup>25</sup>Seven days <sup>g</sup>passed after the LORD had struck the Nile. [20 <sup>a</sup>Lit *with the staff* 21 <sup>b</sup>I.e. had a bad smell 22 <sup>c</sup>Or *soothsayer priests* <sup>d</sup>Lit *thus* <sup>e</sup>Lit *strong* 23 <sup>f</sup>Lit *and he did not set his heart even to this* 25 <sup>g</sup>Lit *were fulfilled*]

## EXODUS 8 [\[Books\]](#)

### *Frogs over the Land*

1 <sup>a</sup>Then the LORD said to Moses, “Go to Pharaoh and say to him, ‘Thus says the LORD, “Let My people go, that they may serve Me. <sup>2</sup>But if you refuse to let *them* go, behold, I will smite your whole territory with frogs. <sup>3</sup>The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. <sup>4</sup>So the frogs will come up on you and your people and all your servants.” ’ ”

<sup>5b</sup>Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your hand with your staff over the rivers, over the <sup>c</sup>streams and over the pools, and make frogs come up on the land of Egypt.’ ” <sup>6</sup>So Aaron stretched out his hand over the waters of Egypt, and the <sup>d</sup>frogs came up and covered the land of Egypt. <sup>7</sup>The <sup>e</sup>magicians did <sup>f</sup>the same with their secret arts, <sup>g</sup>making frogs come up on the land of Egypt. [1 <sup>a</sup>Ch 7:26 in Heb 5 <sup>b</sup>Ch 8:1 in Heb <sup>c</sup>Or *canals* 6 <sup>d</sup>Lit *frog* 7 <sup>e</sup>Or *soothsayer priests* <sup>f</sup>Lit *thus* <sup>g</sup>Lit *and made*]

8 Then Pharaoh called for Moses and Aaron and said, “Entreat the LORD that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the LORD.” <sup>9</sup>Moses said to Pharaoh, “<sup>a</sup>The honor is yours to tell me: when shall I entreat for you and your servants and your people, that the frogs be <sup>b</sup>destroyed from you and your houses, *that they may be left only in the Nile?*” [9 <sup>a</sup>Lit *Glory over me* <sup>b</sup>Lit *cut off*]

10 Then he said, “Tomorrow.” So he said, “*May it be* according to your word, that you may know that there is no one like the LORD our God. <sup>11</sup>The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile.” <sup>12</sup>Then Moses and Aaron went out from Pharaoh, and Moses cried to the LORD concerning the frogs which He had <sup>a</sup>inflicted upon Pharaoh. <sup>13</sup>The LORD did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields. <sup>14</sup>So

they piled them in heaps, and the land <sup>b</sup>became foul. <sup>15</sup>But when Pharaoh saw that there was relief, he <sup>c</sup>hardened his heart and did not listen to them, as the LORD had said. [12 <sup>a</sup>Lit *placed* 14 <sup>b</sup>I.e. had a bad smell 15 <sup>c</sup>Lit *made heavy*]

### ***The Plague of Insects***

<sup>16</sup> Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the dust of the earth, that it may become <sup>a</sup>gnats through all the land of Egypt.’ ” <sup>17</sup>They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were <sup>a</sup>gnats on man and beast. All the dust of the earth became <sup>a</sup>gnats through all the land of Egypt. <sup>18</sup>The <sup>b</sup>magicians tried with their secret arts to bring forth <sup>a</sup>gnats, but they could not; so there were <sup>a</sup>gnats on man and beast. <sup>19</sup>Then the <sup>b</sup>magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was <sup>c</sup>hardened, and he did not listen to them, as the LORD had said. [16 <sup>a</sup>Or *lice* 18 <sup>b</sup>Or *soothsayer priests* 19 <sup>c</sup>Lit *strong*]

<sup>20</sup> Now the LORD said to Moses, “Rise early in the morning and present yourself before Pharaoh, <sup>a</sup>as he comes out to the water, and say to him, ‘Thus says the LORD, “Let My people go, that they may serve Me. <sup>21</sup>For if you do not let My people go, behold, I will send swarms of flies on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of flies, and also the ground on which they  *dwell*. <sup>22</sup>But on that day I will set apart the land of Goshen, where My people are <sup>b</sup>living, so that no swarms of flies will be there, in order that you may know that <sup>c</sup>I, the LORD, am in the midst of the land. <sup>23</sup>I will <sup>d</sup>put a division between My people and your people. Tomorrow this sign will occur.” ’ ” <sup>24</sup>Then the LORD did so. And there came <sup>e</sup>great swarms of flies into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt. [20 <sup>a</sup>Lit *behold* 22 <sup>b</sup>Lit *standing* <sup>c</sup>Or *I am the LORD in the midst of the earth* 23 <sup>d</sup>Lit *set a ransom* 24 <sup>e</sup>Lit *heavy*]

<sup>25</sup> Pharaoh called for Moses and Aaron and said, “Go, sacrifice to your God

within the land.” <sup>26</sup>But Moses said, “It is not right to do so, for we will sacrifice to the LORD our God <sup>a</sup>what is an abomination to the Egyptians. If we sacrifice <sup>a</sup>what is an abomination to the Egyptians before their eyes, will they not then stone us? <sup>27</sup>We must go a three days’ journey into the wilderness and sacrifice to the LORD our God as He <sup>b</sup>commands us.” <sup>28</sup>Pharaoh said, “I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make supplication for me.” <sup>29</sup>Then Moses said, “Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the LORD.” [26 <sup>a</sup>Lit *the abomination of Egypt* 27 <sup>b</sup>Lit *says to us*]

**30** So Moses went out from Pharaoh and made supplication to the LORD. <sup>31</sup>The LORD did <sup>a</sup>as Moses asked, and removed the swarms of flies from Pharaoh, from his servants and from his people; not one remained. <sup>32</sup>But Pharaoh <sup>b</sup>hardened his heart this time also, and he did not let the people go. [31 <sup>a</sup>Lit *according to the word of Moses* 32 <sup>b</sup>Lit *made heavy*]

## EXODUS 9 [\[Books\]](#)

### *Egyptian Cattle Die*

1 Then the LORD said to Moses, “Go to Pharaoh and speak to him, ‘Thus says the LORD, the God of the Hebrews, “Let My people go, that they may serve Me. <sup>2</sup>For if you refuse to let *them* go and <sup>a</sup>continue to hold them, <sup>3</sup>behold, the hand of the LORD <sup>b</sup>will come *with* a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks. <sup>4</sup>But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the sons of Israel.” ’ ’ <sup>5</sup>The LORD set a definite time, saying, “Tomorrow the LORD will do this thing in the land.” <sup>6</sup>So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the sons of Israel, not one died. <sup>7</sup>Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was <sup>c</sup>hardened, and he did not let the people go. [2 <sup>a</sup>Lit *still hold* 3 <sup>b</sup>Lit *will be* 7 <sup>c</sup>Lit *heavy*]

### *The Plague of Boils*

8 Then the LORD said to Moses and Aaron, “Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh. <sup>9</sup>It will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt.” <sup>10</sup>So they took soot from a kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast. <sup>11</sup>The <sup>a</sup>magicians could not stand before Moses because of the boils, for the boils were on the magicians <sup>b</sup>as well as on all the Egyptians. <sup>12</sup>And the LORD <sup>c</sup>hardened Pharaoh’s heart, and he did not listen to them, just as the LORD had spoken to Moses. [11 <sup>a</sup>Or *soothsayer priests* <sup>b</sup>Lit *and on all* 12 <sup>c</sup>Lit *made strong*]

13 Then the LORD said to Moses, “Rise up early in the morning and stand before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let My people go, that they may serve Me. <sup>14</sup>For this time I will send all My plagues <sup>a</sup>on you and your servants and your people, so that you may know that there is no one like Me in all the earth. <sup>15</sup>For *if by* now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. <sup>16</sup>But, indeed, for this reason I have allowed you to <sup>b</sup>remain, in order to show you My power and in order to proclaim My name through all the earth. <sup>17</sup>Still you exalt yourself against My people <sup>c</sup>by not letting them go. [14 <sup>a</sup>Lit *to your heart* 16 <sup>b</sup>Lit *stand* 17 <sup>c</sup>Lit *so as not to let*]

### ***The Plague of Hail***

<sup>18</sup>Behold, about this time tomorrow, I will <sup>a</sup>send a very heavy hail, such as has not been *seen* in Egypt from the day it was founded <sup>b</sup>until now. <sup>19</sup>Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die.” ’ ” <sup>20</sup>The one among the servants of Pharaoh who <sup>c</sup>feared the word of the LORD made his servants and his livestock flee into the houses; <sup>21</sup>but he who <sup>d</sup>paid no regard to the word of the LORD <sup>e</sup>left his servants and his livestock in the field. [18 <sup>a</sup>Lit *cause to rain* <sup>b</sup>Lit *and until now* 20 <sup>c</sup>Or *revered* 21 <sup>d</sup>Lit *did not set his heart to* <sup>e</sup>Lit *then left*]

<sup>22</sup> Now the LORD said to Moses, “Stretch out your hand toward the sky, that <sup>a</sup>hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt.” <sup>23</sup>Moses stretched out his staff toward the sky, and the LORD <sup>b</sup>sent <sup>c</sup>thunder and hail, and fire ran down to the earth. And the LORD rained hail on the land of Egypt. <sup>24</sup>So there was hail, and fire <sup>d</sup>flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation. <sup>25</sup>The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. <sup>26</sup>Only in the land of Goshen, where the sons of Israel *were*, there

was no hail. [22 <sup>a</sup>Lit *there may be hail* 23 <sup>b</sup>Lit *gave* <sup>c</sup>Lit *sounds* 24 <sup>d</sup>Lit *taking hold of itself*]

27 Then Pharaoh <sup>a</sup>sent for Moses and Aaron, and said to them, “I have sinned this time; the LORD is the righteous one, and I and my people are the wicked ones. <sup>28</sup>Make supplication to the LORD, for there has been enough of God’s <sup>b</sup>thunder and hail; and I will let you go, and you shall stay no longer.” <sup>29</sup>Moses said to him, “As soon as I go out of the city, I will spread out my <sup>c</sup>hands to the LORD; the <sup>b</sup>thunder will cease and there will be hail no longer, that you may know that the earth is the LORD’s. <sup>30</sup>But as for you and your servants, I know that you do not yet <sup>d</sup>fear <sup>e</sup>the LORD God.” <sup>31</sup>(Now the flax and the barley were <sup>f</sup>ruined, for the barley was in the ear and the flax was in bud. <sup>32</sup>But the wheat and the spelt were not <sup>g</sup>ruined, for they *ripen* late.) <sup>33</sup>So Moses went out of the city from Pharaoh, and spread out his <sup>c</sup>hands to the LORD; and the <sup>b</sup>thunder and the hail ceased, and rain <sup>h</sup>no longer poured on the earth. <sup>34</sup>But when Pharaoh saw that the rain and the hail and the <sup>b</sup>thunder had ceased, he sinned again and <sup>i</sup>hardened his heart, he and his servants. <sup>35</sup>Pharaoh’s heart was <sup>j</sup>hardened, and he did not let the sons of Israel go, just as the LORD had spoken through Moses. [27 <sup>a</sup>Lit *sent and called* 28 <sup>b</sup>Lit *sounds* 29 <sup>c</sup>Lit *palms* 30 <sup>d</sup>Or *reverence* <sup>e</sup>Lit *before the LORD* 31 <sup>f</sup>Lit *smitten* 32 <sup>g</sup>Lit *smitten* 33 <sup>h</sup>Lit *was not poured* 34 <sup>i</sup>Lit *made heavy* 35 <sup>j</sup>Lit *strong*]

## EXODUS 10 [\[Books\]](#)

### *The Plague of Locusts*

1 Then the LORD said to Moses, “Go to Pharaoh, for I have <sup>a</sup>hardened his heart and the heart of his servants, that I may <sup>b</sup>perform these signs of Mine <sup>c</sup>among them, <sup>2</sup>and that you may tell in the <sup>d</sup>hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I <sup>b</sup>performed My signs among them, that you may know that I am the LORD.” [1 <sup>a</sup>Lit *made heavy* <sup>b</sup>Lit *put* <sup>c</sup>Lit *in his midst* 2 <sup>d</sup>Lit *ears*]

3 Moses and Aaron went to Pharaoh and said to him, “Thus says the LORD, the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. <sup>4</sup>For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. <sup>5</sup>They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they will eat every tree which sprouts for you out of the field. <sup>6</sup>Then your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, *something* which neither your fathers nor your grandfathers have seen, from the day that they <sup>a</sup>came upon the earth until this day.’ ” And he turned and went out from Pharaoh. <sup>7</sup>Pharaoh’s servants said to him, “How long will this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not <sup>b</sup>realize that Egypt is destroyed?” <sup>8</sup>So Moses and Aaron were brought back to Pharaoh, and he said to them, “Go, serve the LORD your God! <sup>c</sup>Who are the ones that are going?” <sup>9</sup>Moses said, “We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we <sup>d</sup>must hold a feast to the LORD.” <sup>10</sup>Then he said to them, “Thus may the LORD be with you, <sup>e</sup>if ever I let you and your little ones go! Take heed, for evil is <sup>f</sup>in your mind. <sup>11</sup>Not so! Go now, the men *among you*, and serve the LORD, for <sup>g</sup>that is what you desire.” So they were driven out from Pharaoh’s presence. [6 <sup>a</sup>Lit *were* 7 <sup>b</sup>Lit *know* 8 <sup>c</sup>Lit *Who and who are* 9 <sup>d</sup>Lit *have a feast* 10 <sup>e</sup>Lit *when I* <sup>f</sup>Lit *before your face* 11 <sup>g</sup>Lit *you desire it*]

12 Then the LORD said to Moses, “Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, *even* all that the hail has left.” 13 So Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and all that night; and when it was morning, the east wind <sup>a</sup>brought the locusts. 14 The locusts came up over all the land of Egypt and settled in all the territory of Egypt; *they were* very <sup>b</sup>numerous. There had never been so *many* <sup>c</sup>locusts, nor would there be so *many* <sup>d</sup>again. 15 For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt. 16 Then Pharaoh hurriedly called for Moses and Aaron, and he said, “I have sinned against the LORD your God and against you. 17 Now therefore, please forgive my sin only this once, and make supplication to the LORD your God, that He would only remove this death from me.” 18 He went out from Pharaoh and made supplication to the LORD. 19 So the LORD shifted *the wind* to a very strong west wind which took up the locusts and drove them into the <sup>e</sup>Red Sea; not one locust was left in all the territory of Egypt. 20 But the LORD <sup>f</sup>hardened Pharaoh’s heart, and he did not let the sons of Israel go. [13 <sup>a</sup>Lit *carried* 14 <sup>b</sup>Lit *heavy* <sup>c</sup>Lit *locusts like them before them* <sup>d</sup>Lit *after them* 19 <sup>e</sup>Lit *Sea of Reeds* 20 <sup>f</sup>Lit *made strong*]

### ***Darkness over the Land***

21 Then the LORD said to Moses, “Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt.” 22 So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. 23 They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings. 24 Then Pharaoh called to Moses, and said, “Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you.” 25 But Moses said, “You must also <sup>a</sup>let us have sacrifices and burnt offerings, that we may <sup>b</sup>sacrifice *them* to the LORD our God. 26 Therefore, our livestock too shall go with us; not a hoof shall be

left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD.”<sup>27</sup> But the LORD <sup>c</sup>hardened Pharaoh’s heart, and he was not willing to let them go.<sup>28</sup> Then Pharaoh said to him, “Get away from me! <sup>d</sup>Beware, do not see my face again, for in the day you see my face you shall die!”<sup>29</sup> Moses said, “You are right; I shall never see your face again!” [25 <sup>a</sup>Lit *give into our hand* <sup>b</sup>Lit *make* 27 <sup>c</sup>Lit *made strong* 28 <sup>d</sup>Lit *Take heed to yourself*]

## EXODUS 11 [\[Books\]](#)

### *The Last Plague*

1 Now the LORD said to Moses, “One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely. <sup>2</sup>Speak now in the <sup>a</sup>hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold.” <sup>3</sup>The LORD gave the people favor in the sight of the Egyptians. Furthermore, the man Moses *himself* was <sup>b</sup>greatly esteemed in the land of Egypt, *both* in the sight of Pharaoh’s servants and in the sight of the people. [2 <sup>a</sup>Lit *ears* 3 <sup>b</sup>Lit *very great*]

4 Moses said, “Thus says the LORD, ‘About midnight I am going out into the midst of Egypt, <sup>5</sup>and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well. <sup>6</sup>Moreover, there shall be a great cry in all the land of Egypt, such as there has not been *before* and such as shall never be again. <sup>7</sup>But against any of the sons of Israel a dog will not *even* <sup>a</sup>bark, whether against man or beast, that you may <sup>b</sup>understand how the LORD makes a distinction between Egypt and Israel.’ <sup>8</sup>All these your servants will come down to me and bow themselves <sup>c</sup>before me, saying, ‘Go out, you and all the people who <sup>d</sup>follow you,’ and after that I will go out.” And he went out from Pharaoh in hot anger. [7 <sup>a</sup>Lit *sharpen his tongue* <sup>b</sup>Lit *know* 8 <sup>c</sup>Lit *to* <sup>d</sup>Lit *are at your feet*]

9 Then the LORD said to Moses, “Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt.” <sup>10</sup>Moses and Aaron performed all these wonders before Pharaoh; yet the LORD <sup>a</sup>hardened Pharaoh’s heart, and he did not let the sons of Israel go out of his land. [10 <sup>a</sup>Lit *made strong*]

## EXODUS 12 [\[Books\]](#)

### *The Passover Lamb*

1 Now the LORD said to Moses and Aaron in the land of <sup>a</sup>Egypt, <sup>2</sup>“This month shall be the beginning of months for you; it is to be the first month of the year to you. <sup>3</sup>Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a <sup>b</sup>lamb for themselves, according to their fathers’ households, a <sup>b</sup>lamb for <sup>c</sup>each household. <sup>4</sup>Now if the household is too small for a <sup>b</sup>lamb, then he and his neighbor nearest to his house are to take one according to the <sup>d</sup>number of persons *in them*; according to <sup>e</sup>what each man should eat, you are to <sup>f</sup>divide the lamb. <sup>5</sup>Your <sup>b</sup>lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. <sup>6g</sup>You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it <sup>h</sup>at twilight. <sup>7</sup>Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel <sup>i</sup>of the houses in which they eat it. <sup>8</sup>They shall eat the flesh that *same* night, roasted with fire, and they shall eat it with unleavened bread <sup>j</sup>and bitter herbs. <sup>9</sup>Do not eat any of it raw or boiled at all with water, but rather roasted with fire, *both* its head and its legs along with its entrails. <sup>10</sup>And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. <sup>11</sup>Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover. <sup>12</sup>For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD. <sup>13</sup>The blood shall be a sign for you on the houses where you <sup>k</sup>live; and when I see the blood I will pass over you, and no plague will befall you <sup>l</sup>to destroy you when I strike the land of Egypt. [1 <sup>a</sup>Lit *Egypt, saying* 3 <sup>b</sup>Or *kid* <sup>c</sup>Lit *the* 4 <sup>d</sup>Or *amount* <sup>e</sup>Lit *each man’s eating* <sup>f</sup>Lit *compute for* 6 <sup>g</sup>Lit *It shall be to you for a guarding* <sup>h</sup>Lit *between the two evenings* 7 <sup>i</sup>Lit *upon* 8 <sup>j</sup>Lit *in addition to* 13 <sup>k</sup>Lit *are* <sup>l</sup>Lit *for destruction*]

## ***Feast of Unleavened Bread***

14 ‘Now this day will be a memorial to you, and you shall celebrate it *as* a feast to the LORD; throughout your generations you are to celebrate it *as* <sup>a</sup>a permanent ordinance. <sup>15</sup>Seven days you shall eat unleavened bread, but on the first day you shall <sup>b</sup>remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that <sup>c</sup>person shall be cut off from Israel. <sup>16</sup>On the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten <sup>d</sup>by every person, that alone may be <sup>e</sup>prepared by you. <sup>17</sup>You shall also observe the *Feast of Unleavened Bread*, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a <sup>f</sup>permanent ordinance. <sup>18</sup>In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. <sup>19</sup>Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that <sup>c</sup>person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land. <sup>20</sup>You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.’ ” [14 <sup>a</sup>Or *an eternal* 15 <sup>b</sup>Lit *cause to cease* <sup>c</sup>Lit *soul* 16 <sup>d</sup>Lit *pertaining to* <sup>e</sup>Lit *done* 17 <sup>f</sup>Or *eternal*]

21 Then Moses called for all the elders of Israel and said to them, “<sup>a</sup>Go and take for yourselves <sup>b</sup>lambs according to your families, and slay the *Passover lamb*. <sup>22</sup>You shall take a bunch of hyssop and dip it in the blood which is in the basin, and <sup>c</sup>apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. [21 <sup>a</sup>Lit *Draw out* <sup>b</sup>Lit *sheep* 22 <sup>c</sup>Lit *cause to touch*]

## ***A Memorial of Redemption***

<sup>23</sup>For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite

you. <sup>24</sup>And you shall observe this event as an ordinance for you and your children forever. <sup>25</sup>When you enter the land which the LORD will give you, as He has <sup>a</sup>promised, you shall observe this <sup>b</sup>rite. <sup>26</sup>And when your children say to you, ‘<sup>c</sup>What does this rite mean to you?’ <sup>27</sup>you shall say, ‘It is a Passover sacrifice to the LORD <sup>d</sup>who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but <sup>e</sup>spared our homes.’ ” And the people bowed low and worshiped. [<sup>25</sup> <sup>a</sup>Lit *spoken* <sup>b</sup>Lit *service* <sup>26</sup> <sup>c</sup>Lit *What is this service to you?* <sup>27</sup> <sup>d</sup>Lit *because He* <sup>e</sup>Lit *delivered*]

<sup>28</sup> Then the sons of Israel went and did so; just as the LORD had commanded Moses and Aaron, so they did.

<sup>29</sup> Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. <sup>30</sup>Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. <sup>31</sup>Then he called for Moses and Aaron at night and said, “Rise up, get out from among my people, both you and the sons of Israel; and go, <sup>a</sup>worship the LORD, as you have said. <sup>32</sup>Take both your flocks and your herds, as you have said, and go, and bless me also.” [<sup>31</sup> <sup>a</sup>Or *serve*]

### ***Exodus of Israel***

<sup>33</sup>The Egyptians urged the people, to send them out of the land in haste, for they said, “We will all be dead.” <sup>34</sup>So the people took their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.

<sup>35</sup> Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; <sup>36</sup>and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.

37 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. <sup>38</sup>A mixed multitude also went up with them, <sup>a</sup>along with flocks and herds, a very large number of livestock. <sup>39</sup>They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they <sup>b</sup>prepared any provisions for themselves. [<sup>38</sup> <sup>a</sup>Lit *and* <sup>39</sup> <sup>b</sup>Lit *made*]

40 Now the time <sup>a</sup>that the sons of Israel lived in Egypt was four hundred and thirty years. <sup>41</sup>And at the end of four hundred and thirty years, <sup>b</sup>to the very day, all the hosts of the LORD went out from the land of Egypt. [<sup>40</sup> <sup>a</sup>Or *of the sons of Israel who dwelt* <sup>41</sup> <sup>b</sup>Lit *that it happened on this very day*]

### ***Ordinance of the Passover***

<sup>42</sup>It is a night <sup>a</sup>to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, <sup>a</sup>to be observed <sup>b</sup>by all the sons of Israel throughout their generations. [<sup>42</sup> <sup>a</sup>Or *of vigil* <sup>b</sup>Lit *to the sons*]

43 The LORD said to Moses and Aaron, “This is the ordinance of the Passover: no <sup>a</sup>foreigner is to eat of it; <sup>44</sup>but every man’s slave purchased with money, after you have circumcised him, then he may eat of it. <sup>45</sup>A sojourner or a hired servant shall not eat of it. <sup>46</sup>It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it. <sup>47</sup>All the congregation of Israel are to <sup>b</sup>celebrate this. <sup>48</sup>But if a <sup>c</sup>stranger sojourns with you, and <sup>d</sup>celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to <sup>b</sup>celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. <sup>49</sup><sup>e</sup>The same law shall <sup>f</sup>apply to the native as to the <sup>c</sup>stranger who sojourns among you.” [<sup>43</sup> <sup>a</sup>Lit *son of a stranger* <sup>47</sup> <sup>b</sup>Lit *do* <sup>48</sup> <sup>c</sup>Lit *sojourner* <sup>d</sup>Lit *does* <sup>49</sup> <sup>e</sup>Lit *One law* <sup>f</sup>Lit *be*]

50 Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron. <sup>51</sup>And on that same day the LORD brought

the sons of Israel out of the land of Egypt <sup>a</sup>by their hosts. [51 <sup>a</sup>Lit *according to*]

## EXODUS 13 [\[Books\]](#)

### *Consecration of the Firstborn*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Sanctify to Me every firstborn, the first <sup>a</sup>offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.” [2 <sup>a</sup>Lit *opening*]

3 Moses said to the people, “Remember this day in which you went out from Egypt, from the house of <sup>a</sup>slavery; for by <sup>b</sup>a powerful hand the LORD brought you out from this place. And nothing leavened shall be eaten. <sup>4</sup>On this day in the month of Abib, you are about to go forth. <sup>5</sup>It shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall <sup>c</sup>observe this rite in this month. <sup>6</sup>For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. <sup>7</sup>Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen <sup>d</sup>among you, nor shall any leaven be seen <sup>d</sup>among you in all your borders. <sup>8</sup>You shall tell your son on that day, saying, ‘It is because of what the LORD did for me when I came out of Egypt.’ <sup>9</sup>And it shall <sup>e</sup>serve as a sign to you on your hand, and as a reminder <sup>f</sup>on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt. <sup>10</sup>Therefore, you shall keep this ordinance at its appointed time from <sup>g</sup>year to year. [3 <sup>a</sup>Lit *slaves* <sup>b</sup>Lit *strength of hand* 5 <sup>c</sup>Lit *serve this service* 7 <sup>d</sup>Lit *to* 9 <sup>e</sup>Lit *be for* <sup>f</sup>Lit *between your eyes* 10 <sup>g</sup>Lit *days to days*]

11 “Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, <sup>12</sup>you shall <sup>a</sup>devote to the LORD the first <sup>b</sup>offspring of every womb, and <sup>c</sup>the first offspring of every beast that you own; the males belong to the LORD. <sup>13</sup>But every first <sup>b</sup>offspring of a donkey you shall redeem with a lamb, but if you do not redeem *it*, then you shall break its neck; and every firstborn of man among your sons you shall redeem. <sup>14</sup>And it shall be when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a <sup>d</sup>powerful hand the LORD brought us out of Egypt, from the house of

<sup>e</sup>slavery. <sup>15</sup>It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first <sup>b</sup>offspring of every womb, but every firstborn of my sons I redeem.’ <sup>16</sup>So it shall <sup>f</sup>serve as a sign on your hand and as <sup>g</sup>phylacteries <sup>h</sup>on your forehead, for with a <sup>d</sup>powerful hand the LORD brought us out of Egypt.” [12 <sup>a</sup>Lit *cause to pass over* <sup>b</sup>Lit *opening* <sup>c</sup>Lit *every issue the offspring of a beast* 14 <sup>d</sup>Lit *strength of hand* <sup>e</sup>Lit *slaves* 16 <sup>f</sup>Lit *be for* <sup>g</sup>Or *frontlet-bands* <sup>h</sup>Lit *between your eyes*]

### ***God Leads the People***

<sup>17</sup> Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, “The people might change their minds when they see war, and return to Egypt.” <sup>18</sup>Hence God led the people around by the way of the wilderness to the <sup>a</sup>Red Sea; and the sons of Israel went up in martial array from the land of Egypt. <sup>19</sup>Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, “God will surely <sup>b</sup>take care of you, and you shall carry my bones from here with you.” <sup>20</sup>Then they set out from Succoth and camped in Etham on the edge of the wilderness. <sup>21</sup>The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might <sup>c</sup>travel by day and by night. <sup>22</sup><sup>d</sup>He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people. [18 <sup>a</sup>Lit *Sea of Reeds* 19 <sup>b</sup>Lit *visit* 21 <sup>c</sup>Lit *go* 22 <sup>d</sup>Or *The pillar of cloud by day and the pillar of fire by night did not depart*]

## EXODUS 14 [\[Books\]](#)

### *Pharaoh in Pursuit*

1 Now the LORD spoke to Moses, saying, <sup>2</sup>“Tell the sons of Israel to turn back and camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea. <sup>3</sup>For Pharaoh will say of the sons of Israel, ‘They are wandering aimlessly in the land; the wilderness has shut them in.’ <sup>4</sup>Thus I will <sup>a</sup>harden Pharaoh’s heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD.” And they did so. [4 <sup>a</sup>Lit *make strong*]

5 When the king of Egypt was told that the people had fled, <sup>a</sup>Pharaoh and his servants had a change of heart toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” <sup>6</sup>So he made his chariot ready and took his people with him; <sup>7</sup>and he took six hundred select chariots, and all the *other* chariots of Egypt with officers over all of them. <sup>8</sup>The LORD <sup>b</sup>hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out <sup>c</sup>boldly. <sup>9</sup>Then the Egyptians chased after them *with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pi-hahiroth, in front of Baal-zephon.* [5 <sup>a</sup>Lit *the heart of Pharaoh...was changed* 8 <sup>b</sup>Lit *made strong* <sup>c</sup>Lit *with a high hand*]

10 As Pharaoh drew near, the sons of Israel <sup>a</sup>looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the LORD. <sup>11</sup>Then they said to Moses, “Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, <sup>b</sup>bringing us out of Egypt? <sup>12</sup>Is this not the word that we spoke to you in Egypt, saying, ‘<sup>c</sup>Leave us alone that we may serve the Egyptians?’ For it would have been better for us to serve the Egyptians than to die in the wilderness.” [10 <sup>a</sup>Lit *lifted up their eyes* 11 <sup>b</sup>Lit *so as to bring* 12 <sup>c</sup>Lit *Cease from us*]

## *The Sea Is Divided*

<sup>13</sup>But Moses said to the people, “Do not fear! <sup>a</sup>Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. <sup>14</sup>The LORD will fight for you while you keep silent.” [<sup>13</sup> <sup>a</sup>Or *Take your stand*]

<sup>15</sup> Then the LORD said to Moses, “Why are you crying out to Me? Tell the sons of Israel to go forward. <sup>16</sup>As for you, lift up your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall <sup>a</sup>go through the midst of the sea on dry land. <sup>17</sup>As for Me, behold, I will <sup>b</sup>harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen. <sup>18</sup>Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen.” [<sup>16</sup> <sup>a</sup>Lit *enter the* <sup>17</sup> <sup>b</sup>Lit *make strong*]

<sup>19</sup> The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. <sup>20</sup>So it came between the camp of Egypt and the camp of Israel; and there was the cloud <sup>a</sup>along with the darkness, yet it gave light at night. Thus the one did not come near the other all night. [<sup>20</sup> <sup>a</sup>Lit *and the darkness*]

<sup>21</sup> Then Moses stretched out his hand over the sea; and the LORD <sup>a</sup>swept the sea *back* by a strong east wind all night and turned the sea into dry land, so the waters were divided. <sup>22</sup>The sons of Israel <sup>b</sup>went through the midst of the sea on the dry land, and the waters *were like* a wall to them on their right hand and on their left. <sup>23</sup>Then the Egyptians took up the pursuit, and all Pharaoh’s horses, his chariots and his horsemen went in after them into the midst of the sea. <sup>24</sup>At the morning watch, the LORD looked down on the <sup>c</sup>army of the Egyptians <sup>d</sup>through the pillar of fire and cloud and brought the <sup>c</sup>army of the Egyptians into confusion. <sup>25</sup>He <sup>e</sup>caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, “Let

<sup>f</sup>us flee from Israel, for the LORD is fighting for them against the Egyptians.” [21 <sup>a</sup>Lit *caused to go* 22 <sup>b</sup>Lit *entered the* 24 <sup>c</sup>Lit *camp* <sup>d</sup>Or *in* 25 <sup>e</sup>Or *removed* <sup>f</sup>Lit *me*]

26 Then the LORD said to Moses, “Stretch out your hand over the sea so that the waters may come back over the Egyptians, over their chariots and their horsemen.” 27 So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing <sup>a</sup>right into it; then the LORD <sup>b</sup>overthrew the Egyptians in the midst of the sea. 28 The waters returned and covered the chariots and the horsemen, <sup>c</sup>even Pharaoh’s entire army that had gone into the sea after them; not even one of them remained. 29 But the sons of Israel walked on dry land through the midst of the sea, and the waters *were like* a wall to them on their right hand and on their left. [27 <sup>a</sup>Lit *to meet it* <sup>b</sup>Lit *shook off* 28 <sup>c</sup>Lit *in respect to*]

30 Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 When Israel saw the great <sup>a</sup>power which the LORD had <sup>b</sup>used against the Egyptians, the people <sup>c</sup>feared the LORD, and they believed in the LORD and in His servant Moses. [31 <sup>a</sup>Lit *hand* <sup>b</sup>Lit *done* <sup>c</sup>Or *revered*]

## EXODUS 15 [\[Books\]](#)

### *The Song of Moses and Israel*

1 Then Moses and the sons of Israel sang this song to the LORD, <sup>a</sup>and said,

<sup>b</sup>“I will sing to the LORD, for He <sup>c</sup>is highly exalted;  
The horse and its rider He has hurled into the sea. [1 <sup>a</sup>Lit *and said*,  
*saying* <sup>b</sup>Or *Let me sing* <sup>c</sup>Or *triumphed gloriously*]

2<sup>a</sup>“The LORD is my strength and song,

And He has become my salvation;

This is my God, and I will praise Him;

My father’s God, and I will extol Him. [<sup>a</sup>Heb *YAH*]

3<sup>a</sup>“The LORD is a warrior;

<sup>a</sup>The LORD is His name. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

4<sup>a</sup>“Pharaoh’s chariots and his army He has cast into the sea;

And the choicest of his officers are <sup>a</sup>drowned in the <sup>b</sup>Red Sea. [<sup>a</sup>Lit  
*sunk* <sup>b</sup>Lit *Sea of Reeds*]

5<sup>a</sup>“The deeps cover them;

They went down into the depths like a stone.

6<sup>a</sup>“Your right hand, O LORD, is majestic in power,

Your right hand, O LORD, shatters the enemy.

7<sup>a</sup>“And in the greatness of Your <sup>a</sup>excellence You overthrow those who  
rise up against You;

You send forth Your burning anger, *and* it consumes them as chaff.

[<sup>a</sup>Or *exaltation*]

8<sup>a</sup>“At the blast of Your nostrils the waters were piled up,

The flowing waters stood up like a heap;

The deeps were congealed in the heart of the sea.

9<sup>a</sup>“The enemy said, ‘I will pursue, I will overtake, I will divide the  
spoil;

My <sup>a</sup>desire shall be <sup>b</sup>gratified against them;

I will draw out my sword, my hand will <sup>c</sup>destroy them.’ [<sup>a</sup>Lit *soul* <sup>b</sup>Lit  
*be filled with them* <sup>c</sup>Or *dispossess, bring to ruin*]

10<sup>a</sup>“You blew with Your wind, the sea covered them;

They sank like lead in the <sup>a</sup>mighty waters. [<sup>a</sup>Or *majestic*]

<sup>11</sup>“Who is like You among the gods, O LORD?  
Who is like You, majestic in holiness,  
Awesome in praises, working wonders?  
<sup>12</sup>“You stretched out Your right hand,  
The earth swallowed them.  
<sup>13</sup>“In Your lovingkindness You have led the people whom You have  
redeemed;  
In Your strength You have guided *them* to Your holy habitation.  
<sup>14</sup>“The peoples have heard, they tremble;  
Anguish has gripped the inhabitants of Philistia.  
<sup>15</sup>“Then the chiefs of Edom were dismayed;  
The leaders of Moab, trembling grips them;  
All the inhabitants of Canaan have melted away.  
<sup>16</sup>“Terror and dread fall upon them;  
By the greatness of Your arm they are motionless as stone;  
Until Your people pass over, O LORD,  
Until the people pass over whom You have purchased.  
<sup>17</sup>“You will bring them and plant them in the mountain of Your  
inheritance,  
The place, O LORD, which You have made for Your dwelling,  
The sanctuary, O Lord, which Your hands have established.  
<sup>18</sup>“The LORD shall reign forever and ever.”

**19** For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land through the midst of the sea.

**20** Miriam the prophetess, Aaron’s sister, took the timbrel in her hand, and all the women went out after her with timbrels and with <sup>a</sup>dancing. <sup>21</sup>Miriam answered them,

“Sing to the LORD, for He <sup>b</sup>is highly exalted;  
The horse and his rider He has hurled into the sea.” [<sup>20</sup> <sup>a</sup>Lit *dances* <sup>21</sup>  
<sup>b</sup>Or *has triumphed gloriously*]

***The LORD Provides Water***

22 Then Moses <sup>a</sup>led Israel from the <sup>b</sup>Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. <sup>23</sup>When they came to Marah, they could not drink the waters <sup>c</sup>of Marah, for they were <sup>d</sup>bitter; therefore it was named <sup>e</sup>Marah. <sup>24</sup>So the people grumbled at Moses, saying, “What shall we drink?” <sup>25</sup>Then he cried out to the LORD, and the LORD showed him a tree; and he threw *it* into the waters, and the waters became sweet. [<sup>22</sup> <sup>a</sup>Lit *caused Israel to journey* <sup>b</sup>Lit *Sea of Reeds* <sup>23</sup> <sup>c</sup>Lit *from* <sup>d</sup>Heb *Marim* <sup>e</sup>I.e. bitterness]

There He made for them a statute and regulation, and there He tested them. <sup>26</sup>And He said, “If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer.”

<sup>27</sup> Then they came to Elim where there *were* twelve springs of water and seventy date palms, and they camped there beside the waters.

## EXODUS 16 [\[Books\]](#)

### *The LORD Provides Manna*

1 Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. 2The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. 3The sons of Israel said to them, “Would that we had died by the LORD’s hand in the land of Egypt, when we sat by the pots of <sup>a</sup>meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.” [3 <sup>a</sup>Or *flesh*]

4 Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may test them, whether or not they will walk in My <sup>a</sup>instruction. 5On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” 6So Moses and Aaron said to all the sons of Israel, “At evening <sup>b</sup>you will know that the LORD has brought you out of the land of Egypt; 7and in the morning <sup>b</sup>you will see the glory of the LORD, for He hears your grumblings against the LORD; and what are we, that you grumble against us?” [4 <sup>a</sup>Or *law* 6 <sup>b</sup>Lit *and you*]

### *The LORD Provides Meat*

8Moses said, “*This will happen* when the LORD gives you <sup>a</sup>meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against the LORD.” [8 <sup>a</sup>Or *flesh*]

9 Then Moses said to Aaron, “Say to all the congregation of the sons of Israel, ‘Come near before the LORD, for He has heard your grumblings.’ ”

<sup>10</sup>It came about as Aaron spoke to the whole congregation of the sons of Israel, that they <sup>a</sup>looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. <sup>11</sup>And the LORD spoke to Moses, saying, <sup>12</sup>“I have heard the grumbings of the sons of Israel; speak to them, saying, <sup>b</sup>‘At twilight you shall eat <sup>c</sup>meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.’ ” [<sup>10</sup> <sup>a</sup>Lit *turned* <sup>12</sup> <sup>b</sup>Lit *Between the two evenings* <sup>c</sup>Or *flesh*]

<sup>13</sup> So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. <sup>14</sup>When the layer of dew <sup>a</sup>evaporated, behold, on the <sup>b</sup>surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. <sup>15</sup>When the sons of Israel saw *it*, they said to one another, “<sup>c</sup>What is it?” For they did not know what it was. And Moses said to them, “It is the bread which the LORD has given you to eat. <sup>16</sup>This is <sup>d</sup>what the LORD has commanded, ‘Gather of it every man <sup>e</sup>as much as he should eat; you shall take <sup>f</sup>an omer apiece according to the number of persons each of you has in his tent.’ ” <sup>17</sup>The sons of Israel did so, and *some* gathered much and *some* little. <sup>18</sup>When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered <sup>e</sup>as much as he should eat. <sup>19</sup>Moses said to them, “Let no man leave any of it until morning.” <sup>20</sup>But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them. <sup>21</sup>They gathered it morning by morning, every man <sup>e</sup>as much as he should eat; but when the sun grew hot, it would melt. [<sup>14</sup> <sup>a</sup>Lit *had gone up* <sup>b</sup>Lit *face of* <sup>15</sup> <sup>c</sup>Heb *Man hu*, cf v 31 <sup>16</sup> <sup>d</sup>Lit *the thing which* <sup>e</sup>Lit *according to his eating* <sup>f</sup>Lit *an omer for a head*]

### ***The Sabbath Observed***

<sup>22</sup> Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, <sup>23</sup>then he said to them, “This is what the LORD <sup>a</sup>meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over <sup>b</sup>put aside to be kept

until morning.” <sup>24</sup>So they <sup>c</sup>put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. <sup>25</sup>Moses said, “Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. <sup>26</sup>Six days you shall gather it, but on the seventh day, *the sabbath*, there will be <sup>d</sup>none.” [23 <sup>a</sup>Lit *spoke* <sup>b</sup>Lit *lay up for you* 24 <sup>c</sup>Lit *laid it up* 26 <sup>d</sup>Lit *none on it*]

<sup>27</sup> It came about on the seventh day that some of the people went out to gather, but they found none. <sup>28</sup>Then the LORD said to Moses, “How long do you refuse to keep My commandments and My <sup>a</sup>instructions? <sup>29</sup>See, <sup>b</sup>the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.” <sup>30</sup>So the people rested on the seventh day. [28 <sup>a</sup>Or *laws* 29 <sup>b</sup>Lit *for the LORD*]

<sup>31</sup> The house of Israel named it <sup>a</sup>manna, and it was like coriander seed, white, and its taste was like wafers with honey. <sup>32</sup>Then Moses said, “This is <sup>b</sup>what the LORD has commanded, ‘Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.’ ” <sup>33</sup>Moses said to Aaron, “Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations.” <sup>34</sup>As the LORD commanded Moses, so Aaron placed it before the Testimony, to be kept. <sup>35</sup>The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan. <sup>36</sup>(Now an omer is a tenth of an <sup>c</sup>ephah.) [31 <sup>a</sup>Heb *man*, cf v 15 32 <sup>b</sup>Lit *the thing which* 36 <sup>c</sup>I.e. Approx one bu]

## EXODUS 17 [\[Books\]](#)

### *Water in the Rock*

1 Then all the congregation of the sons of Israel journeyed by <sup>a</sup>stages from the wilderness of Sin, according to the <sup>b</sup>command of the LORD, and camped at Rephidim, and there was no water for the people to drink. <sup>2</sup>Therefore the people quarreled with Moses and said, “Give us water that we may drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” <sup>3</sup>But the people thirsted there for water; and <sup>c</sup>they grumbled against Moses and said, “Why, now, have you brought us up from Egypt, to kill <sup>d</sup>us and <sup>e</sup>our children and <sup>e</sup>our livestock with thirst?” <sup>4</sup>So Moses cried out to the LORD, saying, “What shall I do to this people? A little more and they will stone me.” <sup>5</sup>Then the LORD said to Moses, “Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. <sup>6</sup>Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel. <sup>7</sup>He named the place <sup>f</sup>Massah and <sup>g</sup>Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, “Is the LORD among us, or not?” [1 <sup>a</sup>Lit *their journeyings* <sup>b</sup>Lit *mouth* 3 <sup>c</sup>Lit *the people* <sup>d</sup>Lit *me* <sup>e</sup>Lit *my* 7 <sup>f</sup>I.e. test <sup>g</sup>I.e. quarrel]

### *Amalek Fought*

<sup>8</sup> Then Amalek came and fought against Israel at Rephidim. <sup>9</sup>So Moses said to Joshua, “Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” <sup>10</sup>Joshua did as Moses <sup>a</sup>told him, <sup>b</sup>and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup>So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand <sup>c</sup>down, Amalek prevailed. <sup>12</sup>But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported

his hands, one on one side and one on the other. Thus his hands were steady until the sun set. <sup>13</sup>So Joshua <sup>d</sup>overwhelmed Amalek and his people with the edge of the sword. [<sup>10</sup> <sup>a</sup>Lit *said to* <sup>b</sup>Lit *to fight* <sup>11</sup> <sup>c</sup>Lit *rest* <sup>13</sup> <sup>d</sup>Lit *weakened*]

**14** Then the LORD said to Moses, “Write this in <sup>a</sup>a book as a memorial and <sup>b</sup>recite it to Joshua, <sup>c</sup>that I will utterly blot out the memory of Amalek from under heaven.” <sup>15</sup>Moses built an altar and named it The LORD is My Banner; <sup>16</sup>and he said, “<sup>d</sup>The LORD has sworn; the LORD will have war against Amalek from generation to generation.” [<sup>14</sup> <sup>a</sup>Lit *the book* <sup>b</sup>Lit *place it in the ears of* <sup>c</sup>Or *for* <sup>16</sup> <sup>d</sup>Or *Because a hand is against the throne of the LORD*; lit *Because a hand upon the throne of YAH*]

## EXODUS 18 [\[Books\]](#)

### *Jethro, Moses' Father-in-law*

1 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt. <sup>2</sup>Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, <sup>3</sup>and her two sons, of whom <sup>a</sup>one was named Gershom, for Moses said, "I have been a <sup>b</sup>sojourner in a foreign land." <sup>4c</sup>The other was named <sup>d</sup>Eliezer, for *he said*, "The God of my father was my help, and delivered me from the sword of Pharaoh." [<sup>3</sup> <sup>a</sup>Lit *the name of the one was* <sup>b</sup>Heb *ger* <sup>4</sup> <sup>c</sup>Lit *The name of the other was* <sup>d</sup>Heb *El-ezer*; i.e. my God is help]

5 Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses <sup>a</sup>in the wilderness where he was camped, at the mount of God. <sup>6</sup>He <sup>b</sup>sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her." <sup>7</sup>Then Moses went out to meet his father-in-law, and he bowed down and kissed him; and they asked each other of their welfare and went into the tent. <sup>8</sup>Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and *how* the LORD had delivered them. <sup>9</sup>Jethro rejoiced over all the goodness which the LORD had done to Israel, <sup>c</sup>in delivering <sup>d</sup>them from the hand of the Egyptians. <sup>10</sup>So Jethro said, "Blessed be the LORD who delivered you from the hand of the Egyptians and from the hand of Pharaoh, *and* who delivered the people from under the hand of the Egyptians. <sup>11</sup>Now I know that the LORD is greater than all the gods; <sup>e</sup>indeed, it was proven when they dealt proudly against <sup>f</sup>the people." <sup>12</sup>Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat <sup>g</sup>a meal with Moses' father-in-law before God. [<sup>5</sup> <sup>a</sup>Lit *unto* <sup>6</sup> <sup>b</sup>Lit *said* <sup>9</sup> <sup>c</sup>Lit *in that He had delivered* <sup>d</sup>Lit *him* <sup>11</sup> <sup>e</sup>Lit *indeed, in the thing in which they* <sup>f</sup>Lit *them* <sup>12</sup> <sup>g</sup>Lit *bread*]

13 It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening. <sup>14</sup>Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit *as judge* and all the people stand about you from morning until evening?" <sup>15</sup>Moses said to his father-in-law, "Because the people come to me to inquire of God. <sup>16</sup>When they have a <sup>a</sup>dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws." [16 <sup>a</sup>Lit *matter*]

### ***Jethro Counsels Moses***

<sup>17</sup>Moses' father-in-law said to him, "The thing that you are doing is not good. <sup>18</sup>You will surely wear out, both yourself and <sup>a</sup>these people who are with you, for the <sup>b</sup>task is too heavy for you; you cannot do it alone. <sup>19</sup>Now listen to <sup>c</sup>me: I will give you counsel, and God be with you. <sup>d</sup>You be the people's representative before God, and you bring the <sup>e</sup>disputes to God, <sup>20</sup>then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do. <sup>21</sup>Furthermore, you shall <sup>f</sup>select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place *these* over them *as* leaders of thousands, <sup>g</sup>of hundreds, <sup>h</sup>of fifties and <sup>i</sup>of tens. <sup>22</sup>Let them judge the people at all times; and let it be that every major <sup>b</sup>dispute they will bring to you, but every minor <sup>b</sup>dispute they themselves will judge. So it will be easier for you, and they will bear *the burden* with you. <sup>23</sup>If you do this thing and God so commands you, then you will be able to <sup>j</sup>endure, and all <sup>a</sup>these people also will go to <sup>k</sup>their place in peace." [18 <sup>a</sup>Lit *this* <sup>b</sup>Lit *matter* 19 <sup>c</sup>Lit *my voice* <sup>d</sup>Lit *You be for the people in front of God* <sup>e</sup>Lit *matters* 21 <sup>f</sup>Lit *see* <sup>g</sup>Lit *leaders of* <sup>h</sup>Lit *leaders of* <sup>i</sup>Lit *leaders of* 23 <sup>j</sup>Lit *stand* <sup>k</sup>Lit *his*]

<sup>24</sup> So Moses listened <sup>a</sup>to his father-in-law and did all that he had said. <sup>25</sup>Moses chose able men out of all Israel and made them heads over the people, leaders of thousands, <sup>b</sup>of hundreds, <sup>b</sup>of fifties and <sup>b</sup>of tens. <sup>26</sup>They judged the people at all times; the difficult <sup>c</sup>dispute they would bring to Moses, but every minor <sup>c</sup>dispute they themselves would judge. <sup>27</sup>Then

Moses <sup>d</sup>bade his father-in-law farewell, and he went his way into his own land. [24 <sup>a</sup>Lit *to the voice of* 25 <sup>b</sup>Lit *leaders of* 26 <sup>c</sup>Lit *matter* 27 <sup>d</sup>Lit *sent off his father-in-law*]

## EXODUS 19 [\[Books\]](#)

### *Moses on Sinai*

1 In the third month after the sons of Israel had gone out of the land of Egypt, <sup>a</sup>on that very day they came into the wilderness of Sinai. <sup>2</sup>When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. <sup>3</sup>Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: <sup>4</sup>‘You yourselves have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings, and brought you to Myself. <sup>5</sup>Now then, if you will indeed obey My voice and keep My covenant, then you shall be My <sup>b</sup>own possession among all the peoples, for all the earth is Mine; <sup>6</sup>and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.” [1 <sup>a</sup>Lit *on this day* 5 <sup>b</sup>Or *special treasure*]

7 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. <sup>8</sup>All the people answered together and said, “All that the LORD has spoken we will do!” And Moses brought back the words of the people to the LORD. <sup>9</sup>The LORD said to Moses, “Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever.” Then Moses told the words of the people to the LORD.

10 The LORD also said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments; <sup>11</sup>and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. <sup>12</sup>You shall set bounds for the people all around, saying, ‘<sup>a</sup>Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. <sup>13</sup>No hand shall touch him, but he shall surely be stoned or <sup>b</sup>shot through; whether beast or man, he shall not live.’ When the ram’s horn

sounds a long blast, they shall come up to the mountain.” <sup>14</sup>So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. <sup>15</sup>He said to the people, “Be ready for the third day; do not go near a woman.” [<sup>12</sup> <sup>a</sup>Lit *Take heed to yourselves* <sup>13</sup> <sup>b</sup>I.e. with arrows]

<sup>16</sup> So it came about on the third day, when it was morning, that there were <sup>a</sup>thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled. <sup>17</sup>And Moses brought the people out of the camp to meet God, and they stood at the <sup>b</sup>foot of the mountain. [<sup>16</sup> <sup>a</sup>Lit *sounds* <sup>17</sup> <sup>b</sup>Lit *lower part*]

### ***The LORD Visits Sinai***

<sup>18</sup>Now Mount Sinai *was* all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain <sup>a</sup>quaked violently. <sup>19</sup>When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with <sup>b</sup>thunder. <sup>20</sup>The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. <sup>21</sup>Then the LORD spoke to Moses, “Go down, <sup>c</sup>warn the people, so that they do not break through to the LORD to gaze, and many of them <sup>d</sup>perish. <sup>22</sup>Also let the priests who come near to the LORD consecrate themselves, or else the LORD will break out against them.” <sup>23</sup>Moses said to the LORD, “The people cannot come up to Mount Sinai, for You <sup>e</sup>warned us, saying, ‘Set bounds about the mountain and consecrate it.’ ” <sup>24</sup>Then the LORD said to him, “<sup>f</sup>Go down and come up *again*, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, or He will break forth upon them.” <sup>25</sup>So Moses went down to the people and told them. [<sup>18</sup> <sup>a</sup>Or *trembled* <sup>19</sup> <sup>b</sup>Or *a voice*; lit *a sound* <sup>21</sup> <sup>c</sup>Lit *testify to* <sup>d</sup>Lit *fall* <sup>23</sup> <sup>e</sup>Lit *testified to* <sup>24</sup> <sup>f</sup>Lit *Go, descend*]

## EXODUS 20 [\[Books\]](#)

*The Ten Commandments* 1 Then God spoke all these words, saying,

2 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of <sup>a</sup>slavery. [2 <sup>a</sup>Lit *slaves*]

3 “You shall have no other gods <sup>a</sup>before Me. [3 <sup>a</sup>Or *besides Me*]

4 “You shall not make for yourself <sup>a</sup>an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

<sup>5</sup>You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, <sup>6</sup>but showing lovingkindness to thousands, to those who love Me and keep My commandments. [4 <sup>a</sup>Or *a graven image*]

7 “You shall not take the name of the LORD your God in vain, for the LORD will not <sup>a</sup>leave him unpunished who takes His name in vain. [7 <sup>a</sup>Or *hold him guiltless*]

8 “Remember the sabbath day, to keep it holy. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who <sup>a</sup>stays with you. <sup>11</sup>For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. [10 <sup>a</sup>Lit *is in your gates*]

12 “Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

13 “You shall not murder.

14 “You shall not commit adultery.

15 “You shall not steal.

16 “You shall not bear false witness against your neighbor.

17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

18 All the people perceived the <sup>a</sup>thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance. <sup>19</sup>Then they said to Moses, “Speak <sup>b</sup>to us yourself and we will listen; but let not God speak <sup>b</sup>to us, or we will die.” <sup>20</sup>Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may <sup>c</sup>remain with you, so that you may not sin.” <sup>21</sup>So the people stood at a distance, while Moses approached the thick cloud where God *was*.

[18 <sup>a</sup>Lit *sounds* 19 <sup>b</sup>Lit *with* 20 <sup>c</sup>Lit *be before*]

22 Then the LORD said to Moses, “Thus you shall say to the sons of Israel, ‘You yourselves have seen that I have spoken <sup>a</sup>to you from heaven. <sup>23</sup>You shall not make *other gods* besides Me; gods of silver or gods of gold, you shall not make for yourselves. <sup>24</sup>You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. <sup>25</sup>If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. <sup>26</sup>And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.’ [22 <sup>a</sup>Lit *with*]

## EXODUS 21 [\[Books\]](#)

*Ordinances for the People* 1 “Now these are the ordinances which you are to set before them:

2 “If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. 3 If he comes <sup>a</sup>alone, he shall go out <sup>a</sup>alone; if he is the husband of a wife, then his wife shall go out with him. 4 If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out <sup>a</sup>alone. 5 But if the slave plainly says, ‘I love my master, my wife and my children; I will not go out as a free man,’ 6 then his master shall bring him to <sup>b</sup>God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently. [3 <sup>a</sup>Lit by himself 6 <sup>b</sup>Or the judges who acted in God’s name]

7 “If a man sells his daughter as a female slave, she is not to <sup>a</sup>go free as the male slaves <sup>a</sup>do. 8 If she is <sup>b</sup>displeasing in the eyes of her master <sup>c</sup>who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his <sup>d</sup>unfairness to her. 9 If he designates her for his son, he shall deal with her according to the custom of daughters. 10 If he takes to himself another woman, he may not reduce her <sup>e</sup>food, her clothing, or her conjugal rights. 11 If he will not do these three *things* for her, then she shall go out for nothing, without *payment of money*. [7 <sup>a</sup>Lit go out 8 <sup>b</sup>Lit bad <sup>c</sup>Another reading is so that he did not designate her <sup>d</sup>Lit dealing treacherously 10 <sup>e</sup>Lit flesh]

*Personal Injuries* 12 “He who strikes a man so that he dies shall surely be put to death. 13 But <sup>a</sup>if he did not lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee.

**14** If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him *even* from My altar, that he may die. [13 <sup>a</sup>Lit *he who*]

**15** “He who strikes his father or his mother shall surely be put to death.

**16** “He who <sup>a</sup>kidnaps a man, whether he sells him or he is found in his <sup>b</sup>possession, shall surely be put to death. [16 <sup>a</sup>Lit *steals* <sup>b</sup>Lit *hand*]

**17** “He who curses his father or his mother shall surely be put to death.

**18** “If men have a quarrel and one strikes the other with a stone or with *his* fist, and he does not die but <sup>a</sup>remains in bed, <sup>19</sup>if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his <sup>b</sup>loss of time, and <sup>c</sup>shall take care of him until he is completely healed. [18 <sup>a</sup>Lit *lies* 19 <sup>b</sup>Lit *his sitting* <sup>c</sup>Lit *healing, he shall cause to be healed*]

**20** “If a man strikes his male or female slave with a rod and he dies <sup>a</sup>at his hand, he shall <sup>b</sup>be punished. <sup>21</sup>If, however, he <sup>c</sup>survives a day or two, no vengeance shall be taken; for he is his <sup>d</sup>property. [20 <sup>a</sup>Lit *under* <sup>b</sup>Lit *suffer vengeance* 21 <sup>c</sup>Lit *stands* <sup>d</sup>Lit *money*]

**22** “If men struggle with each other and strike a woman with child so that <sup>a</sup>she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman’s husband <sup>b</sup>may demand of him, and he shall pay <sup>c</sup>as the judges *decide*. <sup>23</sup>But if there is *any further* injury, then you shall appoint *as a penalty* life for life, <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burn for burn, wound for wound, <sup>d</sup>bruise for bruise. [22 <sup>a</sup>Or *an untimely birth occurs; lit her children come out* <sup>b</sup>Lit *lays on him* <sup>c</sup>Lit *by arbitration* 25 <sup>d</sup>Lit *welt*]

**26** “If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. <sup>27</sup>And if he <sup>a</sup>knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth. [27 <sup>a</sup>Lit *causes to fall*]

28 “If an ox gores a man or a woman <sup>a</sup>to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. <sup>29</sup>If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death. <sup>30</sup>If a ransom is <sup>b</sup>demanded of him, then he shall give for the redemption of his life whatever is <sup>b</sup>demanded of him. <sup>31</sup>Whether it gores a son or <sup>c</sup>a daughter, it shall be done to him according to <sup>d</sup>the same rule. <sup>32</sup>If the ox gores a male or female slave, <sup>e</sup>the owner shall give his *or her* master thirty shekels of silver, and the ox shall be stoned. [28 <sup>a</sup>Lit so that he dies 30 <sup>b</sup>Lit laid on him 31 <sup>c</sup>Lit gores a daughter <sup>d</sup>Lit this judgment 32 <sup>e</sup>Lit he]

33 “If a man opens a pit, or <sup>a</sup>digs a pit and does not cover it over, and an ox or a donkey falls into it, <sup>34</sup>the owner of the pit shall make restitution; he shall <sup>b</sup>give money to its owner, and the dead *animal* shall become his. [33 <sup>a</sup>Lit if a man digs 34 <sup>b</sup>Lit give back]

35 “If one man’s ox hurts another’s so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead ox. <sup>36</sup>Or *if* it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead *animal* shall become his.

## EXODUS 22 [\[Books\]](#)

**Property Rights** 1 “<sup>a</sup>If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. [1<sup>a</sup>Ch 21:37 in Heb]

2 “<sup>a</sup>If the thief is <sup>b</sup>caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. <sup>3</sup>But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft. <sup>4</sup>If what he stole is actually found alive in his <sup>c</sup>possession, whether an ox or a donkey or a sheep, he shall pay double. [2<sup>a</sup>Ch 22:1 in Heb <sup>b</sup>Lit found <sup>4</sup><sup>c</sup>Lit hand]

5 “If a man lets a field or vineyard be grazed *bare* and lets his animal loose so that it grazes in another man’s field, he shall make restitution from the best of his own field and the best of his own vineyard.

6 “If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field *itself* is consumed, he who started the fire shall surely make restitution.

7 “If a man gives his neighbor money or goods to keep *for him* and it is stolen from the man’s house, if the thief is <sup>a</sup>caught, he shall pay double. <sup>8</sup>If the thief is not <sup>a</sup>caught, then the owner of the house shall <sup>b</sup>appear before <sup>c</sup>the judges, *to determine whether he* <sup>d</sup>laid his hands on his neighbor’s property. <sup>9</sup>For every <sup>e</sup>breach of trust, *whether it is* for ox, for donkey, for sheep, for clothing, *or for any lost thing about which one says, ‘This is it,’* the <sup>f</sup>case of both parties shall come before <sup>c</sup>the judges; he whom <sup>c</sup>the judges condemn shall pay double to his neighbor. [7<sup>a</sup>Lit found <sup>8</sup><sup>b</sup>Lit approach to <sup>c</sup>Or God <sup>d</sup>Lit stretched his hand <sup>9</sup><sup>e</sup>Or matter of transgression <sup>f</sup>Lit matter]

10 “If a man gives his neighbor a donkey, an ox, a sheep, or any animal

to keep *for him*, and it dies or is hurt or is driven away while no one is looking, <sup>11</sup>an oath before the LORD shall be made by the two of them <sup>a</sup>that he has not <sup>b</sup>laid hands on his neighbor's property; and its owner shall accept *it*, and he shall not make restitution. <sup>12</sup>But if it is actually stolen from him, he shall make restitution to its owner. <sup>13</sup>If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces. [11 <sup>a</sup>Lit *whether* <sup>b</sup>Lit *stretched his hand*]

14 "If a man <sup>a</sup>borrowed *anything* from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution. <sup>15</sup>If its owner is with it, he shall not make restitution; if it is hired, it came for its hire. [14 <sup>a</sup>Lit *asks*]

*Sundry Laws* 16 "If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her *to be his wife*. <sup>17</sup>If her father absolutely refuses to give her to him, he shall <sup>a</sup>pay money equal to the dowry for virgins. [17 <sup>a</sup>Lit *weigh out silver*]

18 "You shall not allow a sorceress to live.

19 "Whoever lies with an animal shall surely be put to death.

20 "He who sacrifices to <sup>a</sup>any god, other than to the LORD alone, shall be <sup>b</sup>utterly destroyed. [20 <sup>a</sup>Lit *the gods* <sup>b</sup>Lit *put under the ban*]

21 "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. <sup>22</sup>You shall not afflict any widow or orphan. <sup>23</sup>If you afflict him at all, *and* if he does cry out to Me, I will surely hear his cry; <sup>24</sup>and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

25 "If you lend money to My people, to the poor <sup>a</sup>among you, you are not to <sup>b</sup>act as a creditor to him; you shall not <sup>c</sup>charge him interest. <sup>26</sup>If you ever take your neighbor's cloak as a pledge, you are to return it to

him before the sun sets, <sup>27</sup>for that is his only covering; it is his cloak for his <sup>d</sup>body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear *him*, for I am gracious. [25 <sup>a</sup>Lit with <sup>b</sup>Lit *be* <sup>c</sup>Lit *lay upon* 27 <sup>d</sup>Lit *skin*]

28 “You shall not <sup>a</sup>curse God, nor curse a ruler of your people. [28 <sup>a</sup>Or *revile*]

29 “You shall not delay *the offering from* <sup>a</sup>your harvest and your vintage. The firstborn of your sons you shall give to Me. <sup>30</sup>You shall do the same with your oxen *and* with your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me. [29 <sup>a</sup>Lit *your fullness and your tears*]

31 “You shall be holy men to Me, therefore you shall not eat *any* flesh torn to pieces in the field; you shall throw it to the dogs.

## EXODUS 23 [\[Books\]](#)

**Sundry Laws** 1 “You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness. 2 You shall not follow <sup>a</sup>the masses in doing evil, nor shall you <sup>b</sup>testify in a dispute so as to turn aside after <sup>a</sup>a multitude in order to pervert *justice*; 3 nor shall you <sup>c</sup>be partial to a poor man in his dispute. [2 <sup>a</sup>Lit *many men* <sup>b</sup>Or *answer* 3 <sup>c</sup>Lit *honor*]

4 “If you meet your enemy’s ox or his donkey wandering away, you shall surely return it to him. 5 If you see the donkey of one who hates you lying *helpless* under its load, you shall refrain from leaving it to him, you shall surely release *it* with him.

6 “You shall not pervert the justice *due* to your needy *brother* in his dispute. 7 Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty.

8 “You shall not take a bribe, for a bribe blinds the clear-sighted and <sup>a</sup>subverts the cause of the just. [8 <sup>a</sup>Or *distorts the words*]

9 “You shall not oppress a <sup>a</sup>stranger, since you yourselves know the <sup>b</sup>feelings of a <sup>a</sup>stranger, for you *also* were <sup>a</sup>strangers in the land of Egypt. [9 <sup>a</sup>Or *sojourner(s)* <sup>b</sup>Lit *soul*]

**The Sabbath and Land** 10 “You shall sow your land for six years and gather in its yield, 11 but *on* the seventh year you shall let it <sup>a</sup>rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard *and* your olive grove. [11 <sup>a</sup>Lit *drop*]

12 “Six days you are to do your work, but on the seventh day you shall

cease *from labor* so that your ox and your donkey may rest, and the son of your female slave, as well as <sup>a</sup>your stranger, may refresh themselves.

<sup>13</sup>Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let *them* be heard <sup>b</sup>from your mouth. [<sup>12</sup> <sup>a</sup>Lit *the sojourner* <sup>13</sup> <sup>b</sup>Lit on]

*Three National Feasts* <sup>14</sup> “Three times a year you shall celebrate a feast to Me. <sup>15</sup>You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And <sup>a</sup>none shall appear before Me empty-handed. <sup>16</sup>Also *you shall observe* the Feast of the Harvest *of* the first fruits of your labors *from* what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in *the fruit of* your labors from the field. <sup>17</sup>Three times a year all your males shall appear before the Lord <sup>b</sup>GOD. [<sup>15</sup> <sup>a</sup>Lit *they...not* <sup>17</sup> <sup>b</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>18</sup> “You shall not offer the blood of My sacrifice with leavened bread; nor is the fat of My <sup>a</sup>feast to remain overnight until morning. [<sup>18</sup> <sup>a</sup>Or *festival*]

<sup>19</sup> “You shall bring the choice first fruits of your soil into the house of the LORD your God.

“You are not to boil a young goat in the milk of its mother.

*Conquest of the Land* <sup>20</sup> “Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. <sup>21</sup>Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. <sup>22</sup>But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. <sup>23</sup>For My angel will go before you and bring you in to *the land of* the Amorites, the Hittites, the Perizzites, the Canaanites, the

Hivites and the Jebusites; and I will completely destroy them. <sup>24</sup>You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them and break their *sacred* pillars in pieces. <sup>25</sup>But you shall serve the LORD your God, <sup>a</sup>and He will bless your bread and your water; and I will remove sickness from your midst. <sup>26</sup>There shall be no one miscarrying or barren in your land; I will fulfill the number of your days. <sup>27</sup>I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn *their* backs to you. <sup>28</sup>I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you. <sup>29</sup>I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you. <sup>30</sup>I will drive them out before you little by little, until you become fruitful and take possession of the land. <sup>31</sup>I will fix your boundary from the <sup>b</sup>Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you. <sup>32</sup>You shall <sup>c</sup>make no covenant with them or with their gods. <sup>33</sup>They shall not live in your land, because they will make you sin against Me; for *if* you serve their gods, it will surely be a snare to you.” [25 <sup>a</sup>Or *that He may bless* 31 <sup>b</sup>Lit *Sea of Reeds* 32 <sup>c</sup>Lit *cut*]

## EXODUS 24 [\[Books\]](#)

### *People Affirm Their Covenant with God*

1 Then He said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance. 2Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him.”

3 Then Moses came and recounted to the people all the words of the LORD and all the <sup>a</sup>ordinances; and all the people answered with one voice and said, “All the words which the LORD has spoken we will do!” 4Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar <sup>b</sup>at the foot of the mountain with twelve pillars for the twelve tribes of Israel. 5He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD. 6Moses took half of the blood and put *it* in basins, and the *other* half of the blood he sprinkled on the altar. 7Then he took the book of the covenant and read *it* in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!” 8So Moses took the blood and sprinkled *it* on the people, and said, “Behold the blood of the covenant, which the LORD has <sup>c</sup>made with you <sup>d</sup>in accordance with all these words.” [3 <sup>a</sup>Or *judgments* 4 <sup>b</sup>Lit *under* 8 <sup>c</sup>Lit *cut* <sup>d</sup>Lit *on all*]

9 Then Moses went up <sup>a</sup>with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 10and they saw the God of Israel; and under His feet <sup>b</sup>there appeared to be a pavement of sapphire, <sup>c</sup>as clear as the sky itself. 11Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank. [9 <sup>a</sup>Lit *and* 10 <sup>b</sup>Lit *like a pavement* <sup>c</sup>Lit *and as*]

12 Now the LORD said to Moses, “Come up to Me on the mountain and <sup>a</sup>remain there, and I will give you the stone tablets <sup>b</sup>with the law and the commandment which I have written for their instruction.” 13So Moses arose

<sup>b</sup>with Joshua his <sup>c</sup>servant, and Moses went up to the mountain of God. <sup>14</sup>But to the elders he said, “Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever <sup>d</sup>has a legal matter, let him approach them.” <sup>15</sup>Then Moses went up to the mountain, and the cloud covered the mountain. <sup>16</sup>The glory of the LORD <sup>e</sup>rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. <sup>17</sup>And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top. <sup>18</sup>Moses entered the midst of the cloud <sup>b</sup>as he went up to the mountain; and Moses was on the mountain forty days and forty nights. [12 <sup>a</sup>Lit *be* <sup>b</sup>Lit *and* 13 <sup>c</sup>Or *minister* 14 <sup>d</sup>Lit *is a master of matters* 16 <sup>e</sup>Lit *dwelt*]

## EXODUS 25 [\[Books\]](#)

*Offerings for the Sanctuary* 1 Then the LORD spoke to Moses, saying,  
2“Tell the sons of Israel to <sup>a</sup>raise a <sup>b</sup>contribution for Me; from every man whose heart moves him you shall <sup>a</sup>raise My <sup>b</sup>contribution. 3This is the <sup>b</sup>contribution which you are to <sup>a</sup>raise from them: gold, silver and bronze, <sup>4c</sup>blue, purple and scarlet *material*, fine linen, goat *hair*, <sup>5</sup>rams’ skins dyed red, porpoise skins, acacia wood, <sup>6</sup>oil for lighting, spices for the anointing oil and for the fragrant incense, <sup>7</sup>onyx stones and setting stones for the ephod and for the <sup>d</sup>breastpiece. 8Let them construct a sanctuary for Me, that I may dwell among them. 9According to all that I am going to show you, *as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.* [2 <sup>a</sup>Lit *take* <sup>b</sup>Or *heave offering* 4 <sup>c</sup>Or *violet* 7 <sup>d</sup>Or *pouch*]

### *Ark of the Covenant*

10 “They shall construct an ark of acacia wood two and a half <sup>a</sup>cubits <sup>b</sup>long, and one and a half cubits <sup>c</sup>wide, and one and a half cubits <sup>d</sup>high. 11You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding <sup>e</sup>around it. 12You shall cast four gold rings for it and <sup>f</sup>fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it. 13You shall make poles of acacia wood and overlay them with gold. 14You shall put the poles into the rings on the sides of the ark, to carry the ark with them. 15The poles shall <sup>g</sup>remain in the rings of the ark; they shall not be removed from it. 16You shall put into the ark the testimony which I shall give you. [10 <sup>a</sup>I.e. One cubit equals approx 18 in. <sup>b</sup>Lit *its length* <sup>c</sup>Lit *its width* <sup>d</sup>Lit *its height* 11 <sup>e</sup>Lit *on it round about* 12 <sup>f</sup>Or *put* 15 <sup>g</sup>Lit *be*]

17 “You shall make a <sup>a</sup>mercy seat of pure gold, two and a half <sup>b</sup>cubits <sup>c</sup>long and one and a half cubits <sup>d</sup>wide. 18You shall make two cherubim of gold,

make them of hammered work <sup>e</sup>at the two ends of the mercy seat. <sup>19</sup>Make one cherub <sup>e</sup>at one end and one cherub <sup>e</sup>at the other end; you shall make the cherubim *of one piece* with the mercy seat at its two ends. <sup>20</sup>The cherubim shall have *their* wings spread upward, covering the mercy seat with their wings and <sup>f</sup>facing one another; the faces of the cherubim are to be *turned* toward the mercy seat. <sup>21</sup>You shall put the mercy seat <sup>g</sup>on top of the ark, and in the ark you shall put the testimony which I will give to you. <sup>22</sup>There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel. [17 <sup>a</sup>Lit *propitiatory*, and so through v 22 <sup>b</sup>I.e. One cubit equals approx 18 in. <sup>c</sup>Lit *its length* <sup>d</sup>Lit *its width* 18 <sup>e</sup>Lit *from* 20 <sup>f</sup>Lit *their faces to* 21 <sup>g</sup>Lit *above, upon*]

***The Table of Showbread*** <sup>23</sup> “You shall make a table of acacia wood, two cubits <sup>a</sup>long and one cubit <sup>b</sup>wide and one and a half cubits <sup>c</sup>high. <sup>24</sup>You shall overlay it with pure gold and make a gold border around it. <sup>25</sup>You shall make for it a rim of a handbreadth around *it*; and you shall make a gold border for the rim around it. <sup>26</sup>You shall make four gold rings for it and put rings on the four corners which are on its four feet. <sup>27</sup>The rings shall be close to the rim as holders for the poles to carry the table. <sup>28</sup>You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. <sup>29</sup>You shall make its <sup>d</sup>dishes and its pans and its jars and its <sup>e</sup>bowls with which to pour drink offerings; you shall make them of pure gold. <sup>30</sup>You shall set the bread of the <sup>f</sup>Presence on the table before Me <sup>g</sup>at all times. [23 <sup>a</sup>Lit *its length* <sup>b</sup>Lit *its width* <sup>c</sup>Lit *its height* 29 <sup>d</sup>Or *platters* <sup>e</sup>Lit *libation bowls* 30 <sup>f</sup>Lit *Face* <sup>g</sup>Or *continually*]

### ***The Golden Lampstand***

<sup>31</sup> “Then you shall make a lampstand of pure gold. The lampstand *and* its base and its shaft are to be made of hammered work; its cups, its <sup>a</sup>bulbs and its flowers shall be *of one piece* with it. <sup>32</sup>Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches

of the lampstand from its <sup>b</sup>other side. <sup>33</sup>Three cups *shall be* shaped like almond *blossoms* in the one branch, a <sup>a</sup>bulb and a flower, and three cups shaped like almond *blossoms* in the <sup>c</sup>other branch, a <sup>a</sup>bulb and a flower—so for six branches going out from the lampstand; <sup>34</sup>and in the lampstand four cups shaped like almond *blossoms*, its <sup>d</sup>bulbs and its flowers. <sup>35</sup>A <sup>a</sup>bulb shall be under the *first* pair of branches *coming* out of it, and a <sup>a</sup>bulb under the *second* pair of branches *coming* out of it, and a <sup>a</sup>bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand. <sup>36</sup>Their <sup>d</sup>bulbs and their branches *shall be of one piece* with it; all of it shall be one piece of hammered work of pure gold. <sup>37</sup>Then you shall make its lamps seven *in number*; and they shall <sup>e</sup>mount its lamps so as to shed light on the space in front of it. <sup>38</sup>Its snuffers and <sup>f</sup>their trays *shall be* of pure gold. <sup>39</sup>It shall be made from a talent of pure gold, with all these utensils. <sup>40</sup>See that you make *them* after the pattern for them, which was shown to you on the mountain. [31 <sup>a</sup>Or *calyx* 32 <sup>b</sup>Lit *second* 33 <sup>c</sup>Lit *one branch* 34 <sup>d</sup>Or *calyxes* 37 <sup>e</sup>Lit *raise up* 38 <sup>f</sup>Lit *its snuff dishes*]

## EXODUS 26 [\[Books\]](#)

*Curtains of Linen* 1 “Moreover you shall make the tabernacle with ten curtains of fine twisted linen and <sup>a</sup>blue and purple and scarlet *material*; you shall make them with cherubim, the work of a skillful workman. 2The length of each curtain shall be twenty-eight <sup>b</sup>cubits, and the width of each curtain four <sup>b</sup>cubits; all the curtains shall have <sup>c</sup>the same measurements. 3Five curtains shall be <sup>d</sup>joined to one another, and *the other five curtains shall be* <sup>d</sup>joined to one another. 4You shall make loops of <sup>a</sup>blue on the edge of the <sup>e</sup>outermost curtain in the *first* set, and likewise you shall make *them* on the edge of the curtain that is outermost in the second <sup>f</sup>set. 5You shall make fifty loops in the one curtain, and you shall make fifty loops on the <sup>g</sup>edge of the curtain that is in the second <sup>h</sup>set; the loops shall be opposite each other. 6You shall make fifty clasps of gold, and <sup>i</sup>join the curtains to one another with the clasps so that the <sup>j</sup>tabernacle will be a unit. [1 <sup>a</sup>Or violet 2 <sup>b</sup>I.e. One cubit equals approx 18 in. <sup>c</sup>Lit one measure 3 <sup>d</sup>Or coupled 4 <sup>e</sup>Lit one curtain from the end in the coupling <sup>f</sup>Lit coupling 5 <sup>g</sup>Lit end <sup>h</sup>Lit coupling 6 <sup>i</sup>Or couple <sup>j</sup>Or dwelling place, and so throughout the ch]

*Curtains of Goats' Hair* 7 “Then you shall make curtains of goats' *hair* for a tent over the tabernacle; you shall make eleven curtains in all. 8The length of each curtain *shall be* thirty <sup>a</sup>cubits, and the width of each curtain four cubits; the eleven curtains shall have <sup>b</sup>the same measurements. 9You shall <sup>c</sup>join five curtains by themselves and the *other* six curtains by themselves, and you shall double over the sixth curtain <sup>d</sup>at the front of the tent. 10You shall make fifty loops on the edge of the <sup>e</sup>curtain that is outermost in the *first* <sup>f</sup>set, and fifty loops on the edge of the curtain *that is outermost in* the second <sup>g</sup>set. [8 <sup>a</sup>I.e. One cubit equals approx 18 in. <sup>b</sup>Lit one measure 9 <sup>c</sup>Or couple <sup>d</sup>Lit toward the front of the face of the tent 10 <sup>e</sup>Lit one curtain <sup>f</sup>Lit coupling <sup>g</sup>Lit coupling]

11 “You shall make fifty clasps of <sup>a</sup>bronze, and you shall put the clasps into the loops and <sup>b</sup>join the tent together so that it will be <sup>c</sup>a unit. <sup>12</sup>The <sup>d</sup>overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle. <sup>13</sup>The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it. <sup>14</sup>You shall make a covering for the tent of rams’ skins <sup>e</sup>died red and a covering of porpoise skins above. [11 <sup>a</sup>Or *copper* <sup>b</sup>Or *couple* <sup>c</sup>Lit *one* 12 <sup>d</sup>Lit *excess* 14 <sup>e</sup>Or *tanned*]

*Boards and Sockets* 15 “Then you shall make the boards for the tabernacle of acacia wood, standing upright. <sup>16</sup>Ten cubits *shall be* the length of <sup>a</sup>each board and one and a half cubits the width of each board. <sup>17</sup>*There shall be* two tenons for each board, <sup>b</sup>fitted to one another; thus you shall do for all the boards of the tabernacle. <sup>18</sup>You shall make the boards for the tabernacle: twenty boards <sup>c</sup>for the south side. <sup>19</sup>You shall make forty <sup>d</sup>sockets of silver under the twenty boards, two <sup>d</sup>sockets under one board for its two tenons and two <sup>d</sup>sockets under another board for its two tenons; <sup>20</sup>and for the second side of the tabernacle, on the north side, twenty boards, <sup>21</sup>and their forty <sup>d</sup>sockets of silver; two <sup>d</sup>sockets under one board and two <sup>d</sup>sockets under another board. <sup>22</sup>For the <sup>e</sup>rear of the tabernacle, to the west, you shall make six boards. <sup>23</sup>You shall make two boards for the corners of the tabernacle at the <sup>e</sup>rear. <sup>24</sup>They shall be double beneath, and together they shall be complete <sup>f</sup>to its top <sup>g</sup>to the first ring; thus it shall be with both of them: they shall form the two corners. <sup>25</sup>There shall be eight boards with their <sup>d</sup>sockets of silver, sixteen <sup>d</sup>sockets; two <sup>d</sup>sockets under one board and two <sup>d</sup>sockets under another board. [16 <sup>a</sup>Lit *the* 17 <sup>b</sup>Lit *bound* 18 <sup>c</sup>Lit *toward the side of the Negev to the south* 19 <sup>d</sup>Or *bases* 22 <sup>e</sup>Lit *extreme parts* 24 <sup>f</sup>Or *at its head* <sup>g</sup>Or *with reference to*]

26 “Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle, <sup>27</sup>and five bars for the boards of the <sup>a</sup>other side of the tabernacle, and five bars for the boards of the side of the tabernacle

for the <sup>b</sup>rear side to the west. <sup>28</sup>The middle bar in the <sup>c</sup>center of the boards shall pass through from end to end. <sup>29</sup>You shall overlay the boards with gold and make their rings of gold *as* holders for the bars; and you shall overlay the bars with gold. <sup>30</sup>Then you shall erect the tabernacle according to its plan which you have been shown in the mountain. [27 <sup>a</sup>Lit *second* <sup>b</sup>Lit *extreme parts* 28 <sup>c</sup>Lit *midst*]

*The Veil and Screen* <sup>31</sup> “You shall make a veil of <sup>a</sup>blue and purple and scarlet *material* and fine twisted linen; it shall be made with cherubim, the work of a skillful workman. <sup>32</sup>You shall <sup>b</sup>hang it on four pillars of acacia overlaid with gold, their hooks *also being of gold*, on four <sup>c</sup>sockets of silver. <sup>33</sup>You shall <sup>b</sup>hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall <sup>d</sup>serve for you as a partition between the holy place and the holy of holies. <sup>34</sup>You shall put the mercy seat on the ark of the testimony in the holy of holies. <sup>35</sup>You shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side. [31 <sup>a</sup>Or *violet* 32 <sup>b</sup>Lit *put* <sup>c</sup>Or *bases* 33 <sup>d</sup>Lit *separate for you between*]

<sup>36</sup> “You shall make a screen for the doorway of the tent of <sup>a</sup>blue and purple and scarlet *material* and fine twisted linen, the work of a <sup>b</sup>weaver. <sup>37</sup>You shall make five pillars of acacia for the screen and overlay them with gold, their hooks *also being of gold*; and you shall cast five <sup>c</sup>sockets of <sup>d</sup>bronze for them. [36 <sup>a</sup>Or *violet* <sup>b</sup>Lit *variegator*; i.e. a weaver in colors 37 <sup>c</sup>Or *bases* <sup>d</sup>Or *copper*]

## EXODUS 27 [\[Books\]](#)

*The Bronze Altar* 1 “And you shall make the altar of acacia wood, five <sup>a</sup>cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. 2 You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with <sup>b</sup>bronze. 3 You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 4 You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings <sup>c</sup>at its four corners. 5 You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar. 6 You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. 7 Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried. 8 You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it. [1 <sup>a</sup>I.e. One cubit equals approx 18 in. 2 <sup>b</sup>Or *copper*, and so for *bronze* throughout the ch 4 <sup>c</sup>Lit on]

*Court of the Tabernacle* 9 “You shall make the court of the <sup>a</sup>tabernacle. <sup>b</sup>On the south side *there shall be* hangings for the court of fine twisted linen one hundred cubits long for one side; <sup>10</sup>and its pillars *shall be* twenty, with their twenty <sup>c</sup>sockets of bronze; the hooks of the pillars and their <sup>d</sup>bands *shall be* of silver. <sup>11</sup>Likewise for the north side in length *there shall be* hangings one hundred *cubits* long, and its twenty pillars with their twenty <sup>c</sup>sockets of bronze; the hooks of the pillars and their bands *shall be* of silver. <sup>12</sup>For the width of the court on the west side *shall be* hangings of fifty cubits *with* their ten pillars and their ten <sup>c</sup>sockets. <sup>13</sup>The width of the court on the <sup>e</sup>east side *shall be* fifty cubits. <sup>14</sup>The hangings for the *one* <sup>f</sup>side *of the gate shall be* fifteen cubits *with* their three pillars and their three <sup>c</sup>sockets. <sup>15</sup>And for the <sup>g</sup>other <sup>h</sup>side *shall be* hangings of fifteen cubits *with* their three pillars and their three

<sup>c</sup>sockets. <sup>16</sup>For the gate of the court *there shall be* a screen of twenty cubits, of <sup>i</sup>blue and purple and scarlet *material* and fine twisted linen, the work of a <sup>j</sup>weaver, *with their four pillars and their four* <sup>c</sup>sockets. <sup>17</sup>All the pillars around the court shall be furnished with silver bands *with their hooks of silver and their* <sup>c</sup>sockets of bronze. <sup>18</sup>The length of the court *shall be* one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their <sup>c</sup>sockets of bronze. <sup>19</sup>All the utensils of the tabernacle *used in all its service, and all its pegs, and all the pegs of the court, shall be* of bronze. [<sup>9</sup> <sup>a</sup>Or *dwelling place* <sup>b</sup>Lit *For the side of the Negev to the south* <sup>10</sup> <sup>c</sup>Or *bases* <sup>d</sup>Or *fillets, rings* <sup>13</sup> <sup>e</sup>Lit *east side eastward* <sup>14</sup> <sup>f</sup>Lit *shoulder* <sup>15</sup> <sup>g</sup>Lit *second* <sup>h</sup>Lit *shoulder* <sup>16</sup> <sup>i</sup>Or *violet* <sup>j</sup>Lit *variegator; i.e. a weaver in colors*]

<sup>20</sup> “You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the <sup>a</sup>light, to make a lamp <sup>b</sup>burn continually. <sup>21</sup>In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; *it shall be* a perpetual statute throughout their generations <sup>c</sup>for the sons of Israel. [<sup>20</sup> <sup>a</sup>Or *luminary* <sup>b</sup>Lit *ascend* <sup>21</sup> <sup>c</sup>Lit *from*]

## EXODUS 28 [\[Books\]](#)

*Garments of the Priests* 1 “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. 2 You shall make holy garments for Aaron your brother, for glory and for beauty. 3 You shall speak to all the <sup>a</sup>skillful persons whom I have endowed with <sup>b</sup>the spirit of wisdom, that they make Aaron’s garments to consecrate him, that he may minister as priest to Me. 4 These are the garments which they shall make: a <sup>c</sup>breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me. 5 They shall take the gold and the <sup>d</sup>blue and the purple and the scarlet *material* and the fine linen. [3 <sup>a</sup>Lit *wise of heart* <sup>b</sup>I.e. artistic skill 4 <sup>c</sup>Or *pouch* 5 <sup>d</sup>Or *violet*]

6 “They shall also make the ephod of gold, of <sup>a</sup>blue and purple and scarlet *material* and fine twisted linen, the work of the skillful workman. 7 It shall have two shoulder pieces joined to its two ends, that it may be joined. 8 The skillfully woven band, which is on it, shall be like its workmanship, <sup>b</sup>of the same material: of gold, of <sup>a</sup>blue and purple and scarlet *material* and fine twisted linen. 9 You shall take two onyx stones and engrave on them the names of the sons of Israel, 10 six of their names on the one stone and the names of the remaining six on the <sup>c</sup>other stone, according to their birth. 11 <sup>d</sup>As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall <sup>e</sup>set them in filigree *settings* of gold. 12 You shall put the two stones on the shoulder pieces of the ephod, as stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial. 13 You shall make filigree *settings* of gold, 14 and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree *settings*. [6 <sup>a</sup>Or *violet* 8 <sup>b</sup>Lit *from it* 10 <sup>c</sup>Lit *second* 11 <sup>d</sup>Lit *A work of a*

*lapidary, engravings of a seal* <sup>e</sup>Lit make them to be surrounded]

15 “You shall make a <sup>a</sup>breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of <sup>b</sup>blue and purple and scarlet *material* and fine twisted linen you shall make it. <sup>16</sup>It shall be square *and* folded double, a span <sup>c</sup>in length and a span <sup>c</sup>in width. <sup>17</sup>You shall <sup>d</sup>mount on it four rows of stones; the first row *shall be* a row of ruby, topaz and emerald; <sup>18</sup>and the second row a turquoise, a sapphire and a diamond; <sup>19</sup>and the third row a jacinth, an agate and an amethyst; <sup>20</sup>and the fourth row a beryl and an onyx and a jasper; they shall be <sup>e</sup>set in gold filigree. <sup>21</sup>The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be *like* the engravings of a seal, each according to his name for the twelve tribes. <sup>22</sup>You shall make on the <sup>f</sup>breastpiece chains of twisted cordage work in pure gold. <sup>23</sup>You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. <sup>24</sup>You shall put the two cords of gold on the two rings at the ends of the breastpiece. <sup>25</sup>You shall put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod, at the front of it. <sup>26</sup>You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. <sup>27</sup>You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. <sup>28</sup>They shall bind the breastpiece by its rings to the rings of the ephod with a <sup>b</sup>blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. <sup>29</sup>Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. <sup>30</sup>You shall put in the breastpiece of judgment the <sup>g</sup>Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually. [15 <sup>a</sup>Or *pouch* <sup>b</sup>Or *violet* 16 <sup>c</sup>Lit *its* 17 <sup>d</sup>Lit *fill in a setting of stones, four rows of stones* 20 <sup>e</sup>Lit *interwoven with gold in their settings* 22 <sup>f</sup>Or *pouch*, and so through v 30 30 <sup>g</sup>I.e. lights and  
perfections]

31 “You shall make the robe of the ephod all of <sup>a</sup>blue. <sup>32</sup>There shall be an opening <sup>b</sup>at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. <sup>33</sup>You shall make on its hem pomegranates of blue and purple and scarlet *material*, all around on its hem, and bells of gold between them all around: <sup>34</sup>a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. <sup>35</sup>It shall be on Aaron <sup>c</sup>when he ministers; and <sup>d</sup>its tinkling shall be heard when he enters and <sup>e</sup>leaves the holy place before the LORD, so that he will not die. [31 <sup>a</sup>Or violet 32 <sup>b</sup>Or for his head 35 <sup>c</sup>Lit for ministering <sup>d</sup>Lit its sound <sup>e</sup>Lit comes out from]

36 “You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘Holy to the LORD.’ <sup>37</sup>You shall <sup>a</sup>fasten it on a <sup>b</sup>blue cord, and it shall be on the turban; it shall be at the front of the turban. <sup>38</sup>It shall be on Aaron’s forehead, and Aaron shall <sup>c</sup>take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD. [37 <sup>a</sup>Lit place <sup>b</sup>Or violet 38 <sup>c</sup>Or bear]

39 “You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a <sup>a</sup>weaver. [39 <sup>a</sup>Lit *variegator*; i.e. a weaver in colors]

40 “For Aaron’s sons you shall make tunics; you shall also make sashes for them, and you shall make <sup>a</sup>caps for them, for glory and for beauty. <sup>41</sup>You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and <sup>b</sup>ordain them and consecrate them, that they may serve Me as priests. <sup>42</sup>You shall make for them linen breeches to cover *their* bare flesh; they shall <sup>c</sup>reach from the loins even to the thighs. <sup>43</sup>They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur <sup>d</sup>guilt and die. It *shall be* a statute forever to him and to his <sup>e</sup>descendants after him. [40 <sup>a</sup>Lit *headgear* 41 <sup>b</sup>Lit *fill their hand* 42 <sup>c</sup>Lit *be* 43 <sup>d</sup>Or *iniquity* <sup>e</sup>Lit *seed*]



## EXODUS 29 [\[Books\]](#)

### *Consecration of the Priests*

1 “Now this is <sup>a</sup>what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish, <sup>2</sup>and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers <sup>b</sup>spread with oil; you shall make them of fine wheat flour. <sup>3</sup>You shall put them in one basket, and present them in the basket along with the bull and the two rams. <sup>4</sup>Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. <sup>5</sup>You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the <sup>c</sup>breastpiece, and gird him with the skillfully woven band of the ephod; <sup>6</sup>and you shall set the turban on his head and put the holy crown on the turban. <sup>7</sup>Then you shall take the anointing oil and pour it on his head and anoint him. <sup>8</sup>You shall bring his sons and put tunics on them. <sup>9</sup>You shall gird them with sashes, Aaron and his sons, and bind <sup>d</sup>caps on them, and they shall have the priesthood by a perpetual statute. So you shall <sup>e</sup>ordain Aaron and his sons. [<sup>1</sup> <sup>a</sup>Lit *the thing which* <sup>2</sup> <sup>b</sup>Or *anointed* <sup>5</sup> <sup>c</sup>Or *pouch* <sup>9</sup> <sup>d</sup>Lit *headgear* <sup>e</sup>Lit *fill the hand of*]

### *The Sacrifices*

10 “Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull. <sup>11</sup>You shall slaughter the bull before the LORD at the doorway of the tent of meeting. <sup>12</sup>You shall take some of the blood of the bull and put *it* on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. <sup>13</sup>You shall take all the fat that covers the entrails and the <sup>a</sup>lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. <sup>14</sup>But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering. [<sup>13</sup> <sup>a</sup>Or *appendage on*]

15 “You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram; <sup>16</sup>and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar. <sup>17</sup>Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put *them* <sup>a</sup>with its pieces and <sup>b</sup>its head. <sup>18</sup>You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD. [17 <sup>a</sup>Lit *on* <sup>b</sup>Lit *on its*]

19 “Then you shall take the <sup>a</sup>other ram, and Aaron and his sons shall lay their hands on the head of the ram. <sup>20</sup>You shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron’s right ear and on the lobes of his sons’ right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar. <sup>21</sup>Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle *it* on Aaron and on his garments and on his sons and on his sons’ garments with him; so he and his garments shall be consecrated, as well as his sons and his sons’ garments with him. [19 <sup>a</sup>Lit *second*]

22 “You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the <sup>a</sup>lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of <sup>b</sup>ordination), <sup>23</sup>and one cake of bread and one cake of bread *mixed with* oil and one wafer from the basket of unleavened bread which is *set* before the LORD; <sup>24</sup>and you shall put <sup>c</sup>all these <sup>d</sup>in the <sup>e</sup>hands of Aaron and <sup>d</sup>in the <sup>e</sup>hands of his sons, and shall wave them as a wave offering before the LORD. <sup>25</sup>You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD. [22 <sup>a</sup>Or *appendage on* <sup>b</sup>Lit *filling* 24 <sup>c</sup>Lit *the whole* <sup>d</sup>Lit *on* <sup>e</sup>Lit *palms*]

26 “Then you shall take the breast of Aaron’s ram of <sup>a</sup>ordination, and wave it as a wave offering before the LORD; and it shall be your portion. <sup>27</sup>You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was <sup>b</sup>offered from the ram of <sup>a</sup>ordination, from the one which was for Aaron and from the one which was for his sons. <sup>28</sup>It shall be for Aaron and his sons as *their* portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave

offering from the sons of Israel from the sacrifices of their peace offerings, even their heave offering to the LORD. [26 <sup>a</sup>Lit *filling* 27 <sup>b</sup>Lit *heaved*; or *lifted up*]

29 “The holy garments of Aaron shall be for his sons after him, <sup>a</sup>that in them they may be anointed and ordained. <sup>30</sup>For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place. [29 <sup>a</sup>Lit *for anointing in them and filling their hand in them*]

### ***Food of the Priests***

31 “You shall take the ram of <sup>a</sup>ordination and boil its flesh in a holy place. <sup>32</sup>Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting. <sup>33</sup>Thus they shall eat <sup>b</sup>those things by which atonement was made <sup>c</sup>at their ordination *and* consecration; but a <sup>d</sup>layman shall not eat *them*, because they are holy. <sup>34</sup>If any of the flesh of <sup>a</sup>ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy. [31 <sup>a</sup>Lit *filling* 33 <sup>b</sup>Lit *them* <sup>c</sup>Lit *to fill their hand to sanctify them* <sup>d</sup>Lit *stranger*]

35 “Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall <sup>a</sup>ordain them through seven days. <sup>36</sup>Each day you shall offer a bull as a sin offering for atonement, and you shall <sup>b</sup>purify the altar when you make atonement <sup>c</sup>for it, and you shall anoint it to consecrate it. <sup>37</sup>For seven days you shall make atonement <sup>c</sup>for the altar and consecrate it; then the altar shall be most holy, *and* whatever touches the altar shall be holy. [35 <sup>a</sup>Lit *fill their hand* 36 <sup>b</sup>Or *offer a sin offering on the altar* <sup>c</sup>Lit *upon*]

38 “Now this is what you shall offer on the altar: two one year old lambs each day, continuously. <sup>39</sup>The one lamb you shall offer in the morning and the <sup>a</sup>other lamb you shall offer at <sup>b</sup>twilight; <sup>40</sup>and there *shall be* one-tenth of *an ephah* of fine flour mixed with one-fourth of a hin of beaten oil, and

one-fourth of a hin of wine for a drink offering with one lamb. <sup>41</sup>The <sup>a</sup>other lamb you shall offer at <sup>b</sup>twilight, and shall offer with it <sup>c</sup>the same grain offering and <sup>d</sup>the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD. <sup>42</sup>It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there. <sup>43</sup>I will meet there with the sons of Israel, and it shall be consecrated by My glory. <sup>44</sup>I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me. <sup>45</sup>I will dwell among the sons of Israel and will be their God. <sup>46</sup>They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God. [39 <sup>a</sup>Lit *second* <sup>b</sup>Lit *between the two evenings* 41 <sup>c</sup>Lit *according to the grain offering of the morning* <sup>d</sup>Lit *according to its*]

## EXODUS 30 [\[Books\]](#)

### *The Altar of Incense*

1 “Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood. <sup>2</sup>Its length *shall be* a <sup>a</sup>cubit, and its width a cubit, it shall be square, and its height *shall be* two cubits; its horns *shall be* <sup>b</sup>of one piece with it. <sup>3</sup>You shall overlay it with pure gold, its top and its <sup>c</sup>sides all around, and its horns; and you shall make a gold molding all around for it. <sup>4</sup>You shall make two gold rings for it under its molding; you shall make *them* on its two side walls—on <sup>d</sup>opposite sides—and <sup>e</sup>they shall be holders for poles with which to carry it. <sup>5</sup>You shall make the poles of acacia wood and overlay them with gold. <sup>6</sup>You shall put <sup>e</sup>this altar in front of the veil that is <sup>f</sup>near the ark of the testimony, in front of the <sup>g</sup>mercy seat that is over *the ark* of the testimony, where I will meet with you. <sup>7</sup>Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. <sup>8</sup>When Aaron <sup>h</sup>trims the lamps at <sup>i</sup>twilight, he shall burn incense. *There shall be* perpetual incense before the LORD throughout your generations. <sup>9</sup>You shall not offer any strange incense on <sup>e</sup>this altar, or burnt offering or meal offering; and you shall not pour out a drink offering on it. <sup>10</sup>Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD.” [2 <sup>a</sup>I.e. One cubit equals approx 18 in. <sup>b</sup>Lit *from itself* <sup>3</sup> <sup>c</sup>Lit *walls* <sup>4</sup> <sup>d</sup>Lit *its two* <sup>e</sup>Lit *it* <sup>6</sup> <sup>f</sup>Lit *upon or over* <sup>8</sup> <sup>g</sup>Lit *propitiatory* <sup>8</sup> <sup>h</sup>Lit *causes to ascend* <sup>i</sup>Lit *between the two evenings*]

11 The LORD also spoke to Moses, saying, <sup>12</sup>“When you take a <sup>a</sup>census of the sons of Israel <sup>b</sup>to number them, then each one of them shall give a ransom for <sup>c</sup>himself to the LORD, when you <sup>d</sup>number them, so that there will be no plague among them when you <sup>d</sup>number them. <sup>13</sup>This is what everyone who <sup>e</sup>is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a <sup>f</sup>contribution to the LORD. <sup>14</sup>Everyone who <sup>g</sup>is numbered, from twenty years old and over,

shall give the <sup>l</sup>contribution to the LORD. <sup>15</sup>The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the <sup>i</sup>contribution to the LORD to make atonement for <sup>j</sup>yourselves. <sup>16</sup>You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for <sup>k</sup>yourselves.” [12 <sup>a</sup>Lit *sum* <sup>b</sup>Lit *for their being mustered* <sup>c</sup>Lit *his soul* <sup>d</sup>Lit *muster* 13 <sup>e</sup>Lit *passes over to those who are mustered* <sup>f</sup>Lit *heave offering* 14 <sup>g</sup>V 13, note 1 <sup>h</sup>Lit *heave offering of the LORD* 15 <sup>i</sup>Lit *heave offering of the LORD* <sup>j</sup>Lit *your souls* 16 <sup>k</sup>Lit *your souls*]

<sup>17</sup> The LORD spoke to Moses, saying, <sup>18</sup>“You shall also make a laver of <sup>a</sup>bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. <sup>19</sup>Aaron and his sons shall wash their hands and their feet from it; <sup>20</sup>when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire *sacrifice* to the LORD. <sup>21</sup>So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for <sup>b</sup>Aaron and his <sup>c</sup>descendants throughout their generations.” [18 <sup>a</sup>Or *copper* 21 <sup>b</sup>Lit *him* <sup>c</sup>Lit *seed*]

### ***The Anointing Oil***

<sup>22</sup> Moreover, the LORD spoke to Moses, saying, <sup>23</sup>“Take also for yourself the finest of spices: of flowing myrrh five hundred *shekels*, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, <sup>24</sup>and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin. <sup>25</sup>You shall make <sup>a</sup>of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil. <sup>26</sup>With it you shall anoint the tent of meeting and the ark of the testimony, <sup>27</sup>and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, <sup>28</sup>and the altar of burnt offering and all its utensils, and the laver and its stand. <sup>29</sup>You shall also consecrate them, that they may be most holy; whatever touches them shall be holy. <sup>30</sup>You shall

anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me. <sup>31</sup>You shall speak to the sons of Israel, saying, ‘This shall be a holy anointing oil to Me throughout your generations. <sup>32</sup>It shall not be poured on <sup>b</sup>anyone’s body, nor shall you make *any* like it in <sup>c</sup>the same proportions; it is holy, *and* it shall be holy to you. <sup>33</sup>Whoever shall mix *any* like it or whoever puts any of it on a <sup>d</sup>layman <sup>e</sup>shall be cut off from his people.’ ” [25 <sup>a</sup>Lit *it* 32 <sup>b</sup>Lit *the flesh of man* <sup>c</sup>Lit *its proportion* 33 <sup>d</sup>Lit *stranger* <sup>e</sup>Lit *even he shall*]

### ***The Incense***

<sup>34</sup> Then the LORD said to Moses, “Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. <sup>35</sup>With it you shall make incense, a perfume, the work of a perfumer, salted, pure, *and* holy. <sup>36</sup>You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you. <sup>37</sup>The incense which you shall make, you shall not make in <sup>a</sup>the same proportions for yourselves; it shall be holy to you for the LORD. <sup>38</sup>Whoever shall make *any* like it, to <sup>b</sup>use as perfume, <sup>c</sup>shall be cut off from his people.” [37 <sup>a</sup>Lit *its proportion* 38 <sup>b</sup>Lit *smell of it* <sup>c</sup>Lit *even he shall*]

## EXODUS 31 [\[Books\]](#)

*The Skilled Craftsmen* 1 Now the LORD spoke to Moses, saying, 2“See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all *kinds of* <sup>a</sup>craftsmanship, 4to <sup>b</sup>make artistic designs for work in gold, in silver, and in <sup>c</sup>bronze, 5and in the cutting of stones <sup>d</sup>for settings, and in the carving of wood, that he may work in all *kinds of* <sup>a</sup>craftsmanship. 6And behold, I Myself have <sup>e</sup>appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are <sup>f</sup>skillful I have put <sup>g</sup>skill, that they may make all that I have commanded you: 7the tent of meeting, and the ark of testimony, and the <sup>h</sup>mercy seat upon it, and all the furniture of the tent, 8the table also and its <sup>i</sup>utensils, and the pure *gold* lampstand with all its <sup>j</sup>utensils, and the altar of incense, 9the altar of burnt offering also with all its <sup>k</sup>utensils, and the laver and its stand, 10the <sup>l</sup>woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, *with which to* <sup>m</sup>carry on their priesthood; 11the anointing oil also, and the fragrant incense for the holy place, they are to make *them* according to all that I have commanded you.” [3 <sup>a</sup>Or *workmanship* 4 <sup>b</sup>Lit *devise devices* <sup>c</sup>Or *copper* 5 <sup>d</sup>Lit *to fill in (for a setting)* 6 <sup>e</sup>Lit *given* <sup>f</sup>Lit *wise of heart* <sup>g</sup>Lit *wisdom* 7 <sup>h</sup>Lit *propitiatory* 8 <sup>i</sup>Or *vessels* <sup>j</sup>Or *vessels* 9 <sup>k</sup>Or *vessels* 10 <sup>l</sup>Or *service garments* <sup>m</sup>Lit *minister as priests*]

*The Sign of the Sabbath* 12 The LORD spoke to Moses, saying, 13“But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. 14Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

**<sup>15</sup>For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. <sup>16</sup>So the sons of Israel shall observe the sabbath, to <sup>a</sup>celebrate the sabbath throughout their generations as a perpetual covenant.’ <sup>17</sup>It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased *from labor*, and was refreshed.” [16  
<sup>a</sup>Lit do]**

**18 When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.**

## EXODUS 32 [\[Books\]](#)

### *The Golden Calf*

<sup>1</sup> Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, “Come, make us <sup>a</sup>a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.”

<sup>2</sup> Aaron said to them, “Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring *them* to me.” <sup>3</sup> Then all the people tore off the gold rings which were in their ears and brought *them* to Aaron. <sup>4</sup> He took *this* from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, “<sup>b</sup>This is your god, O Israel, who brought you up from the land of Egypt.” <sup>5</sup> Now when Aaron saw *this*, he built an altar before it; and Aaron made a proclamation and said, “Tomorrow *shall be* a feast to the LORD.” <sup>6</sup> So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. [<sup>1</sup> <sup>a</sup>Or *gods* <sup>4</sup> <sup>b</sup>Or *These are your gods*]

<sup>7</sup> Then the LORD spoke to Moses, “Go <sup>a</sup>down at once, for your people, whom you brought up from the land of Egypt, have corrupted *themselves*. <sup>8</sup> They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, ‘<sup>b</sup>This is your god, O Israel, who brought you up from the land of Egypt!’ ” <sup>9</sup> The LORD said to Moses, “I have seen this people, and behold, they are <sup>c</sup>an obstinate people. <sup>10</sup> Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.” [<sup>7</sup> <sup>a</sup>Lit *go down* <sup>8</sup> <sup>b</sup>Or *These are your gods* <sup>9</sup> <sup>c</sup>Or *a stiff-necked*]

### *Moses' Entreaty*

11 Then Moses entreated the LORD his God, and said, “O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? <sup>12</sup>Why should the Egyptians speak, saying, ‘With evil *intent* He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Your burning anger and change Your mind about *doing* harm to Your people. <sup>13</sup>Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply your <sup>a</sup>descendants as the stars of the heavens, and all this land of which I have spoken I will give to your <sup>a</sup>descendants, and they shall inherit *it* forever.’ ” <sup>14</sup>So the LORD changed His mind about the harm which He said He would do to His people. [<sup>13</sup> <sup>a</sup>Lit *seed*]

15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both <sup>a</sup>sides; they were written on one *side* and the other. <sup>16</sup>The tablets were God’s work, and the writing was God’s writing engraved on the tablets. <sup>17</sup>Now when Joshua heard the sound of the people <sup>b</sup>as they shouted, he said to Moses, “There is a sound of war in the camp.” <sup>18</sup>But he said,

“It is not the sound of the cry of triumph,  
Nor is it the sound of the cry of defeat;  
But the sound of singing I hear.” [<sup>15</sup> <sup>a</sup>Lit *their sides* <sup>17</sup> <sup>b</sup>Lit *in its shouting*]

### ***Moses’ Anger***

<sup>19</sup>It came about, as soon as <sup>a</sup>Moses came near the camp, that he saw the calf and *the* dancing; and Moses’ anger burned, and he threw the tablets from his hands and shattered them <sup>b</sup>at the foot of the mountain. <sup>20</sup>He took the calf which they had made and burned *it* with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink *it*. [<sup>19</sup> <sup>a</sup>Lit *he* <sup>b</sup>Lit *beneath*]

21 Then Moses said to Aaron, “What did this people do to you, that you have brought *such* great sin upon them?” 22 Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are <sup>a</sup>prone to evil. 23 For they said to me, ‘Make <sup>b</sup>a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.’ 24 I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave *it* to me, and I threw it into the fire, and out came this calf.” [22 <sup>a</sup>Lit *in evil* 23 <sup>b</sup>Or *gods*]

25 Now when Moses saw that the people were <sup>a</sup>out of control—for Aaron had let them <sup>b</sup>get out of control to be a derision among <sup>c</sup>their enemies— 26 then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, *come* to me!” And all the sons of Levi gathered together to him. 27 He said to them, “Thus says the LORD, the God of Israel, ‘Every man *of you* put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his <sup>d</sup>neighbor.’ ” 28 So the sons of Levi did <sup>e</sup>as Moses instructed, and about three thousand men of the people fell that day. 29 Then Moses said, “<sup>f</sup>Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today.” [25 <sup>a</sup>Lit *let loose* <sup>b</sup>Lit *go loose* <sup>c</sup>Lit *those who rise against them* 27 <sup>d</sup>Or *kin* 28 <sup>e</sup>Lit *according to Moses’ word* 29 <sup>f</sup>Lit *Fill your hand*]

30 On the next day Moses said to the people, “You yourselves have <sup>a</sup>committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin.” 31 Then Moses returned to the LORD, and said, “Alas, this people has <sup>a</sup>committed a great sin, and they have made <sup>b</sup>a god of gold for themselves. 32 But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” 33 The LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book. 34 But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I <sup>c</sup>punish, I will <sup>d</sup>punish them for their sin.” 35 Then the LORD smote the people, because of what they did with the calf which Aaron had made. [30 <sup>a</sup>Lit *sinned* 31 <sup>b</sup>Or *gods* 34 <sup>c</sup>Lit *visit* <sup>d</sup>Lit *visit their sin upon them*]

## EXODUS 33 [\[Books\]](#)

### *The Journey Resumed*

1 Then the LORD spoke to Moses, “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your <sup>a</sup>descendants I will give it.’ <sup>2</sup>I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. <sup>3</sup>Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are <sup>b</sup>an obstinate people, and I might destroy you on the way.” [1 <sup>a</sup>Lit seed 3 <sup>b</sup>Lit a stiff-necked]

4 When the people heard this <sup>a</sup>sad word, they went into mourning, and none of them put on his ornaments. <sup>5</sup>For the LORD had said to Moses, “Say to the sons of Israel, ‘You are <sup>b</sup>an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.’ ” <sup>6</sup>So the sons of Israel stripped themselves of their ornaments, from Mount Horeb onward. [4 <sup>a</sup>Lit evil 5 <sup>b</sup>Lit a stiff-necked]

7 Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting which was outside the camp. <sup>8</sup>And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. <sup>9</sup>Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and <sup>a</sup>the LORD would speak with Moses. <sup>10</sup>When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. <sup>11</sup>Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When <sup>b</sup>Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent. [9 <sup>a</sup>Lit He 11 <sup>b</sup>Lit he]

### ***Moses Intercedes***

12 Then Moses said to the LORD, “See, You say to me, ‘Bring up this people!’ But You Yourself have not let me know whom You will send with me. Moreover, You have said, ‘I have known you by name, and you have also found favor in My sight.’<sup>13</sup> Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.”<sup>14</sup> And He said, “My presence shall go *with you*, and I will give you rest.”<sup>15</sup> Then he said to Him, “If Your presence does not go *with us*, do not lead us up from here. <sup>16</sup>For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the *other* people who are upon the face of the <sup>a</sup>earth?” [16 <sup>a</sup>Lit *ground*]

17 The LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.”<sup>18</sup> Then <sup>a</sup>Moses said, “I pray You, show me Your glory!”<sup>19</sup> And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.”<sup>20</sup> But He said, “You cannot see My face, for no man can see Me and live!”<sup>21</sup> Then the LORD said, “Behold, there is a place <sup>b</sup>by Me, and you shall stand *there* on the rock; <sup>22</sup>and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. <sup>23</sup>Then I will take My hand away and you shall see My back, but My face shall not be seen.” [18 <sup>a</sup>Lit *he* 21 <sup>b</sup>Lit *with*]

## EXODUS 34 [\[Books\]](#)

### *The Two Tablets Replaced*

1 Now the LORD said to Moses, “Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. 2 So be ready by morning, and come up in the morning to Mount Sinai, and <sup>a</sup>present yourself there to Me on the top of the mountain. 3 No man is to come up with you, nor let any man be seen <sup>b</sup>anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain.” 4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand. 5 The LORD descended in the cloud and stood there with him as <sup>c</sup>he called upon the name of the LORD. 6 Then the LORD passed by in front of him and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and <sup>d</sup>truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.” 8 Moses made haste <sup>e</sup>to bow low toward the earth and worship. 9 He said, “If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though <sup>f</sup>the people are so obstinate, and pardon our iniquity and our sin, and take us as Your own <sup>g</sup>possession.” [2 <sup>a</sup>Or *place yourself before* 3 <sup>b</sup>Lit *on all* 5 <sup>c</sup>Or *he called out with the name of the LORD* 6 <sup>d</sup>Or *faithfulness* 8 <sup>e</sup>Lit *and bowed...worshipped* 9 <sup>f</sup>Lit *it is a people stiff-necked* <sup>g</sup>Or *inheritance*]

### *The Covenant Renewed*

10 Then <sup>a</sup>God said, “Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been <sup>b</sup>produced in all the earth nor among any of the nations; and all the people <sup>c</sup>among whom you

live will see the working of the LORD, for it is a fearful thing that I am going to perform with you. [10 <sup>a</sup>Lit *He* <sup>b</sup>Lit *created* <sup>c</sup>Lit *in whose midst you are*]

11 “<sup>a</sup>Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. <sup>12</sup>Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. <sup>13</sup>But *rather*, you are to tear down their altars and smash their *sacred* pillars and cut down their <sup>b</sup>Asherim <sup>14</sup>—for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God— <sup>15</sup>otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you <sup>c</sup>to eat of his sacrifice, <sup>16</sup>and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons *also* to play the harlot with their gods. <sup>17</sup>You shall make for yourself no molten gods. [11 <sup>a</sup>Lit *Observe for yourself* 13 <sup>b</sup>I.e. wooden symbols of a female deity 15 <sup>c</sup>Lit *and you eat*]

18 “You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, <sup>a</sup>as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt. [18 <sup>a</sup>Or *which*]

19 “The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from <sup>a</sup>cattle and sheep. <sup>20</sup>You shall redeem with a lamb the <sup>b</sup>first offspring from a donkey; and if you do not redeem *it*, then you shall break its neck. You shall redeem all the firstborn of your sons. <sup>c</sup>None shall appear before Me empty-handed. [19 <sup>a</sup>Or *oxen* 20 <sup>b</sup>Lit *first opening of* <sup>c</sup>Lit *They shall not*]

21 “You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest. <sup>22</sup>You shall celebrate the Feast of Weeks, *that is*, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. <sup>23</sup>Three times a year all your males are to appear before the Lord <sup>a</sup>GOD, the God of Israel. <sup>24</sup>For I will <sup>b</sup>drive out nations before you and enlarge your borders, and no man shall covet your

land when you go up three times a year to appear before the LORD your God. [23 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* 24 <sup>b</sup>Or *dispossess*]

25 “You shall not <sup>a</sup>offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to <sup>b</sup>be left over until morning. [25 <sup>a</sup>Lit *slaughter* <sup>b</sup>Lit *remain overnight*]

26 “You shall bring the very first of the first fruits of your soil into the house of the LORD your God.

“You shall not boil a young goat in its mother’s milk.”

27 Then the LORD said to Moses, “Write <sup>a</sup>down these words, for in accordance with these words I have made a covenant with you and with Israel.” <sup>28</sup>So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And <sup>b</sup>he wrote on the tablets the words of the covenant, the Ten <sup>c</sup>Commandments. [27 <sup>a</sup>Lit *for yourself* 28 <sup>b</sup>Or *He*, i.e. The LORD <sup>c</sup>Lit *Words*]

### ***Moses’ Face Shines***

29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses’ hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. <sup>30</sup>So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. <sup>31</sup>Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. <sup>32</sup>Afterward all the sons of Israel came near, and he commanded them *to do* everything that the LORD had spoken <sup>a</sup>to him on Mount Sinai. <sup>33</sup>When Moses had finished speaking with them, he put a veil over his face. <sup>34</sup>But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, <sup>35</sup>the sons of Israel would see the face of Moses,

that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him. [32 <sup>a</sup>Lit *with*]

## EXODUS 35 [\[Books\]](#)

### *The Sabbath Emphasized*

1 Then Moses assembled all the congregation of the sons of Israel, and said to them, “These are the things that the LORD has commanded you to <sup>a</sup>do: [1 <sup>a</sup>Lit *do them*]

2 “For six days work may be done, but on the seventh day you shall have a holy *day*, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. <sup>3</sup>You shall not kindle a fire in any of your dwellings on the sabbath day.”

4 Moses spoke to all the congregation of the sons of Israel, saying, “This is the thing which the LORD has commanded, saying, <sup>5</sup>‘Take from among you a <sup>a</sup>contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD’S <sup>a</sup>contribution: gold, silver, and <sup>b</sup>bronze, <sup>6</sup>and <sup>c</sup>blue, purple and scarlet *material*, fine linen, goats’ *hair*, <sup>7</sup>and rams’ skins <sup>d</sup>dyed red, and porpoise skins, and acacia wood, <sup>8</sup>and oil for lighting, and spices for the anointing oil, and for the fragrant incense, <sup>9</sup>and onyx stones and setting stones for the ephod and for the <sup>e</sup>breastpiece. [5 <sup>a</sup>Or *heave offering* <sup>b</sup>Or *copper* <sup>6</sup> <sup>c</sup>Or *violet* <sup>7</sup> <sup>d</sup>Or *tanned* <sup>9</sup> <sup>e</sup>Or *pouch*]

### *Tabernacle Workmen*

10 ‘Let every skillful man among you come, and make all that the LORD has commanded: <sup>11</sup>the <sup>a</sup>tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its <sup>b</sup>sockets; <sup>12</sup>the ark and its poles, the <sup>c</sup>mercy seat, and the curtain of the screen; <sup>13</sup>the table and its poles, and all its <sup>d</sup>utensils, and the bread of the <sup>e</sup>Presence; <sup>14</sup>the lampstand also for the light and its utensils and its lamps and the oil for the light; <sup>15</sup>and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the <sup>f</sup>entrance of the tabernacle; <sup>16</sup>the altar of burnt

offering with its <sup>g</sup>bronze grating, its poles, and all its <sup>d</sup>utensils, the <sup>h</sup>basin and its stand; <sup>17</sup>the hangings of the court, its pillars and its <sup>b</sup>sockets, and the screen for the gate of the court; <sup>18</sup>the pegs of the tabernacle and the pegs of the court and their cords; <sup>19</sup>the <sup>i</sup>woven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests.’ ” [11 <sup>a</sup>Lit *dwelling place* <sup>b</sup>Or *bases* 12 <sup>c</sup>Lit *propitiatory* 13 <sup>d</sup>Or *vessels* <sup>e</sup>Lit *Face* 15 <sup>f</sup>Or *doorway* 16 <sup>g</sup>Or *copper* <sup>h</sup>Or *laver* 19 <sup>i</sup>Or *service garments*]

### ***Gifts Received***

<sup>20</sup> Then all the congregation of the sons of Israel departed from Moses’ presence. <sup>21</sup>Everyone whose heart <sup>a</sup>stirred him and everyone whose spirit <sup>b</sup>moved him came *and* brought the LORD’S <sup>c</sup>contribution for the work of the tent of meeting and for all its service and for the holy garments. <sup>22</sup>Then all <sup>d</sup>whose hearts moved them, both men and women, came *and* brought brooches and <sup>e</sup>earrings and signet rings and bracelets, all articles of gold; so *did* every man who <sup>f</sup>presented an offering of gold to the LORD. <sup>23</sup>Every man, <sup>g</sup>who had in his possession <sup>h</sup>blue and purple and scarlet *material* and fine linen and goats’ *hair* and rams’ skins <sup>i</sup>dyed red and porpoise skins, brought them. <sup>24</sup>Everyone who could make a <sup>c</sup>contribution of silver and <sup>j</sup>bronze brought the LORD’S <sup>c</sup>contribution; and every man <sup>k</sup>who had in his possession acacia wood for any work of the service brought it. <sup>25</sup>All the <sup>l</sup>skilled women spun with their hands, and brought what they had spun, *in* <sup>m</sup>blue and purple *and* scarlet *material* and *in* fine linen. <sup>26</sup>All the women whose heart <sup>n</sup>stirred with a skill spun the goats’ *hair*. <sup>27</sup>The rulers brought the onyx stones and the stones for setting for the ephod and for the <sup>o</sup>breastpiece; <sup>28</sup>and the spice and the oil for the light and for the anointing oil and for the fragrant incense. <sup>29</sup>The <sup>p</sup>Israelites, all the men and women, whose heart <sup>q</sup>moved them to bring *material* for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD. [21 <sup>a</sup>Lit *lifted up* <sup>b</sup>Or *made him willing* <sup>c</sup>Or *heave offering* 22 <sup>d</sup>Or *who were willing-hearted* <sup>e</sup>Or *nose rings* <sup>f</sup>Lit *waved a wave offering* 23 <sup>g</sup>Lit *with whom was found* <sup>h</sup>Or *violet* <sup>i</sup>Or *tanned* 24 <sup>j</sup>Or *copper* <sup>k</sup>Lit *with whom was found* 25 <sup>l</sup>Lit *women wise of heart* <sup>m</sup>Or *violet* 26 <sup>n</sup>Lit *lifted them up in wisdom* 27 <sup>o</sup>Or *pouch* 29 <sup>p</sup>Lit *sons*

*of Israel* <sup>a</sup>[*Lit made them willing*]

30 Then Moses said to the sons of Israel, “See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. <sup>31</sup>And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all <sup>a</sup>craftsmanship; <sup>32b</sup>to make designs for working in gold and in silver and in <sup>c</sup>bronze, <sup>33</sup>and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work. <sup>34</sup>He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan. <sup>35</sup>He has filled them with <sup>d</sup>skill to perform every work of an engraver and of a designer and of an embroiderer, in <sup>e</sup>blue and in purple *and* in scarlet *material*, and in fine linen, and of a weaver, as performers of every work and makers of designs. [<sup>31</sup> <sup>a</sup>Or *work* <sup>32</sup> <sup>b</sup>Lit *devise devices* <sup>c</sup>Or *copper* <sup>35</sup> <sup>d</sup>Lit *wisdom of heart* <sup>e</sup>Or *violet*]

## EXODUS 36 [\[Books\]](#)

*The Tabernacle Underwritten* 1 “Now Bezalel and Oholiab, and every <sup>a</sup>skillful person in whom the LORD has put <sup>b</sup>skill and understanding to know how to perform all the work <sup>c</sup>in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded.” [1 <sup>a</sup>Lit man wise of heart <sup>b</sup>Lit wisdom <sup>c</sup>Or connected with the service of; lit of the service of]

2 Then Moses called Bezalel and Oholiab and every <sup>a</sup>skillful person in <sup>b</sup>whom the LORD had put <sup>c</sup>skill, everyone whose heart stirred him, to come to the work to perform it. <sup>3</sup>They received from Moses all the <sup>d</sup>contributions which the sons of Israel had brought <sup>e</sup>to perform the work <sup>f</sup>in the construction of the sanctuary. And they still *continued* bringing to him freewill offerings every morning. <sup>4</sup>And all the <sup>g</sup>skillful men who were performing all the work of the sanctuary came, each from <sup>h</sup>the work which <sup>i</sup>he was performing, <sup>5</sup>and they said to <sup>j</sup>Moses, “The people are bringing much more than enough for the <sup>k</sup>construction work which the LORD commanded us to <sup>l</sup>perform.” <sup>6</sup>So Moses issued a command, and a <sup>m</sup>proclamation was circulated throughout the camp, saying, “Let no man or woman any longer perform work for the <sup>n</sup>contributions of the sanctuary.” Thus the people were restrained from bringing *any more*. <sup>7</sup>For the <sup>o</sup>material they had was sufficient and more than enough for all the work, to perform it. [2 <sup>a</sup>Lit man wise of heart <sup>b</sup>Lit whose heart <sup>c</sup>Lit wisdom 3 <sup>d</sup>Lit lifted offering <sup>e</sup>Lit to perform it for the work <sup>f</sup>Lit of the service of 4 <sup>g</sup>Lit wise <sup>h</sup>Lit his <sup>i</sup>Lit they were 5 <sup>j</sup>Lit Moses, saying, <sup>k</sup>Lit service for the work <sup>l</sup>Lit perform it 6 <sup>m</sup>Lit voice <sup>n</sup>Lit heave offering 7 <sup>o</sup>Lit work]

*Construction Proceeds* 8 All the <sup>a</sup>skillful men among those who were performing the work made the <sup>b</sup>tabernacle with ten curtains; of fine twisted linen and <sup>c</sup>blue and purple and scarlet *material*, with cherubim,

the work of a skillful workman, <sup>d</sup>Bezalel made them. <sup>9</sup>The length of each curtain was twenty-eight <sup>e</sup>cubits and the width of each curtain four <sup>e</sup>cubits; all the curtains had <sup>f</sup>the same measurements. <sup>10</sup>He <sup>g</sup>joined five curtains to one another and *the other* five curtains he <sup>h</sup>joined to one another. <sup>11</sup>He made loops of <sup>c</sup>blue on the edge of the <sup>i</sup>outermost curtain in the first <sup>j</sup>set; he did likewise on the edge of the curtain that was <sup>k</sup>outermost in the second <sup>l</sup>set. <sup>12</sup>He made fifty loops in the one curtain and he made fifty loops on the <sup>m</sup>edge of the curtain that was in the second <sup>n</sup>set; the loops were opposite each other. <sup>13</sup>He made fifty clasps of gold and <sup>o</sup>joined the curtains to one another with the clasps, so the tabernacle was <sup>p</sup>a unit. [<sup>8</sup> <sup>a</sup>Lit wise of heart <sup>b</sup>Lit dwelling place <sup>c</sup>Or violet <sup>d</sup>Lit he <sup>9</sup> <sup>e</sup>I.e. One cubit equals approx 18 in. <sup>f</sup>Lit one measure <sup>10</sup> <sup>g</sup>Or coupled <sup>h</sup>Or coupled <sup>11</sup> <sup>i</sup>Lit one curtain from the end in the coupling <sup>j</sup>Lit coupling <sup>k</sup>Lit one curtain from the end in the coupling <sup>l</sup>Lit coupling <sup>12</sup> <sup>m</sup>Lit end <sup>n</sup>Lit coupling <sup>13</sup> <sup>o</sup>Or coupled <sup>p</sup>Lit one]

<sup>14</sup> Then he made curtains of goats' *hair* for a tent over the tabernacle; he made eleven curtains <sup>a</sup>in all. <sup>15</sup>The length of each curtain was thirty cubits and four cubits the width of each curtain; the eleven curtains had <sup>b</sup>the same measurements. <sup>16</sup>He <sup>c</sup>joined five curtains by themselves and *the other* six curtains by themselves. <sup>17</sup>Moreover, he made fifty loops on the edge of the curtain that was outermost in the <sup>d</sup>first set, and he made fifty loops on the edge of the curtain *that was outermost* in the second <sup>d</sup>set. <sup>18</sup>He made fifty clasps of <sup>e</sup>bronze to <sup>f</sup>join the tent together so that it would be <sup>g</sup>a unit. <sup>19</sup>He made a covering for the tent of rams' skins <sup>h</sup>dyed red, and a covering of porpoise skins above. [<sup>14</sup> <sup>a</sup>Lit in number <sup>15</sup> <sup>b</sup>Lit one measure <sup>16</sup> <sup>c</sup>Or coupled <sup>17</sup> <sup>d</sup>Lit coupling <sup>18</sup> <sup>e</sup>Or copper <sup>f</sup>Or couple <sup>g</sup>Lit one <sup>19</sup> <sup>h</sup>Or tanned]

<sup>20</sup> Then he made the boards for the tabernacle of acacia wood, standing upright. <sup>21</sup>Ten cubits was the length of <sup>a</sup>each board and one and a half cubits the width of each board. <sup>22</sup>*There were* two tenons for each board, <sup>b</sup>fitted to one another; thus he did for all the boards of the tabernacle. <sup>23</sup>He made the boards for the tabernacle: twenty boards <sup>c</sup>for the south side; <sup>24</sup>and he made forty <sup>d</sup>sockets of silver under the twenty boards; two <sup>d</sup>sockets under one board for its two tenons and two <sup>d</sup>sockets under another board for its two tenons. <sup>25</sup>Then for the second side of the

tabernacle, on the north side, he made twenty boards, <sup>26</sup>and their forty **d**sockets of silver; two **d**sockets under one board and two **d**sockets under another board. <sup>27</sup>For the **e**rear of the tabernacle, to the west, he made six boards. <sup>28</sup>He made two boards for the corners of the **f**tabernacle at the **e**rear. <sup>29</sup>They were double beneath, and together they were complete to its **g**top **h**to the first ring; thus he did with both of them for the two corners. <sup>30</sup>There were eight boards with their **d**sockets of silver, sixteen **d**sockets, **i**two under every board. [21 <sup>a</sup>Lit *the* 22 <sup>b</sup>Lit *bound* 23 <sup>c</sup>Lit *to the side of the Negev, to the south* 24 <sup>d</sup>Or *bases* 27 <sup>e</sup>Lit *extreme parts* 28 <sup>f</sup>Lit *dwelling place* 29 <sup>g</sup>Or *head* <sup>h</sup>Or *with reference to* 30 <sup>i</sup>Lit *two sockets*]

<sup>31</sup> Then he made bars of acacia wood, five for the boards of one side of the tabernacle, <sup>32</sup>and five bars for the boards of the **a**other side of the tabernacle, and five bars for the boards of the tabernacle for the **b**rear side to the west. <sup>33</sup>He made the middle bar to pass through in the **c**center of the boards from end to end. <sup>34</sup>He overlaid the boards with gold and made their rings of gold *as* holders for the bars, and overlaid the bars with gold. [32 <sup>a</sup>Or *second* <sup>b</sup>Lit *extreme parts* 33 <sup>c</sup>Lit *midst*]

<sup>35</sup> Moreover, he made the veil of **a**blue and purple and scarlet *material*, and fine twisted linen; he made it with cherubim, the work of a skillful workman. <sup>36</sup>He made four pillars of acacia for it, and overlaid them with gold, with their hooks of gold; and he cast four **b**sockets of silver for them. <sup>37</sup>He made a screen for the doorway of the tent, of **a**blue and purple and scarlet *material*, and fine twisted linen, the work of a **c**weaver; <sup>38</sup>and *he made* its five pillars with their hooks, and he overlaid their tops and their **d**bands with gold; but their five **b**sockets were of **e**bronze. [35 <sup>a</sup>Or *violet* 36 <sup>b</sup>Or *bases* 37 <sup>c</sup>Lit *variegator*; i.e. a weaver in colors 38 <sup>d</sup>Or *fillets, rings* <sup>e</sup>Or *copper*]

## EXODUS 37 [\[Books\]](#)

*Construction Continues* 1 Now Bezalel made the ark of acacia wood; its length was two and a half <sup>a</sup>cubits, and its width one and a half cubits, and its height one and a half cubits; <sup>2</sup>and he overlaid it with pure gold inside and out, and made a gold molding for it all around. <sup>3</sup>He cast four rings of gold for it on its four feet; even two rings on one side of it, and two rings on the <sup>b</sup>other side of it. <sup>4</sup>He made poles of acacia wood and overlaid them with gold. <sup>5</sup>He put the poles into the rings on the sides of the ark, to carry <sup>c</sup>it. <sup>6</sup>He made a <sup>d</sup>mercy seat of pure gold, two and a half cubits <sup>e</sup>long and one and a half cubits <sup>f</sup>wide. <sup>7</sup>He made two cherubim of gold; he made them of hammered work <sup>g</sup>at the two ends of the mercy seat; <sup>8</sup>one cherub <sup>h</sup>at the one end and one cherub <sup>i</sup>at the other end; he made the cherubim *of one piece* with the mercy seat <sup>j</sup>at the two ends. <sup>9</sup>The cherubim had *their* wings spread upward, covering the <sup>d</sup>mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat. [1 <sup>a</sup>I.e. One cubit equals approx 18 in. 3 <sup>b</sup>Lit *second* 5 <sup>c</sup>Lit *the ark* 6 <sup>d</sup>Lit *propitiatory* <sup>e</sup>Lit *its length* <sup>f</sup>Lit *its width* 7 <sup>g</sup>Lit *from* 8 <sup>h</sup>Lit *from* <sup>i</sup>Lit *from* <sup>j</sup>Lit *from*]

10 Then he made the table of acacia wood, two <sup>a</sup>cubits <sup>b</sup>long and a cubit <sup>c</sup>wide and one and a half cubits <sup>d</sup>high. <sup>11</sup>He overlaid it with pure gold, and made a gold molding for it all around. <sup>12</sup>He made a rim for it of a handbreadth all around, and made a gold molding for its rim all around. <sup>13</sup>He cast four gold rings for it and put the rings on the four corners that were on its four feet. <sup>14</sup>Close by the rim were the rings, the holders for the poles to carry the table. <sup>15</sup>He made the poles of acacia wood and overlaid them with gold, to carry the table. <sup>16</sup>He made the utensils which were on the table, its <sup>e</sup>dishes and its pans and its <sup>f</sup>bowls and its jars, with which to pour out drink offerings, of pure gold. [10 <sup>a</sup>I.e. One cubit equals approx 18 in. <sup>b</sup>Lit *its length* <sup>c</sup>Lit *its width* <sup>d</sup>Lit *its height* 16 <sup>e</sup>Or *platters* <sup>f</sup>Lit *libation bowls*]

17 Then he made the lampstand of pure gold. He made the lampstand of

hammered work, its base and its shaft; its cups, its <sup>a</sup>bulbs and its flowers were *of one piece* with it. <sup>18</sup>There were six branches going out of its sides; three branches of the lampstand from the one side of it and three branches of the lampstand from the <sup>b</sup>other side of it; <sup>19</sup>three cups shaped like almond *blossoms*, a <sup>c</sup>bulb and a flower in one branch, and three cups shaped like almond *blossoms*, a <sup>c</sup>bulb and a flower in the other branch—so for the six branches going out of the lampstand. <sup>20</sup>In the lampstand *there were* four cups shaped like almond *blossoms*, its <sup>a</sup>bulbs and its flowers; <sup>21</sup>and a <sup>c</sup>bulb was under the *first* pair of branches *coming* out of it, and a <sup>c</sup>bulb under the *second* pair of branches *coming* out of it, and a <sup>c</sup>bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand. <sup>22</sup>Their <sup>a</sup>bulbs and their branches were *of one piece* with it; the whole of it was a single hammered work of pure gold. <sup>23</sup>He made its seven lamps with its snuffers and its <sup>d</sup>trays of pure gold. <sup>24</sup>He made it and all its utensils from a talent of pure gold. [17 <sup>a</sup>Or *calyxes* 18 <sup>b</sup>Lit *second* 19 <sup>c</sup>Or *calyx* 23 <sup>d</sup>Lit *snuff dishes*]

<sup>25</sup> Then he made the altar of incense of acacia wood: a cubit <sup>a</sup>long and a cubit <sup>b</sup>wide, square, and two cubits <sup>c</sup>high; its horns were *of one piece* with it. <sup>26</sup>He overlaid it with pure gold, its top and its <sup>d</sup>sides all around, and its horns; and he made a gold molding for it all around. <sup>27</sup>He made two golden rings for it under its molding, on its two sides—on opposite sides—as holders for poles with which to carry it. <sup>28</sup>He made the poles of acacia wood and overlaid them with gold. <sup>29</sup>And he made the holy anointing oil and the pure, fragrant incense of spices, the work of a perfumer. [25 <sup>a</sup>Lit *its length* <sup>b</sup>Lit *its width* <sup>c</sup>Lit *its height* 26 <sup>d</sup>Lit *walls*]

## EXODUS 38 [\[Books\]](#)

*The Tabernacle Completed* <sup>1</sup> Then he made the altar of burnt offering of acacia wood, five <sup>a</sup>cubits <sup>b</sup>long, and five cubits <sup>c</sup>wide, square, and three cubits <sup>d</sup>high. <sup>2</sup>He made its horns on its four corners, its horns <sup>e</sup>being of *one piece* with it, and he overlaid it with <sup>f</sup>bronze. <sup>3</sup>He made all the utensils of the altar, the pails and the shovels and the basins, the flesh hooks and the firepans; he made all its utensils of bronze. <sup>4</sup>He made for the altar a grating of bronze network beneath, under its ledge, reaching halfway up. <sup>5</sup>He cast four rings on the four ends of the bronze grating *as holders* for the poles. <sup>6</sup>He made the poles of acacia wood and overlaid them with bronze. <sup>7</sup>He inserted the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks. [1 <sup>a</sup>I.e. One cubit equals approx 18 in. <sup>b</sup>Lit *its length* <sup>c</sup>Lit *its width* <sup>d</sup>Lit *its height* 2 <sup>e</sup>Lit *were* <sup>f</sup>Or *copper*, and so for *bronze* throughout the ch]

<sup>8</sup> Moreover, he made the laver of bronze with its base of bronze, <sup>a</sup>from the mirrors of the serving women who served at the doorway of the tent of meeting. [8 <sup>a</sup>Lit *with*]

<sup>9</sup> Then he made the court: <sup>a</sup>for the south side the hangings of the court were of fine twisted linen, one hundred cubits; <sup>10</sup>their twenty pillars, and their twenty <sup>b</sup>sockets, *made* of bronze; the hooks of the pillars and their <sup>c</sup>bands *were* of silver. <sup>11</sup>For the north side *there were* one hundred cubits; their twenty pillars and their twenty <sup>b</sup>sockets *were* of bronze, the hooks of the pillars and their <sup>c</sup>bands *were* of silver. <sup>12</sup>For the west side *there were* hangings of fifty cubits *with* their ten pillars and their ten <sup>b</sup>sockets; the hooks of the pillars and their <sup>c</sup>bands *were* of silver. <sup>13</sup>For the <sup>d</sup>east side fifty cubits. <sup>14</sup>The hangings for the *one* <sup>e</sup>side *of the gate* *were* fifteen cubits, *with* their three pillars and their three <sup>b</sup>sockets, <sup>15</sup>and so for the <sup>f</sup>other <sup>e</sup>side. <sup>g</sup>On both sides of the gate of the court *were* hangings of fifteen cubits, *with* their three pillars and their three <sup>b</sup>sockets. <sup>16</sup>All the hangings of the court all around *were* of fine twisted linen. <sup>17</sup>The <sup>b</sup>sockets for the pillars *were* of <sup>h</sup>bronze, the hooks of the

pillars and their <sup>c</sup>bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver <sup>c</sup>bands.

<sup>18</sup>The screen of the gate of the court was the work of the <sup>i</sup>weaver, of <sup>j</sup>blue and purple and scarlet *material* and fine twisted linen. And the length was twenty cubits and the <sup>k</sup>height was five cubits, corresponding to the hangings of the court. <sup>19</sup>Their four pillars and their four <sup>b</sup>sockets were of bronze; their hooks were of silver, and the overlaying of their tops and their <sup>c</sup>bands were of silver. <sup>20</sup>All the pegs of the <sup>l</sup>tabernacle and of the court all around were of bronze. [9 <sup>a</sup>Lit to the side of the Negev, to the south 10 <sup>b</sup>Or bases <sup>c</sup>Or fillets, rings 13 <sup>d</sup>Lit east side, eastward 14 <sup>e</sup>Lit shoulder 15 <sup>f</sup>Lit second <sup>g</sup>Lit On this side and on that side 17 <sup>h</sup>Or copper 18 <sup>i</sup>Lit variegator; i.e. a weaver in colors <sup>j</sup>Or violet <sup>k</sup>Lit height in width 20 <sup>l</sup>Lit dwelling place]

*The Cost of the Tabernacle* 21 <sup>a</sup>This is the number of the things for the <sup>b</sup>tabernacle, the <sup>b</sup>tabernacle of the testimony, as they were <sup>c</sup>numbered according to the <sup>d</sup>command of Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest. <sup>22</sup>Now Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses. <sup>23</sup>With him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a <sup>e</sup>weaver in <sup>f</sup>blue and in purple and in scarlet *material*, and fine linen. [21 <sup>a</sup>Lit These are the appointed things of the tabernacle <sup>b</sup>Lit dwelling place <sup>c</sup>Lit appointed <sup>d</sup>Lit mouth 23 <sup>e</sup>Lit variegator; i.e. a weaver in colors <sup>f</sup>Or violet]

<sup>24</sup>All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to the shekel of the sanctuary. <sup>25</sup>The silver of those of the congregation who were <sup>a</sup>numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary; <sup>26</sup>a beka a head (*that is*, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were <sup>a</sup>numbered, from twenty years old and upward, for 603,550 men. <sup>27</sup>The hundred talents of silver were for casting the <sup>b</sup>sockets of the sanctuary and the <sup>b</sup>sockets of the veil; one hundred <sup>b</sup>sockets for the hundred talents, a talent for a <sup>b</sup>socket. <sup>28</sup>Of the

1,775 *shekels*, he made hooks for the pillars and overlaid their tops and made <sup>c</sup>bands for them. <sup>29</sup>The bronze of the wave offering was 70 talents and 2,400 shekels. <sup>30</sup>With it he made the <sup>b</sup>sockets to the doorway of the tent of meeting, and the bronze altar and its bronze grating, and all the utensils of the altar, <sup>31</sup>and the <sup>b</sup>sockets of the court all around and the <sup>b</sup>sockets of the gate of the court, and all the pegs of the <sup>d</sup>tabernacle and all the pegs of the court all around. [<sup>25</sup> <sup>a</sup>Lit *mustered* <sup>27</sup> <sup>b</sup>Or *bases* <sup>28</sup> <sup>c</sup>Or *fillets, rings* <sup>31</sup> <sup>d</sup>Lit *dwelling place*]

## EXODUS 39 [\[Books\]](#)

### *The Priestly Garments*

1 Moreover, from the <sup>a</sup>blue and purple and scarlet *material*, they made finely woven garments for ministering in the holy place <sup>b</sup>as well as the holy garments which were for Aaron, just as the LORD had commanded Moses. [1 <sup>a</sup>Or violet <sup>b</sup>Lit *and they made*]

2 He made the ephod of gold, *and* of <sup>a</sup>blue and purple and scarlet *material*, and fine twisted linen. <sup>3</sup>Then they hammered out gold sheets and cut *them* into threads <sup>b</sup>to be woven in *with* the <sup>a</sup>blue and the purple and the scarlet *material*, and the fine linen, the work of a skillful workman. <sup>4</sup>They made attaching shoulder pieces for <sup>c</sup>the ephod; it was attached at its two *upper* ends. <sup>5</sup>The skillfully woven band which was on it was like its workmanship, <sup>d</sup>of the same material: of gold *and* of <sup>a</sup>blue and purple and scarlet *material*, and fine twisted linen, just as the LORD had commanded Moses. [2 <sup>a</sup>Or violet 3 <sup>b</sup>Lit *to work* 4 <sup>c</sup>Lit *it* 5 <sup>d</sup>Lit *from it*]

6 They made the onyx stones, set in gold filigree *settings*; they were engraved *like* the engravings of a signet, according to the names of the sons of Israel. <sup>7</sup>And he placed them on the shoulder pieces of the ephod, *as* memorial stones for the sons of Israel, just as the LORD had commanded Moses.

8 He made the breastpiece, the work of a skillful workman, like the workmanship of the ephod: of gold *and* of <sup>a</sup>blue and purple and scarlet *material* and fine twisted linen. <sup>9</sup>It was square; they made the breastpiece folded double, a span <sup>b</sup>long and a span <sup>c</sup>wide when folded double. <sup>10</sup>And they <sup>d</sup>mounted four rows of stones on it. The first row *was* a row of ruby, topaz, and emerald; <sup>11</sup>and the second row, a turquoise, a sapphire and a diamond; <sup>12</sup>and the third row, a jacinth, an agate, and an amethyst; <sup>13</sup>and the fourth row, a beryl, an onyx, and a jasper. They were set in gold filigree *settings* when they were <sup>d</sup>mounted. <sup>14</sup>The stones were corresponding to the

names of the sons of Israel; they were twelve, corresponding to their names, *engraved with* the engravings of a signet, each with its name for the twelve tribes. <sup>15</sup>They made on the breastpiece chains like cords, of twisted cordage work in pure gold. <sup>16</sup>They made two gold filigree *settings* and two gold rings, and put the two rings on the two ends of the breastpiece. <sup>17</sup>Then they put the two gold cords in the two rings at the ends of the breastpiece. <sup>18</sup>They put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod at the front of it. <sup>19</sup>They made two gold rings and placed *them* on the two ends of the breastpiece, on its inner edge which was next to the ephod. <sup>20</sup>Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the woven band of the ephod. <sup>21</sup>They bound the breastpiece by its rings to the rings of the ephod with a <sup>a</sup>blue cord, so that it would be on the woven band of the ephod, and that the breastpiece would not come loose from the ephod, just as the LORD had commanded Moses. [8 <sup>a</sup>Or violet 9 <sup>b</sup>Lit *its length* <sup>c</sup>Lit *its width* 10 <sup>d</sup>Lit *filled*]

22 Then he made the robe of the ephod of woven work, all of <sup>a</sup>blue; <sup>23</sup>and the opening of the robe was *at the top* in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn. <sup>24</sup>They made pomegranates of <sup>a</sup>blue and purple and scarlet *material and* twisted *linen* on the hem of the robe. <sup>25</sup>They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the <sup>b</sup>robe, <sup>26c</sup>alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the LORD had commanded Moses. [22 <sup>a</sup>Or violet 25 <sup>b</sup>Lit *robe, between the pomegranates* 26 <sup>c</sup>Lit *a bell and a pomegranate, a bell...*]

27 They made the tunics of finely woven linen for Aaron and his sons, <sup>28</sup>and the turban of fine linen, and the decorated <sup>a</sup>caps of fine linen, and the linen breeches of fine twisted linen, <sup>29</sup>and the sash of fine twisted linen, and <sup>b</sup>blue and purple and scarlet *material*, the work of the <sup>c</sup>weaver, just as the LORD had commanded Moses. [28 <sup>a</sup>Lit *headgear* 29 <sup>b</sup>Or violet <sup>c</sup>Lit *variegator*; i.e. a weaver in colors]

30 They made the plate of the holy crown of pure gold, and <sup>a</sup>inscribed it like

the engravings of a signet, “Holy to the LORD.” <sup>31</sup>They <sup>b</sup>fastened a <sup>c</sup>blue cord to it, to <sup>b</sup>fasten it on the turban above, just as the LORD had commanded Moses. [<sup>30</sup> <sup>a</sup>Lit *wrote on it a writing* <sup>31</sup> <sup>b</sup>Lit *put* <sup>c</sup>Or *violet*]

<sup>32</sup> Thus all the work of the <sup>a</sup>tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did. <sup>33</sup>They brought the tabernacle to Moses, the tent and all its <sup>b</sup>furnishings: its clasps, its boards, its bars, and its pillars and its <sup>c</sup>sockets; <sup>34</sup>and the covering of rams’ skins <sup>d</sup>died red, and the covering of porpoise skins, and the screening veil; <sup>35</sup>the ark of the testimony and its poles and the <sup>e</sup>mercy seat; <sup>36</sup>the table, all its utensils, and the bread of the <sup>f</sup>Presence; <sup>37</sup>the pure *gold* lampstand, <sup>g</sup>with its arrangement of lamps and all its utensils, and the oil for the light; <sup>38</sup>and the gold altar, and the anointing oil and the fragrant incense, and the veil for the doorway of the tent; <sup>39</sup>the <sup>h</sup>bronze altar and its <sup>i</sup>bronze grating, its poles and all its utensils, the laver and its stand; <sup>40</sup>the hangings for the court, its pillars and its <sup>c</sup>sockets, and the screen for the gate of the court, its cords and its pegs and all the <sup>b</sup>equipment for the service of the tabernacle, for the tent of meeting; <sup>41</sup>the woven garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister as priests. <sup>42</sup>So the sons of Israel did all the work according to all that the LORD had commanded Moses. <sup>43</sup>And Moses <sup>j</sup>examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So Moses blessed them. [<sup>32</sup> <sup>a</sup>Lit *dwelling place* <sup>33</sup> <sup>b</sup>Or *utensils* <sup>c</sup>Or *bases* <sup>34</sup> <sup>d</sup>Or *tanned* <sup>35</sup> <sup>e</sup>Lit *propitiatory* <sup>36</sup> <sup>f</sup>Lit *Face* <sup>37</sup> <sup>g</sup>Lit *its lamps, the lamps set in order* <sup>39</sup> <sup>h</sup>Or *copper* <sup>i</sup>Or *copper* <sup>43</sup> <sup>j</sup>Lit *saw*]

## EXODUS 40 [\[Books\]](#)

### *The Tabernacle Erected*

1 Then the LORD spoke to Moses, saying, 2“On the first day of the first month you shall set up the <sup>a</sup>tabernacle of the tent of meeting. 3You shall place the ark of the testimony there, and you shall screen the ark with the veil. 4You shall bring in the table and <sup>b</sup>arrange what belongs on it; and you shall bring in the lampstand and <sup>c</sup>mount its lamps. 5Moreover, you shall set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle. 6You shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting. 7You shall set the laver between the tent of meeting and the altar and put water <sup>d</sup>in it. 8You shall set up the court all around and <sup>e</sup>hang up the veil for the gateway of the court. 9Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its <sup>f</sup>furnishings; and it shall be holy. 10You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy. 11You shall anoint the laver and its stand, and consecrate it. 12Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. 13You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me. 14You shall bring his sons and put tunics on them; 15and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will <sup>g</sup>qualify them for a perpetual priesthood throughout their generations.” 16Thus Moses did; according to all that the LORD had commanded him, so he did. [2 <sup>a</sup>Lit *dwelling place* 4 <sup>b</sup>Lit *arrange its arrangement* <sup>c</sup>Or *light* 7 <sup>d</sup>Lit *there* 8 <sup>e</sup>Lit *put the screen* 9 <sup>f</sup>Or *utensils* 15 <sup>g</sup>Lit *be for them*]

17 Now in the first month <sup>a</sup>of the second year, on the first *day* of the month, the <sup>b</sup>tabernacle was erected. 18Moses erected the tabernacle and <sup>c</sup>laid its <sup>d</sup>sockets, and set up its boards, and <sup>e</sup>inserted its bars and erected its pillars. 19He spread the tent over the tabernacle and put the covering of the tent <sup>e</sup>on top of it, just as the LORD had commanded Moses. 20Then he took the testimony and put *it* into the ark, and <sup>f</sup>attached the poles to the ark, and put

the <sup>g</sup>mercy seat <sup>h</sup>on top of the ark. <sup>21</sup>He brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the LORD had commanded Moses. <sup>22</sup>Then he put the table in the tent of meeting on the north side of the tabernacle, outside the veil. <sup>23</sup>He set the arrangement of bread in order on it before the LORD, just as the LORD had commanded Moses. <sup>24</sup>Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle. <sup>25</sup>He lighted the lamps before the LORD, just as the LORD had commanded Moses. <sup>26</sup>Then he placed the gold altar in the tent of meeting in front of the veil; <sup>27</sup>and he burned fragrant incense on it, just as the LORD had commanded Moses. <sup>28</sup>Then he set up the <sup>i</sup>veil for the doorway of the tabernacle. <sup>29</sup>He set the altar of burnt offering *before* the doorway of the tabernacle of the tent of meeting, and offered on it the burnt offering and the meal offering, just as the LORD had commanded Moses. <sup>30</sup>He placed the laver between the tent of meeting and the altar and put water in it for washing. <sup>31</sup>From it Moses and Aaron and his sons washed their hands and their feet. <sup>32</sup>When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses. <sup>33</sup>He erected the court all around the <sup>j</sup>tabernacle and the altar, and <sup>k</sup>hung up the veil for the gateway of the court. Thus Moses finished the work. [17 <sup>a</sup>Lit *in* <sup>b</sup>Lit *dwelling place* 18 <sup>c</sup>Lit *put* <sup>d</sup>Or *bases* 19 <sup>e</sup>Lit *over it above* 20 <sup>f</sup>Lit *set* <sup>g</sup>Lit *propitiatory* <sup>h</sup>Lit *over the ark above* 28 <sup>i</sup>Or *screen* 33 <sup>j</sup>Or *dwelling place* <sup>k</sup>Lit *put the screen*]

### ***The Glory of the LORD***

<sup>34</sup> Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup>Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle. <sup>36</sup>Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; <sup>37</sup>but if the cloud was not taken up, then they did not set out until the day when it was taken up. <sup>38</sup>For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.



## LEVITICUS 1 [\[Books\]](#)

### *The Law of Burnt Offerings*

1 Then the LORD called to Moses and spoke to him from the tent of meeting, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘When any man of you brings an <sup>a</sup>offering to the LORD, you shall bring your <sup>a</sup>offering of animals from the herd or the flock. <sup>3</sup>If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the LORD. <sup>4</sup>He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf. <sup>5</sup>He shall slay the <sup>b</sup>young bull before the LORD; and Aaron’s sons the priests shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the tent of meeting. <sup>6</sup>He shall then skin the burnt offering and cut it into its pieces. <sup>7</sup>The sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. <sup>8</sup>Then Aaron’s sons the priests shall arrange the pieces, the head and the suet over the wood which is on the fire that is on the altar. <sup>9</sup>Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of a soothing aroma to the LORD. [<sup>2</sup> <sup>a</sup>Heb *qorban* <sup>5</sup> <sup>b</sup>Or *one of the herd*; lit *son of the herd*]

10 ‘But if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall offer it a male without defect. <sup>11</sup>He shall slay it on the side of the altar northward before the LORD, and Aaron’s sons the priests shall sprinkle its blood around on the altar. <sup>12</sup>He shall then cut it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar. <sup>13</sup>The entrails, however, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar; it is a burnt offering, an offering by fire of a soothing aroma to the LORD.

14 ‘But if his offering to the LORD is a burnt offering of birds, then he shall

bring his offering from the turtledoves or from young pigeons. <sup>15</sup>The priest shall bring it to the altar, and wring off its head and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. <sup>16</sup>He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the <sup>a</sup>ashes. <sup>17</sup>Then he shall tear it by its wings, *but* shall not sever *it*. And the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is a burnt offering, an offering by fire of a soothing aroma to the LORD. [<sup>16</sup> <sup>a</sup>Or *fat ashes*]

## LEVITICUS 2 [\[Books\]](#)

### *The Law of Grain Offerings*

1 ‘Now when anyone presents a grain offering as an offering to the LORD, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. <sup>2</sup>He shall then bring it to Aaron’s sons the priests; and shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer *it* up in smoke *as* its memorial portion on the altar, an offering by fire of a soothing aroma to the LORD. <sup>3</sup>The remainder of the grain offering belongs to Aaron and his sons: a thing most holy, of the offerings to the LORD by fire.

4 ‘Now when you bring an offering of a grain offering baked in an oven, *it shall be* unleavened cakes of fine flour mixed with oil, or unleavened wafers <sup>a</sup>spread with oil. <sup>5</sup>If your offering is a grain offering *made* on the griddle, *it shall be* of fine flour, unleavened, mixed with oil; <sup>6</sup>you shall break it into bits and pour oil on it; it is a grain offering. <sup>7</sup>Now if your offering is a grain offering *made* in a <sup>b</sup>pan, it shall be made of fine flour with oil. <sup>8</sup>When you bring in the grain offering which is made of these things to the LORD, it shall be presented to the priest and he shall bring it to the altar. <sup>9</sup>The priest then shall take up from the grain offering its memorial portion, and shall offer *it* up in smoke on the altar *as* an offering by fire of a soothing aroma to the LORD. <sup>10</sup>The remainder of the grain offering belongs to Aaron and his sons: a thing most holy of the offerings to the LORD by fire. [4 <sup>a</sup>Lit *anointed* 7 <sup>b</sup>Lit *lidded cooking pan*]

11 ‘No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer <sup>a</sup>up in smoke any leaven or any honey as an offering by fire to the LORD. <sup>12</sup>As an offering of first fruits you shall bring them to the LORD, but they shall not ascend for a soothing aroma on the altar. <sup>13</sup>Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt. [11 <sup>a</sup>Lit *up from it*]

14 'Also if you bring a grain offering of early ripened things to the LORD, you shall bring fresh heads of grain roasted in the fire, grits of new growth, for the grain offering of your early ripened things. <sup>15</sup>You shall then put oil on it and lay incense on it; it is a grain offering. <sup>16</sup>The priest shall offer up in smoke its memorial portion, part of its grits and its oil with all its incense as an offering by fire to the LORD.

## LEVITICUS 3 [\[Books\]](#)

### *The Law of Peace Offerings*

1 'Now if his offering is a sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before the LORD. 2He shall lay his hand on the head of his offering and slay it at the doorway of the tent of meeting, and Aaron's sons the priests shall sprinkle the blood around on the altar. 3From the sacrifice of the peace offerings he shall present an offering by fire to the LORD, the fat that covers the entrails and all the fat that is on the entrails, 4and the two kidneys with the fat that is on them, which is on the loins, and the <sup>a</sup>lobe of the liver, which he shall remove with the kidneys. 5Then Aaron's sons shall offer *it up* in smoke on the altar on the burnt offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to the LORD. 6But if his offering for a sacrifice of peace offerings to the LORD is from the flock, he shall offer it, male or female, without defect. 7If he is going to offer a lamb for his offering, then he shall offer it before the LORD, 8and he shall lay his hand on the head of his offering and slay it before the tent of meeting, and Aaron's sons shall sprinkle its blood around on the altar. 9From the sacrifice of peace offerings he shall bring as an offering by fire to the LORD, its fat, <sup>b</sup>the entire fat tail which he shall remove close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails, 10and the two kidneys with the fat that is on them, which is on the loins, and the <sup>a</sup>lobe of the liver, which he shall remove with the kidneys. 11Then the priest shall offer *it up* in smoke on the altar *as food*, an offering by fire to the LORD. [4 <sup>a</sup>Or *appendage on* 9 <sup>b</sup>Lit *the fat tail, entire*]

12 'Moreover, if his offering is a goat, then he shall offer it before the LORD, 13and he shall lay his hand on its head and slay it before the tent of meeting, and the sons of Aaron shall sprinkle its blood around on the altar. 14From it he shall present his offering as an offering by fire to the LORD, the fat that covers the entrails and all the fat that is on the entrails, 15and the two kidneys with the fat that is on them, which is on the loins, and the <sup>a</sup>lobe of

the liver, which he shall remove with the kidneys. <sup>16</sup>The priest shall offer them up in smoke on the altar *as* food, an offering by fire for a soothing aroma; all fat is the LORD'S. <sup>17</sup>It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.' ”  
[<sup>15</sup> <sup>a</sup>Or *appendage on*]

## LEVITICUS 4 [\[Books\]](#)

### *The Law of Sin Offerings*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the sons of Israel, saying, ‘If a person sins unintentionally in any of the <sup>a</sup>things which the LORD has commanded not to be done, and commits any of them, <sup>3</sup>if the anointed priest sins so as to bring guilt on the people, then let him offer to the LORD a <sup>b</sup>bull without defect as a sin offering for the sin he has <sup>c</sup>committed. <sup>4</sup>He shall bring the bull to the doorway of the tent of meeting before the LORD, and he shall lay his hand on the head of the bull and slay the bull before the LORD. <sup>5</sup>Then the anointed priest is to take some of the blood of the bull and bring it to the tent of meeting, <sup>6</sup>and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary. <sup>7</sup>The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before the LORD in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting. <sup>8</sup>He shall remove from it all the fat of the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails, <sup>9</sup>and the two kidneys with the fat that is on them, which is on the loins, and the <sup>d</sup>lobe of the liver, which he shall remove with the kidneys <sup>10</sup>(just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of burnt offering. <sup>11</sup>But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse, <sup>12e</sup>that is, all *the rest of the bull*, he is to bring out to a clean place outside the camp where the <sup>f</sup>ashes are poured out, and burn it on wood with fire; where the <sup>g</sup>ashes are poured out it shall be burned. [2 <sup>a</sup>Lit *commands of the LORD which are not to be done* 3 <sup>b</sup>Or *bull of the herd* <sup>c</sup>Lit *sinned* 9 <sup>d</sup>Or *appendage on* 12 <sup>e</sup>Lit *and* <sup>f</sup>Or *fat ashes are* <sup>g</sup>Or *fat ashes are*]

13 ‘Now if the whole congregation of Israel commits error and the matter <sup>a</sup>escapes the notice of the assembly, and they commit any of the <sup>b</sup>things which the LORD has commanded not to be done, and they become guilty;

<sup>14</sup>when the sin <sup>c</sup>which they have <sup>d</sup>committed becomes known, then the assembly shall offer a <sup>e</sup>bull of the herd for a sin offering and bring it before the tent of meeting. <sup>15</sup>Then the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be slain before the LORD. <sup>16</sup>Then the anointed priest is to bring some of the blood of the bull to the tent of meeting; <sup>17</sup>and the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil. <sup>18</sup>He shall put some of the blood on the horns of the altar which is before the LORD <sup>f</sup>in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting. <sup>19</sup>He shall remove all its fat from it and offer it up in smoke on the altar. <sup>20</sup>He shall also do with the bull just as he did with the bull of the sin offering; thus he shall do with it. So the priest shall make atonement for them, and they will be forgiven. <sup>21</sup>Then he is to bring out the bull to *a place* outside the camp and burn it as he burned the first bull; it is the sin offering for the assembly. [<sup>13</sup> <sup>a</sup>*Lit is hidden from the eyes of* <sup>b</sup>*Lit commands of the LORD which are not to be done* <sup>14</sup> <sup>c</sup>*Lit concerning which* <sup>d</sup>*Lit sinned* <sup>e</sup>*Lit son of the herd* <sup>18</sup> <sup>f</sup>*Lit which is in*]

22 ‘When a leader sins and unintentionally does any one of all the <sup>a</sup>things which the LORD his God has commanded not to be done, and he becomes guilty, <sup>23</sup><sup>b</sup>if his sin <sup>c</sup>which he has committed is made known to him, he shall bring for his offering a <sup>d</sup>goat, a male without defect. <sup>24</sup>He shall lay his hand on the head of the male goat and slay it in the place where <sup>e</sup>they slay the burnt offering before the LORD; it is a sin offering. <sup>25</sup>Then the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and *the rest of* its blood he shall pour out at the base of the altar of burnt offering. <sup>26</sup>All its fat he shall offer up in smoke on the altar as *in the case of* the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him in regard to his sin, and he will be forgiven. [<sup>22</sup> <sup>a</sup>*Lit commands of the LORD which are not to be done* <sup>23</sup> <sup>b</sup>*Lit or* <sup>c</sup>*Lit in which he has sinned* <sup>d</sup>*Lit buck of the goats* <sup>24</sup> <sup>e</sup>*Lit one slays*]

27 ‘Now if <sup>a</sup>anyone of <sup>b</sup>the common people sins unintentionally in doing any of the <sup>c</sup>things which the LORD has commanded not to be done, and becomes guilty, <sup>28</sup><sup>d</sup>if his sin which he has <sup>e</sup>committed is made known to him, then he

shall bring for his offering a <sup>f</sup>goat, a female without defect, for his sin which he has <sup>e</sup>committed. <sup>29</sup>He shall lay his hand on the head of the sin offering and slay the sin offering at the place of the burnt offering. <sup>30</sup>The priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all *the rest of* its blood he shall pour out at the base of the altar. <sup>31</sup>Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the LORD. Thus the priest shall make atonement for him, <sup>g</sup>and he will be forgiven. [27 <sup>a</sup>Lit *one soul* <sup>b</sup>Lit *the people of the land* <sup>c</sup>Lit *commands of the LORD which are not to be done* 28 <sup>d</sup>Lit *or* <sup>e</sup>Lit *sinned* <sup>f</sup>Or *female goat* 31 <sup>g</sup>Or *so that he may be*]

32 'But if he brings a lamb as his offering for a sin offering, he shall bring it, a female without defect. <sup>33</sup>He shall lay his hand on the head of the sin offering and slay it for a sin offering in the place where <sup>a</sup>they slay the burnt offering. <sup>34</sup>The priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all *the rest of* its blood he shall pour out at the base of the altar. <sup>35</sup>Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the LORD. Thus the priest shall make atonement for him in regard to his sin which he has <sup>b</sup>committed, and he will be forgiven. [33 <sup>a</sup>Lit *one slays* 35 <sup>b</sup>Lit *sinned*]

## LEVITICUS 5 [\[Books\]](#)

### *The Law of Guilt Offerings*

1 ‘Now if a person sins after he hears a <sup>a</sup>public adjuration *to testify* when he is a witness, whether he has seen or *otherwise* known, if he does not tell *it*, then he will bear his <sup>b</sup>guilt. <sup>2</sup>Or if a person touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty. <sup>3</sup>Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it*, he will be guilty. <sup>4</sup>Or if a person swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know *it*, he will be guilty in one of these. <sup>5</sup>So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned. <sup>6</sup>He shall also bring his guilt offering to the LORD for his sin which he has <sup>c</sup>committed, a female from the flock, a lamb or a <sup>d</sup>goat as a sin offering. So the priest shall make atonement on his behalf for his sin. [1 <sup>a</sup>Lit *voice of an oath* <sup>b</sup>Or *iniquity* 6 <sup>c</sup>Lit *sinned* <sup>d</sup>Lit *female goat*]

7 ‘But if <sup>a</sup>he cannot afford a lamb, then he shall bring to the LORD his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering. <sup>8</sup>He shall bring them to the priest, who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever *it*. <sup>9</sup>He shall also sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar: it is a sin offering. <sup>10</sup>The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has <sup>b</sup>committed, and it will be forgiven him. [7 <sup>a</sup>Lit *his hand does not reach enough for* 10 <sup>b</sup>Lit *sinned*]

11 'But if his <sup>a</sup>means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an <sup>b</sup>ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering. <sup>12</sup>He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer *it* up in smoke on the altar, <sup>c</sup>with the offerings of the LORD by fire: it is a sin offering. <sup>13</sup>So the priest shall make atonement for him concerning his sin which he has <sup>d</sup>committed from one of these, and it will be forgiven him; then *the rest* shall become the priest's, like the grain offering.' " [11 <sup>a</sup>Lit *hand does not reach* <sup>b</sup>I.e. Approx one bu 12 <sup>c</sup>Lit *upon* 13 <sup>d</sup>Lit *sinned*]

14 Then the LORD spoke to Moses, saying, <sup>15</sup>"If a person acts unfaithfully and sins unintentionally against the LORD's holy things, then he shall bring his guilt offering to the LORD: a ram without defect from the flock, according to your valuation in silver by shekels, in *terms of* the shekel of the sanctuary, for a guilt offering. <sup>16</sup>He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him.

17 "Now if a person sins and does any of the things <sup>a</sup>which the LORD has commanded not to be done, though he was unaware, still he is guilty and shall bear his punishment. <sup>18</sup>He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know *it*, and it will be forgiven him. <sup>19</sup>It is a guilt offering; he was certainly guilty before the LORD." [17 <sup>a</sup>Lit *the commands of the LORD which are*]

## LEVITICUS 6 [\[Books\]](#)

### *Guilt Offering*

1 <sup>a</sup>Then the LORD spoke to Moses, saying, <sup>2</sup>“When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted *to him*, or through robbery, or *if* he has extorted from his companion, <sup>3</sup>or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; <sup>4</sup>then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was <sup>b</sup>entrusted to him or the lost thing which he found, <sup>5</sup>or anything about which he swore falsely; he shall make restitution for it <sup>c</sup>in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day *he presents* his guilt offering. <sup>6</sup>Then he shall bring to the priest his guilt offering to the LORD, a ram without defect from the flock, according to your valuation, for a guilt offering, <sup>7</sup>and the priest shall make atonement for him before the LORD, and he will be forgiven for any one of the things which he may have done to incur guilt.” [1 <sup>a</sup>Ch 5:20 in Heb 4 <sup>b</sup>Or *deposited with* 5 <sup>c</sup>Lit *in its sum*]

### *The Priest's Part in the Offerings*

8 <sup>a</sup>Then the LORD spoke to Moses, saying, <sup>9</sup>“Command Aaron and his sons, saying, ‘This is the law for the burnt offering: the burnt offering itself *shall remain* on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it. <sup>10</sup>The priest is to put on his linen robe, and he shall put on undergarments next to his flesh; and he shall take up the <sup>b</sup>ashes *to* which the fire <sup>c</sup>reduces the burnt offering on the altar and place them beside the altar. <sup>11</sup>Then he shall take off his garments and put on other garments, and carry the <sup>b</sup>ashes outside the camp to a clean place. <sup>12</sup>The fire on the altar shall be kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the burnt offering

on it, and offer up in smoke the fat portions of the peace offerings on it.  
<sup>13</sup>Fire shall be kept burning continually on the altar; it is not to go out. [8  
<sup>a</sup>Ch 6:1 in Heb 10 <sup>b</sup>Or *fat ashes* <sup>c</sup>Lit *consumes*]

**14** ‘Now this is the law of the grain offering: the sons of Aaron shall present it before the LORD in front of the altar. <sup>15</sup>Then one *of them* shall lift up from it a handful of the fine flour of the grain offering, <sup>a</sup>with its oil and all the incense that is on the grain offering, and he shall offer *it* up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD. <sup>16</sup>What is left of it Aaron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting. <sup>17</sup>It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most holy, like the sin offering and the guilt offering. <sup>18</sup>Every male among the sons of Aaron may eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to the LORD. Whoever touches them will become consecrated.’ ” [15 <sup>a</sup>Lit *and some of*]

**19** Then the LORD spoke to Moses, saying, <sup>20</sup>“This is the offering which Aaron and his sons are to present to the LORD on the day when he is anointed; the tenth of an ephah of fine flour as a <sup>a</sup>regular grain offering, half of it in the morning and half of it in the evening. <sup>21</sup>It shall be prepared with oil on a griddle. When it is *well* stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to the LORD. <sup>22</sup>The anointed priest who will be in his place <sup>b</sup>among his sons shall <sup>c</sup>offer it. By a permanent ordinance it shall be entirely offered up in smoke to the LORD. <sup>23</sup>So every grain offering of the priest shall be burned entirely. It shall not be eaten.” [20 <sup>a</sup>Lit *grain offering continually* 22 <sup>b</sup>Lit *from among* <sup>c</sup>Lit *do*]

**24** Then the LORD spoke to Moses, saying, <sup>25</sup>“Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy. <sup>26</sup>The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting. <sup>27</sup>Anyone who touches its flesh will become consecrated; and when any of its blood <sup>a</sup>splashes on a garment, in a holy place you shall wash what was splashed on. <sup>28</sup>Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.

<sup>29</sup>Every male among the priests may eat of it; it is most holy. <sup>30</sup>But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire.  
[<sup>27</sup> <sup>a</sup>Lit *one sprinkles*]

## LEVITICUS 7 [\[Books\]](#)

### *The Priest's Part in the Offerings*

1 'Now this is the law of the guilt offering; it is most holy. <sup>2</sup>In the place where they slay the burnt offering they are to slay the guilt offering, and he shall sprinkle its blood around on the altar. <sup>3</sup>Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, <sup>4</sup>and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys. <sup>5</sup>The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering. <sup>6</sup>Every male among the priests may eat of it. It shall be eaten in a holy place; it is most holy. <sup>7</sup>The guilt offering is like the sin offering, there is one law for them; the priest who makes atonement with it <sup>a</sup>shall have it. <sup>8</sup>Also the priest who presents any man's burnt offering, <sup>b</sup>that priest shall have for himself the skin of the burnt offering which he has presented. <sup>9</sup>Likewise, every grain offering that is baked in the oven and everything prepared in a <sup>c</sup>pan or on a griddle <sup>b</sup>shall belong to the priest who presents it. <sup>10</sup>Every grain offering, mixed with oil or dry, shall <sup>d</sup>belong to all the sons of Aaron, <sup>e</sup>to all alike. [<sup>7</sup> <sup>a</sup>Lit *it shall be for him* <sup>8</sup> <sup>b</sup>Lit *for the priest, it shall be for him* <sup>9</sup> <sup>c</sup>Lit *lidded cooking pan* <sup>10</sup> <sup>d</sup>Lit *be* <sup>e</sup>Lit *a man as his brother*]

11 'Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD. <sup>12</sup>If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers <sup>a</sup>spread with oil, and cakes *of well* stirred fine flour mixed with oil. <sup>13</sup>With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread. <sup>14</sup>Of <sup>b</sup>this he shall present one of every offering as a <sup>c</sup>contribution to the LORD; it shall <sup>d</sup>belong to the priest who sprinkles the blood of the peace offerings. [<sup>12</sup> <sup>a</sup>Or *anointed* <sup>14</sup> <sup>b</sup>Lit *it* <sup>c</sup>Or *heave offering* <sup>d</sup>Lit *be for*]

15 'Now *as for* the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over

until morning. <sup>16</sup>But if the sacrifice of his offering is a votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the <sup>a</sup>next day what is left of it may be eaten; <sup>17</sup>but what is left over from the flesh of the sacrifice on the third day shall be burned with fire. <sup>18</sup>So if any of the flesh of the sacrifice of his peace offerings should *ever* be eaten on the third day, he who offers it will not be accepted, *and* it will not be reckoned to his *benefit*. It shall be an offensive thing, and the person who eats of it will bear his *own* iniquity. [<sup>16</sup> <sup>a</sup>Lit *morrow and what*]

19 ‘Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. <sup>a</sup>As for *other* flesh, anyone who is clean may eat *such* flesh. <sup>20</sup>But the person who eats the flesh of the sacrifice of peace offerings which belong to the LORD, <sup>b</sup>in his uncleanness, that person shall be cut off from his people. <sup>21</sup>When anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean <sup>c</sup>detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to the LORD, that person shall be cut off from his people.’ ” [<sup>19</sup> <sup>a</sup>Lit *And the flesh* <sup>20</sup> <sup>b</sup>Lit *and his uncleanness is on him* <sup>21</sup> <sup>c</sup>Some mss read *swarming thing*]

22 Then the LORD spoke to Moses, saying, <sup>23</sup>“Speak to the sons of Israel, saying, ‘You shall not eat any fat *from* an ox, a sheep or a goat. <sup>24</sup>Also the fat of *an animal* which dies and the fat of an animal torn *by beasts* may be put to any other use, but you must certainly not eat it. <sup>25</sup>For whoever eats the fat of the animal from which <sup>a</sup>an offering by fire is offered to the LORD, even the person who eats shall be cut off from his people. <sup>26</sup>You are not to eat any blood, either of bird or animal, in any of your dwellings. <sup>27</sup>Any person who eats any blood, even that person shall be cut off from his people.’ ” [<sup>25</sup> <sup>a</sup>Lit *he offers an offering by fire*]

28 Then the LORD spoke to Moses, saying, <sup>29</sup>“Speak to the sons of Israel, saying, ‘He who offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. <sup>30</sup>His own hands are to bring offerings by fire to the LORD. He shall bring the fat with the breast, that the breast may be <sup>a</sup>presented as a wave offering before the LORD. <sup>31</sup>The priest shall offer up the fat in smoke on the altar, but the breast shall belong to Aaron and his sons. <sup>32</sup>You shall give the right thigh to the priest as a <sup>b</sup>contribution from the sacrifices of your peace

offerings. <sup>33</sup>The one among the sons of Aaron who offers the blood of the peace offerings and the fat, the right thigh shall be his as *his* portion. <sup>34</sup>For I have taken the breast of the wave offering and the thigh of the <sup>b</sup>contribution from the sons of Israel from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as *their* due forever from the sons of Israel. [<sup>30</sup> <sup>a</sup>Lit *waved* <sup>32</sup> <sup>b</sup>Or *heave offering*]

35 ‘This is <sup>a</sup>that which is consecrated to Aaron and <sup>a</sup>that which is consecrated to his sons from the offerings by fire to the LORD, in that day when he presented them to serve as priests to the LORD. <sup>36b</sup>These the LORD had commanded to be given them from the sons of Israel in the day that He anointed them. It is *their* due forever throughout their generations.’ ” [<sup>35</sup> <sup>a</sup>Lit *the anointed portion of* <sup>36</sup> <sup>b</sup>Lit *Which*]

37 This is the law of the burnt offering, the grain offering and the sin offering and the guilt offering and the ordination offering and the sacrifice of peace offerings, <sup>38</sup>which the LORD commanded Moses at Mount Sinai in the day that He commanded the sons of Israel to <sup>a</sup>present their offerings to the LORD in the wilderness of Sinai. [<sup>38</sup> <sup>a</sup>Or *offer*]

## LEVITICUS 8 [\[Books\]](#)

### *The Consecration of Aaron and His Sons*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread, <sup>3</sup>and assemble all the congregation at the doorway of the tent of meeting.” <sup>4</sup>So Moses did just as the LORD commanded him. When the congregation was assembled at the doorway of the tent of meeting, <sup>5</sup>Moses said to the congregation, “This is the thing which the LORD has commanded to do.”

6 Then Moses had Aaron and his sons come near and washed them with water. <sup>7</sup>He put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, <sup>a</sup>with which he tied *it* to him. <sup>8</sup>He then placed the <sup>b</sup>breastpiece on him, and in the <sup>b</sup>breastpiece he put <sup>c</sup>the Urim and the Thummim. <sup>9</sup>He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, just as the LORD had commanded Moses. [<sup>7</sup> <sup>a</sup>Lit *and with it* <sup>8</sup> <sup>b</sup>Lit *pouch* <sup>c</sup>I.e. the lights and perfections]

<sup>10</sup> Moses then took the anointing oil and anointed the <sup>a</sup>tabernacle and all that was in it, and consecrated them. <sup>11</sup>He sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them. <sup>12</sup>Then he poured some of the anointing oil on Aaron’s head and anointed him, to consecrate him. <sup>13</sup>Next Moses had Aaron’s sons come near and clothed them with tunics, and girded them with sashes and bound <sup>b</sup>caps on them, just as the LORD had commanded Moses. [<sup>10</sup> <sup>a</sup>Or *dwelling place* <sup>13</sup> <sup>b</sup>Lit *headgear*]

<sup>14</sup> Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. <sup>15</sup>Next <sup>a</sup>Moses slaughtered *it* and took the blood and with his finger put *some of it* around

on the horns of the altar, and purified the altar. Then he poured out *the rest of the blood* at the base of the altar and consecrated it, to make atonement for it. <sup>16</sup>He also took all the fat that was on the entrails and the <sup>b</sup>lobe of the liver, and the two kidneys and their fat; and Moses offered it up in smoke on the altar. <sup>17</sup>But the bull and its hide and its flesh and its refuse he burned in the fire outside the camp, just as the LORD had commanded Moses. [15 <sup>a</sup>Lit *he slaughtered it and Moses took* 16 <sup>b</sup>Or *appendage on*]

18 Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. <sup>19a</sup>Moses slaughtered *it* and sprinkled the blood around on the altar. <sup>20</sup>When he had cut the ram into its pieces, Moses offered up the head and the pieces and the suet in smoke. <sup>21</sup>After he had washed the entrails and the legs with water, Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to the LORD, just as the LORD had commanded Moses. [19 <sup>a</sup>Lit *He slaughtered it and Moses sprinkled*]

22 Then he presented the second ram, the ram of <sup>a</sup>ordination, and Aaron and his sons laid their hands on the head of the ram. <sup>23b</sup>Moses slaughtered *it* and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot. <sup>24</sup>He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then sprinkled *the rest of the blood* around on the altar. <sup>25</sup>He took the fat, and the fat tail, and all the fat that was on the entrails, and the <sup>c</sup>lobe of the liver and the two kidneys and their fat and the right thigh. <sup>26</sup>From the basket of unleavened bread that was before the LORD, he took one unleavened cake and one cake of bread *mixed with oil* and one wafer, and placed *them* on the portions of fat and on the right thigh. <sup>27</sup>He then put all *these* on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the LORD. <sup>28</sup>Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the LORD. <sup>29</sup>Moses also took the breast and presented it for a wave offering before the LORD; it was Moses' portion of the ram of ordination, just as the LORD had commanded Moses. [22 <sup>a</sup>Lit *filling*, and so throughout the ch 23 <sup>b</sup>Lit *He slaughtered it and Moses took* 25

‘Or *appendage on*]

30 So Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

31 Then Moses said to Aaron and to his sons, “Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, ‘Aaron and his sons shall eat it.’”<sup>32</sup>The remainder of the flesh and of the bread you shall burn in the fire.<sup>33</sup>You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will <sup>a</sup>ordain you through seven days.<sup>34</sup>The LORD has commanded to do as has been done this day, to make atonement on your behalf.<sup>35</sup>At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of the LORD, so that you will not die, for so I have been commanded.”<sup>36</sup>Thus Aaron and his sons did all the things which the LORD had commanded through Moses. [33 <sup>a</sup>Lit *fill your hands*]

## LEVITICUS 9 [\[Books\]](#)

### *Aaron Offers Sacrifices*

1 Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel; <sup>2</sup>and he said to Aaron, “Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, *both* without defect, and offer *them* before the LORD. <sup>3</sup>Then to the sons of Israel you shall speak, saying, ‘Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, <sup>4</sup>and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.’ ” <sup>5</sup>So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD. <sup>6</sup>Moses said, “This is the thing which the LORD has commanded you to do, that the glory of the LORD may appear to you.” <sup>7</sup>Moses then said to Aaron, “Come near to the altar and <sup>a</sup>offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering <sup>b</sup>for the people, that you may make atonement for them, just as the LORD has commanded.” [7 <sup>a</sup>Lit *make* <sup>b</sup>Lit of]

8 So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself. <sup>9</sup>Aaron’s sons presented the blood to him; and he dipped his finger in the blood and put *some* on the horns of the altar, and poured out *the rest of* the blood at the base of the altar. <sup>10</sup>The fat and the kidneys and the <sup>a</sup>lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the LORD had commanded Moses. <sup>11</sup>The flesh and the skin, however, he burned with fire outside the camp. [10 <sup>a</sup>Or *appendage on*]

12 Then he slaughtered the burnt offering; and Aaron’s sons handed the blood to him and he sprinkled it around on the altar. <sup>13</sup>They handed the burnt offering to him in <sup>a</sup>pieces, with the head, and he offered *them* up in smoke on the altar. <sup>14</sup>He also washed the entrails and the legs, and offered

*them* up in smoke with the burnt offering on the altar. [13 <sup>a</sup>Lit *its pieces*]

15 Then he presented the people's offering, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first. <sup>16</sup>He also presented the burnt offering, and <sup>a</sup>offered it according to the ordinance. <sup>17</sup>Next he presented the grain offering, and filled his <sup>b</sup>hand with some of it and offered *it* up in smoke on the altar, besides the burnt offering of the morning. [16 <sup>a</sup>Lit *made* 17 <sup>b</sup>Lit *palm*]

18 Then he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar. <sup>19</sup>As for the portions of fat from the ox and from the ram, the fat tail, and the *fat* covering, and the kidneys and the <sup>a</sup>lobe of the liver, <sup>20</sup>they now placed the portions of fat on the breasts; and he offered <sup>b</sup>them up in smoke on the altar. <sup>21</sup>But the breasts and the right thigh Aaron <sup>c</sup>presented as a wave offering before the LORD, just as Moses had commanded. [19 <sup>a</sup>Or *appendage on* 20 <sup>b</sup>Lit *the portions of fat* 21 <sup>c</sup>Lit *waved*]

22 Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings. <sup>23</sup>Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. <sup>24</sup>Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw *it*, they shouted and fell on their faces.

## LEVITICUS 10 [\[Books\]](#)

### *The Sin of Nadab and Abihu*

1 Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. <sup>2</sup>And fire came out from the presence of the LORD and consumed them, and they died before the LORD. <sup>3</sup>Then Moses said to Aaron, “It is what the LORD spoke, saying,

‘By those who come near Me I <sup>a</sup>will be treated as holy,  
And before all the people I will be honored.’ ”

So Aaron, therefore, kept silent. [<sup>3</sup> <sup>a</sup>Or *will show Myself holy*]

4 Moses called also to Mishael and Elzaphan, the sons of Aaron’s uncle Uzziel, and said to them, “Come forward, carry your <sup>a</sup>relatives away from the front of the sanctuary to the outside of the camp.” <sup>5</sup>So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said. <sup>6</sup>Then Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not <sup>b</sup>uncover your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your <sup>a</sup>kinsmen, the whole house of Israel, shall bewail the burning which the LORD has <sup>c</sup>brought about. <sup>7</sup>You shall not even go out from the doorway of the tent of meeting, or you will die; for the LORD’s anointing oil is upon you.” So they did according to the word of Moses. [<sup>4</sup> <sup>a</sup>Lit *brothers* <sup>6</sup> <sup>b</sup>Lit *unbind* <sup>c</sup>Lit *burned*]

8 The LORD then spoke to Aaron, saying, <sup>9</sup>“Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you will not die—it is a perpetual statute throughout your generations— <sup>10</sup>and so as to make a distinction between the holy and the profane, and between the unclean and the clean, <sup>11</sup>and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through

Moses.”

12 Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, “Take the grain offering that is left over from the LORD’s offerings by fire and eat it unleavened beside the altar, for it is most holy. <sup>13</sup>You shall eat it, moreover, in a holy place, because it is your due and your sons’ due out of the LORD’s offerings by fire; for thus I have been commanded. <sup>14</sup>The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons’ due out of the sacrifices of the peace offerings of the sons of Israel. <sup>15</sup>The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the LORD; so it shall be a thing perpetually due you and your sons with you, just as the LORD has commanded.”

16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron’s surviving sons Eleazar and Ithamar, saying, <sup>17</sup>“Why did you not eat the sin offering at the holy place? For it is most holy, and <sup>a</sup>He gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD. <sup>18</sup>Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded.” <sup>19</sup>But Aaron spoke to Moses, “Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?” <sup>20</sup>When Moses heard *that*, it seemed good in his sight. [<sup>17</sup> <sup>a</sup>Or *was given*]

## LEVITICUS 11 [\[Books\]](#)

*Laws about Animals for Food* 1 The LORD spoke again to Moses and to Aaron, saying to them, 2“Speak to the sons of Israel, saying, ‘These are the creatures which you may eat from all the animals that are on the earth. 3Whatever divides a hoof, thus making split hoofs, *and* chews the cud, among the animals, that you may eat. 4Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. 5Likewise, the <sup>a</sup>shaphan, for though it chews cud, it does not divide the hoof, it is unclean to you; 6the <sup>b</sup>rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; 7and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you. 8You shall not eat of their flesh nor touch their carcasses; they are unclean to you. [5 <sup>a</sup>A small, shy, furry animal (*Hyrax syriacus*) found in the peninsula of the Sinai, northern Israel, and the region round the Dead Sea; KJV *coney*, orig NASB *rock badger* 6 <sup>b</sup>Or *hare*]

9 ‘These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat. 10But whatever is in the seas and in the rivers that does not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, 11and they shall be <sup>a</sup>abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest. 12Whatever in the water does not have fins and scales is <sup>a</sup>abhorrent to you. [11 <sup>a</sup>Lit *detestable things*]

*Avoid the Unclean* 13 ‘These, moreover, you shall detest among the birds; they are <sup>a</sup>abhorrent, not to be eaten: the <sup>b</sup>eagle and the vulture and the <sup>c</sup>buzzard, 14and the kite and the falcon in its kind, 15every raven in its kind, 16and the ostrich and the owl and the sea gull and the hawk

in its kind, <sup>17</sup>and the little owl and the cormorant and the <sup>d</sup>great owl, <sup>18</sup>and the white owl and the <sup>e</sup>pelican and the carrion vulture, <sup>19</sup>and the stork, the heron in its kinds, and the hoopoe, and the bat. [13 <sup>a</sup>Lit *a detestable thing* <sup>b</sup>Or *vulture* <sup>c</sup>Or *black vulture* <sup>17</sup> <sup>d</sup>Specifically, *great horned owl* <sup>18</sup> <sup>e</sup>Or *owl or jackdaw*]

20 ‘All the <sup>a</sup>winged insects that walk on *all* fours are detestable to you. <sup>21</sup>Yet these you may eat among all the <sup>b</sup>winged insects which walk on *all* fours: those which have above their feet jointed legs with which to jump on the earth. <sup>22</sup>These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds. <sup>23</sup>But all other <sup>b</sup>winged insects which are four-footed are detestable to you. [20 <sup>a</sup>Lit *swarming things with wings* <sup>21</sup> <sup>b</sup>V 20, note 1]

24 ‘By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening, <sup>25</sup>and whoever picks up any of their carcasses shall wash his clothes and be unclean until evening. <sup>26</sup>Concerning all the animals which divide the hoof but do not make a split *hoof*, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean. <sup>27</sup>Also whatever walks on its paws, among all the creatures that walk on *all* fours, are unclean to you; whoever touches their carcasses becomes unclean until evening, <sup>28</sup>and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

29 ‘Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the <sup>a</sup>great lizard in its kinds, <sup>30</sup>and the gecko, and the <sup>b</sup>crocodile, and the lizard, and the <sup>c</sup>sand reptile, and the chameleon. <sup>31</sup>These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening. <sup>32</sup>Also anything on which one of them may fall when they are dead becomes unclean, including any wooden article, or clothing, or a skin, or a sack—any article <sup>d</sup>of which use is made—it shall be put in the water and be unclean until evening, then it becomes clean. <sup>33</sup>As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break <sup>e</sup>the

vessel. <sup>34</sup>Any of the <sup>f</sup>food which may be eaten, on which water comes, shall become unclean, and any <sup>g</sup>liquid which may be drunk in every vessel shall become unclean. <sup>35</sup>Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a <sup>h</sup>stove shall be smashed; they are unclean and shall continue as unclean to you.

<sup>36</sup>Nevertheless a spring or a cistern <sup>i</sup>collecting water shall be clean, though the one who touches their carcass shall be unclean. <sup>37</sup>If a part of their carcass falls on any seed for sowing which is to be sown, it is clean.

<sup>38</sup>Though if water is put on the seed and a part of their carcass falls on it, it is unclean to you. [29 <sup>a</sup>Or *thorn-tailed lizard* 30 <sup>b</sup>Or *lizard* <sup>c</sup>Species as yet undefined 32 <sup>d</sup>Lit *with which work is done* 33 <sup>e</sup>Lit *it* 34 <sup>f</sup>I.e. if touched by a carcass; cf vv 29-32 <sup>g</sup>I.e. if touched by a carcass; cf vv 29-32 35 <sup>h</sup>Lit *hearth for supporting (two) pots* 36 <sup>i</sup>Lit *of a gathering of*]

39 ‘Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening. <sup>40</sup>He too, who eats some of its carcass shall wash his clothes and be unclean until evening, and the one who picks up its carcass shall wash his clothes and be unclean until evening.

41 ‘Now every swarming thing that swarms on the earth is detestable, not to be eaten. <sup>42</sup>Whatever crawls on its belly, and whatever walks on *all* fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable. <sup>43</sup>Do not render <sup>a</sup>yourself detestable through any of the swarming things that swarm; and you shall not make yourself unclean with them so that you become unclean. <sup>44</sup>For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. <sup>45</sup>For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.’ ” [43 <sup>a</sup>Lit *your souls*]

46 This is the law regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth, <sup>47</sup>to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.



## LEVITICUS 12 [\[Books\]](#)

*Laws of Motherhood* 1 Then the LORD spoke to Moses, saying, 2“Speak to the sons of Israel, saying:

‘When a woman <sup>a</sup>gives birth and bears a male *child*, then she shall be unclean for seven days, as in the days of <sup>b</sup>her menstruation she shall be unclean. <sup>3</sup>On the eighth day the flesh of his foreskin shall be circumcised. <sup>4</sup>Then she shall remain in the blood of *her* purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary until the days of her purification are completed. <sup>5</sup>But if she bears a female *child*, then she shall be unclean for two weeks, as in her <sup>c</sup>menstruation; and she shall remain in the blood of *her* purification for sixty-six days. [2 <sup>a</sup>Lit *produces seed* <sup>b</sup>Lit *the impurity of her sickness* 5 <sup>c</sup>Lit *impurity*]

6 ‘When the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering. <sup>7</sup>Then he shall offer it before the LORD and make atonement for her, and she shall be cleansed from the <sup>a</sup>flow of her blood. This is the law for her who bears *a child, whether* a male or a female. <sup>8</sup>But if <sup>b</sup>she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean.’ ” [7 <sup>a</sup>Lit *fountain* 8 <sup>b</sup>Lit *her hand does not find a sufficiency of a lamb*]

## LEVITICUS 13 [\[Books\]](#)

*The Test for Leprosy* 1 Then the LORD spoke to Moses and to Aaron, saying, 2“When a man has on the skin of his <sup>a</sup>body a swelling or a scab or a bright spot, and it becomes <sup>b</sup>an infection of leprosy on the skin of his <sup>a</sup>body, then he shall be brought to Aaron the priest or to one of his sons the priests. 3The priest shall look at the mark on the skin of the <sup>a</sup>body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his <sup>a</sup>body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean. 4But if the bright spot is white on the skin of his <sup>a</sup>body, and <sup>c</sup>it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall <sup>d</sup>isolate *him who has* the infection for seven days. 5The priest shall look at him on the seventh day, and if in his eyes the infection <sup>e</sup>has not changed *and* the infection has not spread on the skin, then the priest shall <sup>d</sup>isolate him for seven more days. 6The priest shall look at him again on the seventh day, and if the infection has faded and the mark has not spread on the skin, then the priest shall pronounce him clean; it is *only* a scab. And he shall wash his clothes and be clean. [2 <sup>a</sup>Lit *flesh* <sup>b</sup>Lit *a mark, stroke*, and so throughout the ch 4 <sup>c</sup>Lit *the appearance of it is not deeper* <sup>d</sup>Lit *shut up* 5 <sup>e</sup>Lit *has stood*]

7 “But if the scab spreads farther on the skin after he has shown himself to the priest for his cleansing, he shall appear again to the priest. 8The priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

9 “When the infection of leprosy is on a man, then he shall be brought to the priest. 10The priest shall then look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling, 11it is <sup>a</sup>a chronic leprosy on the skin of his <sup>b</sup>body, and the priest shall pronounce him unclean; he shall not <sup>c</sup>isolate him, for he is unclean. 12If the leprosy breaks out farther on the skin, and the leprosy covers all the skin of *him who has* the infection from his head

even to his feet, <sup>d</sup>as far as the priest can see, <sup>13</sup>then the priest shall look, and behold, *if* the leprosy has covered all his <sup>b</sup>body, he shall pronounce clean *him who has* the infection; it has all turned white *and* he is clean.

<sup>14</sup>But whenever raw flesh appears on him, he shall be unclean. <sup>15</sup>The priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy. <sup>16</sup>Or if the raw flesh turns again and is changed to white, then he shall come to the priest, <sup>17</sup>and the priest shall look at him, and behold, *if* the infection has turned to white, then the priest shall pronounce clean *him who has* the infection; he is clean. [11 <sup>a</sup>Lit *an old* <sup>b</sup>Lit *flesh* <sup>c</sup>Lit *shut up* 12 <sup>d</sup>Lit *with regard to the whole sight of the priest's eyes*]

18 “When the <sup>a</sup>body has a boil on its skin and it is healed, <sup>19</sup>and in the place of the boil there is a white swelling or a reddish-white, bright spot, then it shall be shown to the priest; <sup>20</sup>and the priest shall look, and behold, *if* <sup>b</sup>it appears to be lower than the skin, and the hair on it has turned white, then the priest shall pronounce him unclean; it is the infection of leprosy, it has broken out in the boil. <sup>21</sup>But if the priest looks at it, and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall <sup>c</sup>isolate him for seven days; <sup>22</sup>and if it spreads farther on the skin, then the priest shall pronounce him unclean; it is an infection. <sup>23</sup>But if the bright spot remains in its place and does not spread, it is *only* the scar of the boil; and the priest shall pronounce him clean. [18 <sup>a</sup>Lit *flesh* 20 <sup>b</sup>Lit *the appearance of it is lower* 21 <sup>c</sup>Lit *shut up*]

24 “Or if the <sup>a</sup>body sustains in its skin a burn by fire, and the raw *flesh* of the burn becomes a bright spot, reddish-white, or white, <sup>25</sup>then the priest shall look at it. And if the hair in the bright spot has turned white and it appears to be deeper than the skin, it is leprosy; it has broken out in the burn. Therefore, the priest shall pronounce him unclean; it is an infection of leprosy. <sup>26</sup>But if the priest looks at it, and indeed, there is no white hair in the bright spot and it is no <sup>b</sup>deeper than the skin, but is dim, then the priest shall <sup>c</sup>isolate him for seven days; <sup>27</sup>and the priest shall look at him on the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean; it is an infection of leprosy. <sup>28</sup>But if the bright spot remains in its place and has not spread

in the skin, but is dim, it is the swelling from the burn; and the priest shall pronounce him clean, for it is *only* the scar of the burn. [24 <sup>a</sup>Lit *flesh* 26 <sup>b</sup>Lit *lower* <sup>c</sup>Lit *shut up*]

29 “Now if a man or woman has an infection on the head or on the beard, <sup>30</sup>then the priest shall look at the infection, and if it appears to be deeper than the skin and there is thin yellowish hair in it, then the priest shall pronounce him unclean; it is a scale, it is leprosy of the head or of the beard. <sup>31</sup>But if the priest looks at the infection of the scale, and indeed, it appears to be no deeper than the skin and there is no black hair in it, then the priest shall <sup>a</sup>isolate *the person* with the scaly infection for seven days. <sup>32</sup>On the seventh day the priest shall look at the infection, and if the scale has not spread and no yellowish hair has <sup>b</sup>grown in it, and the appearance of the scale is no deeper than the skin, <sup>33</sup>then he shall shave himself, but he shall not shave the scale; and the priest shall <sup>a</sup>isolate *the person* with the scale seven more days. <sup>34</sup>Then on the seventh day the priest shall look at the scale, and if the scale has not spread in the skin and it appears to be no deeper than the skin, the priest shall pronounce him clean; and he shall wash his clothes and be clean. <sup>35</sup>But if the scale spreads farther in the skin after his cleansing, <sup>36</sup>then the priest shall look at him, and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean. <sup>37</sup>If in his sight the scale has remained, however, and black hair has grown in it, the scale has healed, he is clean; and the priest shall pronounce him clean. [31 <sup>a</sup>Lit *shut up* 32 <sup>b</sup>Lit *been*]

38 “When a man or a woman has bright spots on the skin of the <sup>a</sup>body, *even white bright spots*, <sup>39</sup>then the priest shall look, and if the bright spots on the skin of their <sup>a</sup>bodies are a faint white, it is <sup>b</sup>eczema that has broken out on the skin; he is clean. [38 <sup>a</sup>Lit *flesh* 39 <sup>b</sup>Lit *tetter*]

40 “Now if a <sup>a</sup>man loses the hair of his head, he is bald; he is clean. <sup>41</sup>If his head becomes bald at the <sup>b</sup>front and sides, he is bald on the forehead; he is clean. <sup>42</sup>But if on the bald head or the bald forehead, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead. <sup>43</sup>Then the priest shall look at him; and if the swelling of the infection is reddish-white on his bald head or

on his bald forehead, like the appearance of leprosy in the skin of the <sup>c</sup>body, <sup>44</sup>he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head. [40 <sup>a</sup>Lit *man's head becomes bald* 41 <sup>b</sup>Lit *border of his face* 43 <sup>c</sup>Lit *flesh*]

45 “As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be <sup>a</sup>uncovered, and he shall cover his mustache and cry, ‘Unclean! Unclean!’ <sup>46</sup>He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp. [45 <sup>a</sup>Or *disheveled*]

47 “When a garment has a <sup>a</sup>mark of leprosy in it, whether it is a wool garment or a linen garment, <sup>48</sup>whether in <sup>b</sup>warp or woof, of linen or of wool, whether in leather or in any article made of leather, <sup>49</sup>if the mark is greenish or reddish in the garment or in the leather, or in the <sup>b</sup>warp or in the woof, or in any article of leather, it is a leprous mark and shall be shown to the priest. <sup>50</sup>Then the priest shall look at the mark and shall <sup>c</sup>quarantine the article with the mark for seven days. <sup>51</sup>He shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, the mark is a <sup>d</sup>leprous malignancy, it is unclean. <sup>52</sup>So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a <sup>d</sup>leprous malignancy; it shall be burned in the fire. [47 <sup>a</sup>Lit *infection*, and so throughout the ch 48 <sup>b</sup>Or *weaving or texture* 50 <sup>c</sup>Lit *shut up* 51 <sup>d</sup>Lit *malignant leprosy*]

53 “But if the priest shall look, and indeed the mark has not spread in the garment, either in the warp or in the woof, or in any article of leather, <sup>54</sup>then the priest shall order them to wash the thing in which the mark occurs and he shall <sup>a</sup>quarantine it for seven more days. <sup>55</sup>After the article with the mark has been washed, the priest shall again look, and if the mark has not changed its appearance, even though the mark has not spread, it is unclean; you shall burn it in the fire, whether an eating away has produced bareness on the top or on the front of it. [54 <sup>a</sup>Lit *shut up*]

**56 “Then if the priest looks, and if the mark has faded after it has been washed, then he shall tear it out of the garment or out of the leather, whether from the warp or from the woof; <sup>57</sup>and if it appears again in the garment, whether in the warp or in the woof, or in any article of leather, it is an outbreak; the article with the mark shall be burned in the fire. <sup>58</sup>The garment, whether the warp or the woof, or any article of leather from which the mark has departed when you washed it, it shall then be washed a second time and will be clean.”**

**59 This is the law for the mark of leprosy in a garment of wool or linen, whether in the warp or in the woof, or in any article of leather, for pronouncing it clean or unclean.**

## LEVITICUS 14 [\[Books\]](#)

### *Law of Cleansing a Leper*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, <sup>3</sup>and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the <sup>a</sup>infection of leprosy has been healed in the leper, <sup>4</sup>then the priest shall give orders to take two live clean birds and cedar wood and a <sup>b</sup>scarlet string and hyssop for the one who is to be cleansed. <sup>5</sup>The priest shall also give orders to slay the one bird in an earthenware vessel over <sup>c</sup>running water. <sup>6</sup>As for the live bird, he shall take it together with the cedar wood and the <sup>b</sup>scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the <sup>c</sup>running water. <sup>7</sup>He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. <sup>8</sup>The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. <sup>9</sup>It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his <sup>d</sup>body in water and be clean. [3 <sup>a</sup>Lit *mark, stroke*, and so throughout the ch 4 <sup>b</sup>Lit *scarlet color and* 5 <sup>c</sup>Lit *living* 9 <sup>d</sup>Lit *flesh*]

10 “Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an <sup>a</sup>ephah of fine flour mixed with oil for a grain offering, and one <sup>b</sup>log of oil; <sup>11</sup>and the priest who pronounces him clean shall present the man to be cleansed and the <sup>c</sup>aforsaid before the LORD at the doorway of the tent of meeting. <sup>12</sup>Then the priest shall take the one male lamb and bring it for a guilt offering, with the <sup>b</sup>log of oil, and present them as a wave offering before the LORD. <sup>13</sup>Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary—for the guilt offering, like the sin offering, belongs to the priest; it is most holy. <sup>14</sup>The

priest shall then take some of the blood of the guilt offering, and the priest shall put *it* on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. <sup>15</sup>The priest shall also take some of the <sup>b</sup>log of oil, and pour *it* into his left palm; <sup>16</sup>the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD. <sup>17</sup>Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; <sup>18</sup>while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD. <sup>19</sup>The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering. <sup>20</sup>The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean. [10 <sup>a</sup>I.e. Approx one bu <sup>b</sup>I.e. Approx one pt 11 <sup>c</sup>Lit *them*]

21 “But if he is poor and his <sup>a</sup>means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an <sup>b</sup>ephah of fine flour mixed with oil for a grain offering, and a <sup>c</sup>log of oil, <sup>22</sup>and two turtledoves or two young pigeons which <sup>d</sup>are within his means, the one shall be a sin offering and the other a burnt offering. <sup>23</sup>Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD. <sup>24</sup>The priest shall take the lamb of the guilt offering and the <sup>c</sup>log of oil, and the priest shall offer them for a wave offering before the LORD. <sup>25</sup>Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put *it* on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot. <sup>26</sup>The priest shall also pour some of the oil into his left palm; <sup>27</sup>and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the LORD. <sup>28</sup>The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. <sup>29</sup>Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one

to be cleansed, to make atonement on his behalf before the LORD. <sup>30</sup>He shall then offer one of the turtledoves or young pigeons, <sup>e</sup>which are within his means. <sup>31</sup>*He shall offer* what <sup>f</sup>he can afford, the one for a sin offering and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the LORD on behalf of the one to be cleansed. <sup>32</sup>This is the law *for him* in whom there is an infection of leprosy, whose <sup>g</sup>means are limited for his cleansing.” [21 <sup>a</sup>Lit *hand is not reaching* <sup>b</sup>I.e. Approx one bu <sup>c</sup>I.e. Approx one pt 22 <sup>d</sup>Lit *his hand reaches* 30 <sup>e</sup>Lit *from those which his hand can reach* 31 <sup>f</sup>Lit *his hand can reach* 32 <sup>g</sup>Lit *hand does not reach*]

### ***Cleansing a Leprous House***

33 The LORD further spoke to Moses and to Aaron, saying:

34 “When you enter the land of Canaan, which I give you for a possession, and I put a mark of leprosy on a house in the land of your possession, <sup>35</sup>then the one who owns the house shall come and tell the priest, saying, ‘*Something like a mark of leprosy* has become visible to me in the house.’ <sup>36</sup>The priest shall then command that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house. <sup>37</sup>So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions and appears deeper than the <sup>a</sup>surface, <sup>38</sup>then the priest shall come out of the house, to the <sup>b</sup>doorway, and <sup>c</sup>quarantine the house for seven days. <sup>39</sup>The priest shall return on the seventh day and <sup>d</sup>make an inspection. If the mark has indeed spread in the walls of the house, <sup>40</sup>then the priest shall order them to tear out the stones with the mark in them and throw them away <sup>e</sup>at an unclean place outside the city. <sup>41</sup>He shall have the house scraped all around <sup>f</sup>inside, and they shall dump the plaster that they scrape off at an unclean place outside the city. <sup>42</sup>Then they shall take other stones and replace *those* stones, and he shall take other plaster and replaster the house. [37 <sup>a</sup>Lit *wall* 38 <sup>b</sup>Lit *doorway of the house* <sup>c</sup>Lit *shut up* 39 <sup>d</sup>Lit *look* 40 <sup>e</sup>Lit *to* 41 <sup>f</sup>Lit *from the house around*]

43 “If, however, the mark breaks out again in the house after he has torn out the stones and scraped the house, and after it has been replastered, <sup>44</sup>then the priest shall come in and <sup>a</sup>make an inspection. If he sees that the mark has indeed spread in the house, it is a malignant mark in the house; it is unclean. <sup>45</sup>He shall therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take *them* outside the city to an unclean place. <sup>46</sup>Moreover, whoever goes into the house during the time that he has <sup>b</sup>quarantined it, becomes unclean until evening. <sup>47</sup>Likewise, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes. [44 <sup>a</sup>Lit *look* 46 <sup>b</sup>Lit *shut up*]

48 “If, on the other hand, the priest comes in and <sup>a</sup>makes an inspection and the mark has not indeed spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the mark has <sup>b</sup>not reappeared. <sup>49</sup>To cleanse the house then, he shall take two birds and cedar wood and a <sup>c</sup>scarlet string and hyssop, <sup>50</sup>and he shall slaughter the one bird in an earthenware vessel over <sup>d</sup>running water. <sup>51</sup>Then he shall take the cedar wood and the hyssop and the <sup>c</sup>scarlet string, with the live bird, and dip them in the blood of the slain bird as well as in the <sup>d</sup>running water, and sprinkle the house seven times. <sup>52</sup>He shall thus cleanse the house with the blood of the bird and with the <sup>d</sup>running water, along with the live bird and with the cedar wood and with the hyssop and with the <sup>c</sup>scarlet string. <sup>53</sup>However, he shall let the live bird go free outside the city into the open field. So he shall make atonement for the house, and it will be clean.” [48 <sup>a</sup>Lit *looks* <sup>b</sup>Lit *healed* 49 <sup>c</sup>Lit *scarlet color* 50 <sup>d</sup>Lit *living*]

54 This is the law for any mark of leprosy—even for a scale, <sup>55</sup>and for the leprous garment or house, <sup>56</sup>and for a swelling, and for a scab, and for a bright spot— <sup>57</sup>to teach <sup>a</sup>when they are unclean and <sup>b</sup>when they are clean. This is the law of leprosy. [57 <sup>a</sup>Lit *in the day of uncleanness* <sup>b</sup>Lit *in the day of cleanness*]

## LEVITICUS 15 [\[Books\]](#)

*Cleansing Unhealthiness* 1 The LORD also spoke to Moses and to Aaron, saying, 2“Speak to the sons of Israel, and say to them, ‘When any man has a discharge from his <sup>a</sup>body, <sup>b</sup>his discharge is unclean. 3This, moreover, shall be his uncleanness in his discharge: it is his uncleanness whether his body allows its discharge to flow or whether his body obstructs its discharge. 4Every bed on which the person with the discharge lies becomes unclean, and everything on which he sits becomes unclean. 5Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening; 6and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening. 7Also whoever touches the <sup>c</sup>person with the discharge shall wash his clothes and bathe in water and be unclean until evening. 8Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening. 9Every saddle on which the person with the discharge rides becomes unclean. 10Whoever then touches any of the things which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening. 11Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe in water and be unclean until evening. 12However, an earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water. [2 <sup>a</sup>Lit *flesh*, and so throughout the ch <sup>b</sup>Or *by his discharge, he is unclean* 7 <sup>c</sup>Lit *flesh*]

13 ‘Now when the man with the discharge becomes cleansed from his discharge, then he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in <sup>a</sup>running water and will become clean. 14Then on the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the LORD to the doorway of the tent of meeting and give them to the priest;

**<sup>15</sup>and the priest shall offer them, one for a sin offering and the other for a burnt offering. So the priest shall make atonement on his behalf before the LORD because of his discharge. [<sup>13</sup> *aLit living*]**

**16 ‘Now if a <sup>a</sup>man has a seminal emission, he shall bathe all his body in water and be unclean until evening. <sup>17</sup>As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening. <sup>18</sup>If a man lies with a woman *so that* there is a seminal emission, they shall both bathe in water and be unclean until evening. [<sup>16</sup> *aLit man’s...goes out from him*]**

**19 ‘When a woman has a discharge, *if* her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. <sup>20</sup>Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean. <sup>21</sup>Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening. <sup>22</sup>Whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening. <sup>23</sup>Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. <sup>24</sup>If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.**

**25 ‘Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond <sup>a</sup>that period, all the days of her impure discharge she shall continue as though <sup>b</sup>in her menstrual impurity; she is unclean. <sup>26</sup>Any bed on which she lies all the days of her discharge shall be to her like <sup>c</sup>her bed at menstruation; and every thing on which she sits shall be unclean, like <sup>d</sup>her uncleanness at that time. <sup>27</sup>Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. <sup>28</sup>When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she will be clean. <sup>29</sup>Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting. <sup>30</sup>The priest shall offer the one for a sin**

offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.' [25 <sup>a</sup>Lit *her menstrual impurity* <sup>b</sup>Lit *in the days of* 26 <sup>c</sup>Lit *the bed of her menstrual impurity* <sup>d</sup>Lit *the uncleanness of her menstrual impurity*]

31 “Thus you shall keep the sons of Israel separated from their uncleanness, so that they will not die in their uncleanness by their defiling My <sup>a</sup>tabernacle that is among them.” 32 This is the law for the one with a discharge, and for the man <sup>b</sup>who has a seminal emission so that he is unclean by it, 33 and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman. [31 <sup>a</sup>Or *dwelling place* 32 <sup>b</sup>Lit *whose seminal emission goes out from him*]

## LEVITICUS 16 [\[Books\]](#)

### *Law of Atonement*

1 Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died. 2The LORD said to Moses:

“Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the <sup>a</sup>mercy seat which is on the ark, or he will die; for I will appear in the cloud over the <sup>a</sup>mercy seat. 3Aaron shall enter the holy place with this: with a <sup>b</sup>bull for a sin offering and a ram for a burnt offering. 4He shall put on the holy linen tunic, and the linen undergarments shall be next to his <sup>c</sup>body, and he shall be girded with the linen sash and attired with the linen turban (these are holy garments). Then he shall bathe his <sup>c</sup>body in water and put them on. 5He shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. 6Then Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household. 7He shall take the two goats and present them before the LORD at the doorway of the tent of meeting. 8Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the <sup>d</sup>scapegoat. 9Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering. 10But the goat on which the lot for the <sup>d</sup>scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the <sup>d</sup>scapegoat. [2 <sup>a</sup>Lit *propitiatory* 3 <sup>b</sup>Or *bull of the herd* 4 <sup>c</sup>Lit *flesh* 8 <sup>d</sup>Lit *goat of removal*, or else a name: *Azazel*]

11 “Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. 12He shall take a firepan full of coals of fire from upon the altar before the LORD and <sup>a</sup>two handfuls of finely ground sweet incense, and bring *it* inside the veil. 13He shall put the incense on the fire before the LORD, that the cloud of incense

may cover the <sup>b</sup>mercy seat that is on *the ark of the testimony*, otherwise he will die. <sup>14</sup>Moreover, he shall take some of the blood of the bull and sprinkle *it* with his finger on the <sup>b</sup>mercy seat on the *east side*; also in front of the <sup>b</sup>mercy seat he shall sprinkle some of the blood with his finger seven times. [12 <sup>a</sup>Lit *the filling of the hollow of his hands* 13 <sup>b</sup>Lit *propitiatory*]

<sup>15</sup> “Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the <sup>a</sup>mercy seat and in front of the <sup>a</sup>mercy seat. <sup>16</sup>He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities. <sup>17</sup>When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. <sup>18</sup>Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides. <sup>19</sup>With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it. [15 <sup>a</sup>Lit *propitiatory*]

<sup>20</sup> “When he finishes atoning for the holy place and the tent of meeting and the altar, he shall offer the live goat. <sup>21</sup>Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions <sup>a</sup>in regard to all their sins; and he shall lay them on the head of the goat and send *it* away into the wilderness by the hand of a man who *stands* in readiness. <sup>22</sup>The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness. [21 <sup>a</sup>Lit *in addition to*]

<sup>23</sup> “Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the holy place, and shall leave them there. <sup>24</sup>He shall bathe his <sup>a</sup>body with water in a holy place and put on his clothes, and come forth and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. <sup>25</sup>Then he shall offer up in smoke the fat of the sin offering on the altar.

<sup>26</sup>The one who released the goat as the <sup>b</sup>scapegoat shall wash his clothes and bathe his <sup>a</sup>body with water; then afterward he shall come into the camp.

<sup>27</sup>But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. <sup>28</sup>Then the one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp. [24

<sup>a</sup>Lit *flesh* <sup>26</sup> <sup>b</sup>Lit *goat of removal*, or else a name: *Azazel*]

### ***An Annual Atonement***

<sup>29</sup> “*This* shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; <sup>30</sup>for it is on this day that <sup>a</sup>atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD. <sup>31</sup>It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute. <sup>32</sup>So the priest who is anointed and <sup>b</sup>ordained to serve as priest in his father’s place shall make atonement: he shall thus put on the linen garments, the holy garments, <sup>33</sup>and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly. <sup>34</sup>Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year.” And just as the LORD had commanded Moses, so he did. [<sup>30</sup> <sup>a</sup>Lit *he shall make atonement* <sup>32</sup> <sup>b</sup>Lit *whose hand is filled*]

## LEVITICUS 17 [\[Books\]](#)

### *Blood for Atonement*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘This is what the LORD has commanded, saying, <sup>3</sup>“Any man from the house of Israel who slaughters an ox or a lamb or a goat in the camp, or who slaughters it outside the camp, <sup>4</sup>and has not brought it to the doorway of the tent of meeting to present *it* as an offering to the LORD before the <sup>a</sup>tabernacle of the LORD, bloodguiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people. <sup>5b</sup>The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to the LORD, at the doorway of the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to the LORD. <sup>6</sup>The priest shall sprinkle the blood on the altar of the LORD at the doorway of the tent of meeting, and offer up the fat in smoke as a soothing aroma to the LORD. <sup>7</sup>They shall no longer sacrifice their sacrifices to the <sup>c</sup>goat demons with which they play the harlot. This shall be a permanent statute to them throughout their generations.” ’ [4 <sup>a</sup>Lit *dwelling place* 5 <sup>b</sup>Lit *In order that* 7 <sup>c</sup>Or *goat-idols*]

8 “Then you shall say to them, ‘Any man from the house of Israel, or from the aliens who sojourn among them, who offers a burnt offering or sacrifice, <sup>9</sup>and does not bring it to the doorway of the tent of meeting to <sup>a</sup>offer it to the LORD, that man also shall be cut off from his people. [9 <sup>a</sup>Lit *do*]

10 ‘And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people. <sup>11</sup>For the <sup>a</sup>life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the <sup>a</sup>life that makes atonement.’ <sup>12</sup>Therefore I said to the sons of Israel, ‘No person among you may eat blood, nor may any alien who sojourns among you eat blood.’ <sup>13</sup>So

when any man from the sons of Israel, or from the aliens who sojourn among them, <sup>b</sup>in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth. [11 <sup>a</sup>Lit *soul* 13 <sup>b</sup>Lit *who in hunting*]

14 “For *as for the* <sup>a</sup>life of all flesh, its blood is *identified* with its <sup>a</sup>life. Therefore I said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the <sup>a</sup>life of all flesh is its blood; whoever eats it shall be cut off.’  
<sup>15</sup>When any person eats *an animal* which dies or is torn *by beasts*, whether he is a native or an alien, he shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean. <sup>16</sup>But if he does not wash *them* or bathe his body, then he shall bear his <sup>b</sup>guilt.” [14 <sup>a</sup>Lit *soul* 16 <sup>b</sup>Or *iniquity*]

## LEVITICUS 18 [\[Books\]](#)

### *Laws on Immoral Relations*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘I am the LORD your God. <sup>3</sup>You shall not do <sup>a</sup>what is done in the land of Egypt where you lived, nor are you to do <sup>a</sup>what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. <sup>4</sup>You are to perform My judgments and keep My statutes, <sup>b</sup>to live in accord with them; I am the LORD your God. <sup>5</sup>So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD. [<sup>3</sup> <sup>a</sup>Lit *according to the deed of* <sup>4</sup> <sup>b</sup>Lit *to walk in them*]

6 ‘None of you shall approach any blood relative <sup>a</sup>of his to uncover nakedness; I am the LORD. <sup>7</sup>You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. <sup>8</sup>You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness. <sup>9</sup>The nakedness of your sister, *either* your father’s daughter or your mother’s daughter, whether born at home or born outside, their nakedness you shall not uncover. <sup>10</sup>The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for <sup>b</sup>their nakedness is yours. <sup>11</sup>The nakedness of your father’s wife’s daughter, <sup>c</sup>born to your father, she is your sister, you shall not uncover her nakedness. <sup>12</sup>You shall not uncover the nakedness of your father’s sister; she is your father’s blood relative. <sup>13</sup>You shall not uncover the nakedness of your mother’s sister, for she is your mother’s blood relative. <sup>14</sup>You shall not uncover the nakedness of your father’s brother; you shall not approach his wife, she is your aunt. <sup>15</sup>You shall not uncover the nakedness of your daughter-in-law; she is your son’s wife, you shall not uncover her nakedness. <sup>16</sup>You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness. <sup>17</sup>You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son’s daughter or her daughter’s daughter, to uncover her nakedness; they are blood relatives. It is <sup>d</sup>lewdness. <sup>18</sup>You shall not <sup>e</sup>marry a

woman in addition to <sup>f</sup>her sister <sup>g</sup>as a rival while she is alive, to uncover her nakedness. [6 <sup>a</sup>Lit of his flesh 10 <sup>b</sup>Lit they are your nakedness 11 <sup>c</sup>Lit begotten of 17 <sup>d</sup>Or wickedness 18 <sup>e</sup>Lit take a wife <sup>f</sup>Or another <sup>g</sup>Lit to be]

19 ‘Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. <sup>20</sup>You shall not have intercourse with your neighbor’s wife, to be defiled with her. <sup>21</sup>You shall not give any of your offspring to <sup>a</sup>offer them to Molech, nor shall you profane the name of your God; I am the LORD. <sup>22</sup>You shall not lie with a male as <sup>b</sup>one lies with a female; it is an abomination. <sup>23</sup>Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to <sup>c</sup>mate with it; it is a perversion. [21 <sup>a</sup>Lit cause to pass over 22 <sup>b</sup>Lit those who lie 23 <sup>c</sup>Or lie]

24 ‘Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. <sup>25</sup>For the land has become defiled, therefore I have brought its <sup>a</sup>punishment upon it, so the land has spewed out its inhabitants. <sup>26</sup>But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, *neither* the native, nor the alien who sojourns among you <sup>27</sup>(for the men of the land who have been before you have done all these abominations, and the land has become defiled); <sup>28</sup>so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you. <sup>29</sup>For whoever does any of these abominations, <sup>b</sup>those persons who do so shall be cut off from among their people. <sup>30</sup>Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.’ ” [25 <sup>a</sup>Lit iniquity 29 <sup>b</sup>Or and the]

## LEVITICUS 19 [\[Books\]](#)

### *Idolatry Forbidden*

1 Then the LORD spoke to Moses, saying:

2 “Speak to all the congregation of the sons of Israel and say to them, ‘You shall be holy, for I the LORD your God am holy. <sup>3</sup>Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the LORD your God. <sup>4</sup>Do not turn to idols or make for yourselves molten gods; I am the LORD your God.

5 ‘Now when you offer a sacrifice of peace offerings to the LORD, you shall offer it so that you may be accepted. <sup>6</sup>It shall be eaten the same day you offer *it*, and the next day; but what remains until the third day shall be burned with fire. <sup>7</sup>So if it is eaten at all on the third day, it is an offense; it will not be accepted. <sup>8</sup>Everyone who eats it will bear his iniquity, for he has profaned the holy thing of the LORD; and that person shall be cut off from his people.

### *Sundry Laws*

9 ‘Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. <sup>10</sup>Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God.

11 ‘You shall not steal, nor deal falsely, nor lie to one another. <sup>12</sup>You shall not swear falsely by My name, so as to profane the name of your God; I am the LORD.

13 ‘You shall not oppress your neighbor, nor rob *him*. The wages of a hired

man are not to remain with you all night until morning. <sup>14</sup>You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the LORD.

15 ‘You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. <sup>16</sup>You shall not go about as a slanderer among your people, and you are not to <sup>a</sup>act against the <sup>b</sup>life of your neighbor; I am the LORD. [<sup>16</sup> <sup>a</sup>Lit *stand* <sup>b</sup>Lit *blood*]

17 ‘You shall not hate your <sup>a</sup>fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. <sup>18</sup>You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD. [<sup>17</sup> <sup>a</sup>Lit *brother*]

19 ‘You are to keep My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.

20 ‘Now if a man lies carnally with a woman who is a slave acquired for *another* man, but who has in no way been redeemed nor given her freedom, there shall be punishment; they shall not, *however*, be put to death, because she was not free. <sup>21</sup>He shall bring his guilt offering to the LORD to the doorway of the tent of meeting, a ram for a guilt offering. <sup>22</sup>The priest shall also make atonement for him with the ram of the guilt offering before the LORD for his sin which he has committed, and the sin which he has committed will be forgiven him.

23 ‘When you enter the land and plant all kinds of trees for food, then you shall count their fruit as <sup>a</sup>forbidden. Three years it shall be <sup>a</sup>forbidden to you; *it* shall not be eaten. <sup>24</sup>But in the fourth year all its fruit shall be holy, an offering of praise to the LORD. <sup>25</sup>In the fifth year you are to eat of its fruit, that its yield may increase for you; I am the LORD your God. [<sup>23</sup> <sup>a</sup>Lit *uncircumcised*]

26 ‘You shall not eat *anything* with the blood, nor practice divination or soothsaying. <sup>27</sup>You shall not round off the side-growth of your heads nor

harm the edges of your beard. <sup>28</sup>You shall not make any cuts in your <sup>a</sup>body for the <sup>b</sup>dead nor make any tattoo marks on yourselves: I am the LORD. [28 <sup>a</sup>Lit *flesh* <sup>b</sup>Lit *soul*]

29 ‘Do not <sup>a</sup>profane your daughter by making her a harlot, so that the land will not fall to harlotry and the land become full of lewdness. <sup>30</sup>You shall keep My sabbaths and revere My sanctuary; I am the LORD. [29 <sup>a</sup>Or *degrade*]

31 ‘Do not turn to <sup>a</sup>mediums or spiritists; do not seek them out to be defiled by them. I am the LORD your God. [31 <sup>a</sup>Or *ghosts or spirits*]

32 ‘You shall rise up before the grayheaded and honor the <sup>a</sup>aged, and you shall revere your God; I am the LORD. [32 <sup>a</sup>Lit *face of the aged*]

33 ‘When a stranger resides with you in your land, you shall not do him wrong. <sup>34</sup>The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the LORD your God.

35 ‘You shall do no wrong in judgment, in measurement of weight, or capacity. <sup>36</sup>You shall have just balances, just weights, a just <sup>a</sup>ephah, and a just <sup>b</sup>hin; I am the LORD your God, who brought you out from the land of Egypt. <sup>37</sup>You shall thus observe all My statutes and all My ordinances and do them; I am the LORD.’ ” [36 <sup>a</sup>I.e. Approx one bu <sup>b</sup>I.e. Approx one gal.]

## LEVITICUS 20 [\[Books\]](#)

*On Human Sacrifice and Immoralities* 1 Then the LORD spoke to Moses, saying, <sup>2</sup>“You shall also say to the sons of Israel:

‘Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his <sup>a</sup>offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. <sup>3</sup>I will also set My face against that man and will cut him off from among his people, because he has given some of his <sup>a</sup>offspring to Molech, so as to defile My sanctuary and to profane My holy name. <sup>4</sup>If the people of the land, however, <sup>b</sup>should ever disregard that man when he gives any of his <sup>a</sup>offspring to Molech, so as not to put him to death, <sup>5</sup>then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech. [<sup>2</sup> <sup>a</sup>Lit *seed* <sup>4</sup> <sup>b</sup>Lit *hiding they hide their eyes from*]

<sup>6</sup> ‘As for the person who turns to <sup>a</sup>mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people. <sup>7</sup>You shall consecrate yourselves therefore and be holy, for I am the LORD your God. <sup>8</sup>You shall keep My statutes and practice them; I am the LORD who sanctifies you. [<sup>6</sup> <sup>a</sup>Or *ghosts and spirits*]

<sup>9</sup> ‘If *there is* anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his bloodguiltiness is upon him.

<sup>10</sup> ‘If *there is* a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer and the adulteress shall surely be put to death. <sup>11</sup>If *there is* a man who lies with his father’s wife, he has uncovered his father’s nakedness; both of them shall surely be put to death, their bloodguiltiness is upon them. <sup>12</sup>If

*there is* a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed <sup>a</sup>incest, their bloodguiltiness is upon them. <sup>13</sup>If *there is* a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them. <sup>14</sup>If *there is* a man who <sup>b</sup>marries a woman and her mother, it is immorality; both he and they shall be burned with fire, so that there will be no immorality in your midst. <sup>15</sup>If *there is* a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. <sup>16</sup>If *there is* a woman who approaches any animal to <sup>c</sup>mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their bloodguiltiness is upon them. [12 <sup>a</sup>Lit *confusion*; i.e. a violation of divine order 14 <sup>b</sup>Lit *takes* 16 <sup>c</sup>Lit *lie*]

<sup>17</sup> ‘If *there is* a man who takes his sister, his father’s daughter or his mother’s daughter, so that he sees her nakedness and she sees his nakedness, it is a disgrace; and they shall be cut off in the sight of the sons of their people. He has uncovered his sister’s nakedness; he bears his guilt. <sup>18</sup>If *there is* a man who lies with a <sup>a</sup>menstruous woman and uncovers her nakedness, he has laid bare her flow, and she has <sup>b</sup>exposed the flow of her blood; thus both of them shall be cut off from among their people. <sup>19</sup>You shall also not uncover the nakedness of your mother’s sister or of your father’s sister, for such a one has made naked his <sup>c</sup>blood relative; they will bear their guilt. <sup>20</sup>If *there is* a man who lies with his uncle’s wife he has uncovered his uncle’s nakedness; they will bear their sin. They will die childless. <sup>21</sup>If *there is* a man who takes his brother’s wife, it is <sup>d</sup>abhorrent; he has uncovered his brother’s nakedness. They will be childless. [18 <sup>a</sup>Lit *sick* <sup>b</sup>Or *uncovered* 19 <sup>c</sup>Lit *flesh* 21 <sup>d</sup>Or *an impure deed*]

<sup>22</sup> ‘You are therefore to keep all My statutes and all My ordinances and do them, so that the land to which I am bringing you to <sup>a</sup>live will not spew you out. <sup>23</sup>Moreover, you shall not <sup>b</sup>follow the customs of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them. <sup>24</sup>Hence I have said to you, “You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey.” I am the LORD your God, who has

separated you from the peoples. <sup>25</sup>You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make <sup>c</sup>yourself detestable by animal or by bird or by anything <sup>d</sup>that creeps on the ground, which I have separated for you as unclean. <sup>26</sup>Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine. [22 <sup>a</sup>Lit  *dwell in it* 23 <sup>b</sup>Lit  *walk in the statutes* 25 <sup>c</sup>Lit  *your souls* <sup>d</sup>Lit  *with which the ground creeps*]

27 ‘Now a man or a woman who is a medium or a <sup>a</sup>spiritist shall surely be put to death. They shall be stoned with stones, their bloodguiltiness is upon them.’ ” [27 <sup>a</sup>Lit  *spiritist among them*]

## LEVITICUS 21 [\[Books\]](#)

### *Regulations concerning Priests*

1 Then the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them:

‘No one shall defile himself for a *dead* person among his people, <sup>2</sup>except for his relatives who are nearest to him, his mother and his father and his son and his daughter and his brother, <sup>3</sup>also for his virgin sister, who is near to him <sup>a</sup>because she has had no husband; for her he may defile himself. <sup>4</sup>He shall not defile himself as a <sup>b</sup>relative by marriage among his people, and so profane himself. <sup>5</sup>They shall not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh. <sup>6</sup>They shall be holy to their God and not profane the name of their God, for they present the offerings by fire <sup>c</sup>to the LORD, the food of their God; so they shall be holy. <sup>7</sup>They shall not take a woman who is profaned by harlotry, nor shall they take a woman divorced from her husband; for he is holy to his God. <sup>8</sup>You shall consecrate him, therefore, for he offers the food of your God; he shall be holy to you; for I the LORD, who sanctifies you, am holy. <sup>9</sup>Also the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire. [<sup>3</sup> <sup>a</sup>Or *whom no man has had* <sup>4</sup> <sup>b</sup>Lit *husband among* <sup>6</sup> <sup>c</sup>Lit of]

10 ‘The priest who is the highest among his brothers, on whose head the anointing oil has been poured and <sup>a</sup>who has been consecrated to wear the garments, shall not <sup>b</sup>uncover his head nor tear his clothes; <sup>11</sup>nor shall he approach any dead person, nor defile himself *even* for his father or his mother; <sup>12</sup>nor shall he go out of the sanctuary nor profane the sanctuary of his God, for the consecration of the anointing oil of his God is on him; I am the LORD. <sup>13</sup>He shall take a wife in her virginity. <sup>14</sup>A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to <sup>c</sup>marry a virgin of his own people, <sup>15</sup>so that he will not profane his <sup>d</sup>offspring among his people; for I am the LORD who sanctifies

him.’ ” [10 <sup>a</sup>Lit *whose hand has been filled* <sup>b</sup>Lit *unbind* 14 <sup>c</sup>Lit *take as wife* 15  
<sup>d</sup>Lit *seed*]

16 Then the LORD spoke to Moses, saying, <sup>17</sup>“Speak to Aaron, saying, ‘No man of your <sup>a</sup>offspring throughout their generations who has a defect shall approach to offer the food of his God. <sup>18</sup>For no one who has a defect shall approach: a blind man, or a lame man, or he who has a <sup>b</sup>disfigured *face*, or any deformed *limb*, <sup>19</sup>or a man who has a broken foot or broken hand, <sup>20</sup>or a hunchback or a dwarf, or *one who has* a <sup>c</sup>defect in his eye or eczema or scabs or crushed testicles. <sup>21</sup>No man among the <sup>a</sup>descendants of Aaron the priest who has a defect is to come near to offer the LORD’S offerings by fire; *since* he has a defect, he shall not come near to offer the food of his God. <sup>22</sup>He may eat the food of his God, *both* of the most holy and of the holy, <sup>23</sup>only he shall not go in to the veil or come near the altar because he has a defect, so that he will not profane My sanctuaries. For I am the LORD who sanctifies them.’ ” <sup>24</sup>So Moses spoke to Aaron and to his sons and to all the sons of Israel. [17 <sup>a</sup>Lit *seed* 18 <sup>b</sup>Lit *slit* 20 <sup>c</sup>Lit *obscurity*]

## LEVITICUS 22 [\[Books\]](#)

### *Sundry Rules for Priests*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Tell Aaron and his sons to be careful with the holy *gifts* of the sons of Israel, which they dedicate to Me, so as not to profane My holy name; I am the LORD. <sup>3</sup>Say to them, ‘If any man among all your <sup>a</sup>descendants throughout your generations approaches the holy *gifts* which the sons of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from before Me; I am the LORD. <sup>4</sup>No man of the <sup>a</sup>descendants of Aaron, who is a leper or who has a discharge, may eat of the holy *gifts* until he is clean. And if one touches anything made unclean by a corpse or if a man has a seminal emission, <sup>5</sup>or if a man touches any teeming things by which he is made unclean, or any man by whom he is made unclean, whatever his uncleanness; <sup>6</sup>a <sup>b</sup>person who touches any such shall be unclean until evening, and shall not eat of the holy *gifts* unless he has bathed his <sup>c</sup>body in water. <sup>7</sup>But when the sun sets, he will be clean, and afterward he shall eat of the holy *gifts*, for it is his <sup>d</sup>food. <sup>8</sup>He shall not eat *an animal* which dies or is torn *by beasts*, becoming unclean by it; I am the LORD. <sup>9</sup>They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the LORD who sanctifies them. [3 <sup>a</sup>Lit *seed* 6 <sup>b</sup>Lit *soul* <sup>c</sup>Lit *flesh* 7 <sup>d</sup>Lit *bread*]

10 ‘No <sup>a</sup>layman, however, is to eat the holy *gift*; a sojourner with the priest or a hired man shall not eat of the holy *gift*. <sup>11</sup>But if a priest buys a <sup>b</sup>slave as *his* property with his money, <sup>c</sup>that one may eat of it, and those who are born in his house may eat of his <sup>d</sup>food. <sup>12</sup>If a priest’s daughter is married to a <sup>a</sup>layman, she shall not eat of the <sup>e</sup>offering of the *gifts*. <sup>13</sup>But if a priest’s daughter becomes a widow or divorced, and has no child and returns to her father’s house as in her youth, she shall eat of her father’s <sup>d</sup>food; but no <sup>a</sup>layman shall eat of it. <sup>14</sup>But if a man eats a holy *gift* unintentionally, then he shall add to it a fifth of it and shall give the holy *gift* to the priest. <sup>15</sup>They shall not profane the holy *gifts* of the sons of Israel which they offer to the

LORD, <sup>16</sup>and so cause them to bear <sup>f</sup>punishment for guilt by eating their holy gifts; for I am the LORD who sanctifies them.’ ” [10 <sup>a</sup>Lit *stranger* 11 <sup>b</sup>Lit *soul* <sup>c</sup>Lit *he may* <sup>d</sup>Lit *bread* 12 <sup>e</sup>Lit *heave offering* 16 <sup>f</sup>Or *iniquity requiring a guilt offering*]

### ***Flawless Animals for Sacrifice***

17 Then the LORD spoke to Moses, saying, <sup>18</sup>“Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their <sup>a</sup>votive or any of their freewill offerings, which they present to the LORD for a burnt offering— <sup>19</sup>for you to be accepted—*it must be* a male without defect from the cattle, the sheep, or the goats. <sup>20</sup>Whatever has a defect, you shall not offer, for it will not be accepted for you. <sup>21</sup>When a man offers a sacrifice of peace offerings to the LORD to <sup>b</sup>fulfill a special vow or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it. <sup>22</sup>Those *that are* blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the LORD, nor make of them an offering by fire on the altar to the LORD. <sup>23</sup>In respect to an ox or a lamb which has an <sup>c</sup>overgrown or stunted *member*, you may present it for a freewill offering, but for a vow it will not be accepted. <sup>24</sup>Also anything *with its testicles* bruised or crushed or torn or cut, you shall not offer to the LORD, or <sup>d</sup>sacrifice in your land, <sup>25</sup>nor shall you accept any such from the hand of a foreigner for offering as the <sup>e</sup>food of your God; for their corruption is in them, they have a defect, they shall not be accepted for you.’ ” [18 <sup>a</sup>Lit *vows* 21 <sup>b</sup>Or *make a special votive offering* 23 <sup>c</sup>Or *a deformed* 24 <sup>d</sup>Lit *do* 25 <sup>e</sup>Lit *bread*]

26 Then the LORD spoke to Moses, saying, <sup>27</sup>“When an ox or a sheep or a goat is born, it shall <sup>a</sup>remain seven days <sup>b</sup>with its mother, and from the eighth day on it shall be accepted as a sacrifice of an offering by fire to the LORD. <sup>28</sup>But, *whether* it is an ox or a sheep, you shall not kill *both* it and its young in one day. <sup>29</sup>When you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. <sup>30</sup>It shall be eaten on the same day, you shall leave none of it until morning; I am the LORD.

<sup>31</sup>So you shall keep My commandments, and do them; I am the LORD. [27  
<sup>a</sup>Lit *be* <sup>b</sup>Lit *under*]

32 “You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the LORD who sanctifies you, <sup>33</sup>who brought you out from the land of Egypt, to be your God; I am the LORD.”

## LEVITICUS 23 [\[Books\]](#)

### *Laws of Religious Festivals*

1 The LORD spoke again to Moses, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘The LORD’s appointed times which you shall proclaim as holy convocations—My appointed times are these:

3 ‘For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

4 ‘These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. <sup>5</sup>In the first month, on the fourteenth day of the month <sup>a</sup>at twilight is the LORD’s Passover. <sup>6</sup>Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. <sup>7</sup>On the first day you shall have a holy convocation; you shall not do any laborious work. <sup>8</sup>But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.’ ”  
[<sup>5</sup> *a*Lit *between the two evenings*]

9 Then the LORD spoke to Moses, saying, <sup>10</sup>“Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. <sup>11</sup>He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. <sup>12</sup>Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. <sup>13</sup>Its grain offering shall then be two-tenths *of an ephah* of fine flour mixed with oil, an offering by fire to the LORD *for* a soothing aroma, with its drink offering, a fourth of a <sup>a</sup>hin of wine. <sup>14</sup>Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling

places. [13 <sup>a</sup>I.e. Approx one gal.]

15 ‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. <sup>16</sup>You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD. <sup>17</sup>You shall bring in from your dwelling places two *loaves* of bread for a wave offering, made of two-tenths of an <sup>a</sup>*ephah*; they shall be of a fine flour, baked with leaven as first fruits to the LORD. <sup>18</sup>Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD. <sup>19</sup>You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. <sup>20</sup>The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest. <sup>21</sup>On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations. [17 <sup>a</sup>I.e. Approx one bu]

22 ‘When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.’ ”

23 Again the LORD spoke to Moses, saying, <sup>24</sup>“Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a <sup>a</sup>rest, a reminder by blowing of *trumpets*, a holy convocation. <sup>25</sup>You shall not do any laborious work, but you shall present an offering by fire to the LORD.’ ” [24 <sup>a</sup>Lit *sabbath rest*]

### ***The Day of Atonement***

26 The LORD spoke to Moses, saying, <sup>27</sup>“On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for

you, and you shall humble your souls and present an offering by fire to the LORD. <sup>28</sup>You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. <sup>29</sup>If there is any <sup>a</sup>person who will not humble himself on this same day, he shall be cut off from his people. <sup>30</sup>As for any person who does any work on this same day, that person I will destroy from among his people. <sup>31</sup>You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. <sup>32</sup>It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath.” [29 <sup>a</sup>Lit *soul*]

33 Again the LORD spoke to Moses, saying, <sup>34</sup>“Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. <sup>35</sup>On the first day is a holy convocation; you shall do no laborious work of any kind. <sup>36</sup>For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work.

37 ‘These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, *each* day’s matter on its own day— <sup>38</sup>besides *those of* the sabbaths of the LORD, and besides your gifts and besides all your <sup>a</sup>votive and freewill offerings, which you give to the LORD. [38 <sup>a</sup>Lit *vows, and besides all your*]

39 ‘On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a <sup>a</sup>rest on the first day and a <sup>a</sup>rest on the eighth day. <sup>40</sup>Now on the first day you shall take for yourselves the <sup>b</sup>foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. <sup>41</sup>You shall thus celebrate it *as* a feast to the LORD for seven days in the year. It *shall be* a perpetual statute throughout your generations; you shall celebrate it in the seventh month. <sup>42</sup>You shall <sup>c</sup>live in booths for seven days; all the native-born in Israel shall <sup>c</sup>live in booths, <sup>43</sup>so that your generations may know that I had the sons of Israel live in booths when I brought them out from the

land of Egypt. I am the LORD your God.’ ”<sup>44</sup> So Moses declared to the sons of Israel the appointed times of the LORD. [39 <sup>a</sup>Lit *sabbath rest* 40 <sup>b</sup>Lit *products, fruit* 42 <sup>c</sup>Lit  *dwell*]

## LEVITICUS 24 [\[Books\]](#)

### *The Lamp and the Bread of the Sanctuary*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Command the sons of Israel that they bring to you clear oil from beaten olives for the <sup>a</sup>light, to make a lamp <sup>b</sup>burn continually. <sup>3</sup>Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the LORD continually; *it shall be* a perpetual statute throughout your generations. <sup>4</sup>He shall keep the lamps in order on the pure *gold* lampstand before the LORD continually. [2 <sup>a</sup>Or *luminary* <sup>b</sup>Lit *ascend*]

5 “Then you shall take fine flour and bake twelve cakes with it; two-tenths *of an ephah* shall be *in* each cake. <sup>6</sup>You shall set them *in* two rows, six *to* a row, on the pure *gold* table before the LORD. <sup>7</sup>You shall put pure frankincense on each row that it may be a memorial portion for the bread, *even* an offering by fire to the LORD. <sup>8</sup>Every sabbath day he shall set it in order before the LORD continually; it is an everlasting covenant <sup>a</sup>for the sons of Israel. <sup>9</sup>It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the LORD’S offerings by fire, *his* portion forever.” [8 <sup>a</sup>Lit *from*]

10 Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman’s son and a man of Israel struggled with each other in the camp. <sup>11</sup>The son of the Israelite woman blasphemed the Name and cursed. So they brought him to Moses. (Now his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan.) <sup>12</sup>They put him in <sup>a</sup>custody <sup>b</sup>so that the command of the LORD might be made clear to them. [12 <sup>a</sup>Or *prison* <sup>b</sup>Lit *to declare distinctly to them according to the mouth of the LORD*]

13 Then the LORD spoke to Moses, saying, <sup>14</sup>“Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him. <sup>15</sup>You shall speak to the sons of

Israel, saying, ‘If anyone curses his God, then he will bear his sin.

<sup>16</sup>Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.

### ***“An Eye for an Eye”***

17 ‘If a man <sup>a</sup>takes the life of any human being, he shall surely be put to death. <sup>18</sup>The one who <sup>a</sup>takes the life of an animal shall make it good, life for life. <sup>19</sup>If a man <sup>b</sup>injures his neighbor, just as he has done, so it shall be done to him: <sup>20</sup>fracture for fracture, eye for eye, tooth for tooth; just as he has <sup>c</sup>injured a man, so it shall be <sup>d</sup>inflicted on him. <sup>21</sup>Thus the one who <sup>a</sup>kills an animal shall make it good, but the one who <sup>a</sup>kills a man shall be put to death. <sup>22</sup>There shall be one <sup>e</sup>standard for you; it shall be for the stranger as well as the native, for I am the LORD your God.’ ” <sup>23</sup>Then Moses spoke to the sons of Israel, and they brought the one who had cursed outside the camp and stoned him with stones. Thus the sons of Israel did, just as the LORD had commanded Moses. [<sup>17</sup> <sup>a</sup>Lit *smites* <sup>19</sup> <sup>b</sup>Lit *gives a blemish* <sup>20</sup> <sup>c</sup>Lit *given a blemish* <sup>d</sup>Lit *given* <sup>22</sup> <sup>e</sup>Lit *judgment*]

## LEVITICUS 25 [\[Books\]](#)

*The Sabbatic Year and Year of Jubilee* 1 The LORD then spoke to Moses <sup>a</sup>at Mount Sinai, saying, 2“Speak to the sons of Israel and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. 3Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, 4but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard. 5Your harvest’s <sup>b</sup>aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. 6All of you shall have the sabbath *products* of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. 7Even your cattle and the animals that are in your land shall have all its crops to eat. [1 <sup>a</sup>Or *on* 5 <sup>b</sup>Lit *growth from spilled kernels*]

8 ‘You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely*, forty-nine years. 9You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. 10You shall thus consecrate the fiftieth year and proclaim <sup>a</sup>a release through the land to all its inhabitants. It shall be a jubilee for you, <sup>b</sup>and each of you shall return to his own property, <sup>b</sup>and each of you shall return to his family. 11You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines. 12For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. [10 <sup>a</sup>Or *liberty* <sup>b</sup>Or *when*]

13 ‘On this year of jubilee each of you shall return to his own property. 14If you make a sale, moreover, to your friend or buy from your friend’s hand, you shall not wrong one another. 15Corresponding to the number of years after the jubilee, you shall buy from your <sup>a</sup>friend; he is to sell

to you according to the number of years of crops. <sup>16</sup>In proportion to the <sup>b</sup>extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for *it is* a number of crops he is selling to you. <sup>17</sup>So you shall not wrong one another, but you shall <sup>c</sup>fear your God; for I am the LORD your God. [15 <sup>a</sup>Lit *friend's hands* 16 <sup>b</sup>Lit *multitude* 17 <sup>c</sup>Or *reverence*]

18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that you may live securely on the land. <sup>19</sup>Then the land will yield its produce, so that you can eat your fill and live securely on it. <sup>20</sup>But if you say, "What are we going to eat on the seventh year <sup>a</sup>if we do not sow or gather in our crops?" <sup>21</sup>then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. <sup>22</sup>When you are sowing the eighth year, you can still eat old things from the crop, eating *the old* until the ninth year when its crop comes in. [20 <sup>a</sup>Or *behold*]

*The Law of Redemption* 23 'The land, moreover, shall not be sold permanently, for the land is Mine; for you are *but* aliens and sojourners with Me. <sup>24</sup>Thus for every <sup>a</sup>piece of your property, you are to provide for the redemption of the land. [24 <sup>a</sup>Lit *land*]

25 'If a <sup>a</sup>fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his <sup>a</sup>relative has sold. <sup>26</sup>Or in case a man has no kinsman, but so <sup>b</sup>recovers his means as to find sufficient for its redemption, <sup>27</sup>then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property. <sup>28</sup>But if <sup>c</sup>he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall <sup>d</sup>revert, that he may return to his property. [25 <sup>a</sup>Lit *brother* 26 <sup>b</sup>Lit *his hand reaches* 28 <sup>c</sup>Lit *his hand has not found sufficient to* <sup>d</sup>Lit *go out*]

29 'Likewise, if a man sells a dwelling house in a walled city, then his

redemption right remains valid until a full year from its sale; his right of redemption lasts a full year. <sup>30</sup>But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not <sup>a</sup>revert in the jubilee. <sup>31</sup>The houses of the villages, however, which have no surrounding wall shall be considered <sup>b</sup>as open fields; they have redemption rights and <sup>a</sup>revert in the jubilee. <sup>32</sup>As for cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession. <sup>33</sup>What, therefore, <sup>c</sup>belongs to the Levites may be redeemed and a house sale <sup>d</sup>in the city of this possession <sup>e</sup>reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel. <sup>34</sup>But pasture fields of their cities shall not be sold, for that is their perpetual possession. [<sup>30</sup> <sup>a</sup>Lit *go out* <sup>31</sup> <sup>b</sup>Lit *according to* <sup>33</sup> <sup>c</sup>Lit *is from* <sup>d</sup>Lit *and* <sup>e</sup>Lit *goes out*]

### *Of Poor Countrymen*

<sup>35</sup> ‘Now in case a <sup>a</sup>countryman of yours becomes poor and his <sup>b</sup>means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you. <sup>36</sup>Do not take <sup>c</sup>usurious interest from him, but revere your God, that your <sup>a</sup>countryman may live with you. <sup>37</sup>You shall not give him your silver at interest, nor your food for gain. <sup>38</sup>I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan *and* to be your God. [<sup>35</sup> <sup>a</sup>Lit *brother* <sup>b</sup>Lit *hand* <sup>36</sup> <sup>c</sup>Lit *interest and usury*]

<sup>39</sup> ‘If a <sup>a</sup>countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave’s service. <sup>40</sup>He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. <sup>41</sup>He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. <sup>42</sup>For they are My servants whom I brought out from the land of Egypt; they are not to be sold *in* a slave sale. <sup>43</sup>You shall not rule over him with severity, but are to revere your God. <sup>44</sup>As for your

male and female slaves whom you may have—you may acquire male and female slaves from the pagan nations that are around you. <sup>45</sup>Then, too, *it is* out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have <sup>b</sup>produced in your land; they also may become your possession. <sup>46</sup>You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your <sup>c</sup>countrymen, the sons of Israel, you shall not rule with severity over one another. [39 <sup>a</sup>Lit *brother* 45 <sup>b</sup>Lit *begotten* 46 <sup>c</sup>Lit *brothers*]

***Of Redeeming a Poor Man*** <sup>47</sup> ‘Now if the <sup>a</sup>means of a stranger or of a sojourner with you becomes sufficient, and a <sup>b</sup>countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger’s family, <sup>48</sup>then he shall have redemption right after he has been sold. One of his brothers may redeem him, <sup>49</sup>or his uncle, or his uncle’s son, may redeem him, or one of his blood relatives from his family may redeem him; or <sup>s</sup>if he prospers, he may redeem himself. <sup>50</sup>He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. *It is like the days of a hired man that he shall be with him.* <sup>51</sup>If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; <sup>52</sup>and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund *the amount for his redemption.* <sup>53</sup>Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. <sup>54</sup>Even if he is not redeemed by <sup>d</sup>these means, he shall still go out in the year of jubilee, he and his sons with him. <sup>55</sup>For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God. [47 <sup>a</sup>Lit *hand...reaches* <sup>b</sup>Lit *brother* 49 <sup>c</sup>Lit *if his hand has reached and* 54 <sup>d</sup>Or *these years*]

## LEVITICUS 26 [\[Books\]](#)

***Blessings of Obedience*** <sup>1</sup> ‘You shall not make for yourselves <sup>a</sup>idols, nor shall you set up for yourselves an image or a *sacred* pillar, nor shall you place a figured stone in your land to bow down <sup>b</sup>to it; for I am the LORD your God. <sup>2</sup>You shall keep My sabbaths and reverence My sanctuary; I am the LORD. <sup>3</sup>If you walk in My statutes and keep My commandments so as to carry them out, <sup>4</sup>then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. <sup>5</sup>Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your <sup>c</sup>food to the full and live securely in your land. <sup>6</sup>I shall also grant peace in the land, so that you may lie down with no one making *you* tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. <sup>7</sup>But you will chase your enemies and they will fall before you by the sword; <sup>8</sup>five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. <sup>9</sup>So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. <sup>10</sup>You will eat the old supply and clear out the old because of the new. <sup>11</sup>Moreover, I will make My <sup>d</sup>dwelling among you, and My soul will not <sup>e</sup>reject you. <sup>12</sup>I will also walk among you and be your God, and you shall be My people. <sup>13</sup>I am the LORD your God, who brought you out of the land of Egypt so that *you* would not be their slaves, and I broke the bars of your yoke and made you walk erect. [1 <sup>a</sup>Or *graven images* <sup>b</sup>Lit *over* 5 <sup>c</sup>Lit *bread* 11 <sup>d</sup>Or *tabernacle* <sup>e</sup>Lit *abhor*]

***Penalties of Disobedience*** <sup>14</sup> ‘But if you do not obey Me and do not carry out all these commandments, <sup>15</sup>if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, *and* so break My covenant, <sup>16</sup>I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever

that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up. <sup>17</sup>I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. <sup>18</sup>If also after these things you do not obey Me, then I will punish you seven times more for your sins. <sup>19</sup>I will also break down your pride of power; I will also make your sky like iron and your earth like bronze. <sup>20</sup>Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit.

21 ‘If then, you <sup>a</sup>act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins. <sup>22</sup>I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted. [21 <sup>a</sup>Lit *walk*, and so throughout the ch]

23 ‘And if by these things you are not turned to Me, but act with hostility against Me, <sup>24</sup>then I will act with hostility against you; and I, even I, will strike you seven times for your sins. <sup>25</sup>I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands. <sup>26</sup>When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread <sup>a</sup>in rationed amounts, so that you will eat and not be satisfied. [26 <sup>a</sup>Lit *by weight*]

27 ‘Yet if in spite of this you do not obey Me, but act with hostility against Me, <sup>28</sup>then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. <sup>29</sup>Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. <sup>30</sup>I then will destroy your high places, and cut down your incense altars, and heap your <sup>a</sup>remains on the <sup>a</sup>remains of your idols, for My soul shall abhor you. <sup>31</sup>I will <sup>b</sup>lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. <sup>32</sup>I will make the land desolate so that your enemies who settle in it will be

appalled over it. <sup>33</sup>You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. [30 <sup>a</sup>Lit *corpses* 31 <sup>b</sup>Lit *give desolation to*]

<sup>34</sup> ‘Then the land will <sup>a</sup>enjoy its sabbaths all the days of the desolation, while you are in your enemies’ land; then the land will rest and <sup>a</sup>enjoy its sabbaths. <sup>35</sup>All the days of *its* desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it. <sup>36</sup>As for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee <sup>b</sup>as though from the sword, and they will fall. <sup>37</sup>They will therefore stumble over each other as if *running* from the sword, although no one is pursuing; and you will have *no strength* <sup>c</sup>to stand up before your enemies. <sup>38</sup>But you will perish among the nations, and your enemies’ land will consume you. <sup>39</sup>So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them. [34 <sup>a</sup>Lit *satisfy* 36 <sup>b</sup>Lit *the flight of the sword* 37 <sup>c</sup>Lit *you will stand*]

<sup>40</sup> ‘If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me— <sup>41</sup>I also was acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, <sup>42</sup>then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land. <sup>43</sup>For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, <sup>a</sup>because they rejected My ordinances and their soul abhorred My statutes. <sup>44</sup>Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the LORD their God. <sup>45</sup>But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD.’ ” [43 <sup>a</sup>Lit *because*

*and by the cause]*

**46 These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel <sup>a</sup>through Moses at Mount Sinai. [46 <sup>a</sup>Lit *by the hand of*]**

## LEVITICUS 27 [\[Books\]](#)

### *Rules concerning Valuations*

1 Again, the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘When a man makes a difficult vow, he *shall be valued* according to your valuation of persons belonging to the LORD. <sup>3</sup>If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary. <sup>4</sup>Or if it is a female, then your valuation shall be thirty shekels. <sup>5</sup>If it be from five years even to twenty years old then your valuation for the male shall be twenty shekels and for the female ten shekels. <sup>6</sup>But if *they are* from a month even up to five years old, then your valuation shall be five shekels of silver for the male, and for the female your valuation shall be three shekels of silver. <sup>7</sup>If *they are* from sixty years old and upward, if it is a male, then your valuation shall be fifteen shekels, and for the female ten shekels. <sup>8</sup>But if he is poorer than your valuation, then he shall be placed before the priest and the priest shall value him; according to <sup>a</sup>the means of the one who vowed, the priest shall value him. [8 <sup>a</sup>Lit *what the hand reaches*]

9 ‘Now if it is an animal of the kind which <sup>a</sup>men can present as an offering to the LORD, any such that one gives to the LORD shall be holy. <sup>10</sup>He shall not replace it or exchange it, a good for a bad, or a bad for a good; or if he does exchange animal for animal, then both it and its substitute shall become holy. <sup>11</sup>If, however, it is any unclean animal of the kind which <sup>a</sup>men do not present as an offering to the LORD, then he shall place the animal before the priest. <sup>12</sup>The priest shall value it <sup>b</sup>as either good or bad; as you, the priest, value it, so it shall be. <sup>13</sup>But if he should ever *wish to* redeem it, then he shall add one-fifth of it to your valuation. [9 <sup>a</sup>Lit *they* 12 <sup>b</sup>Lit *between*]

14 ‘Now if a man consecrates his house as holy to the LORD, then the priest shall value it <sup>a</sup>as either good or bad; as the priest values it, so it shall stand. <sup>15</sup>Yet if the one who consecrates it should *wish to* redeem his house, then he

shall add one-fifth of your valuation price to it, so that it may be his. [14 <sup>a</sup>Lit *between good*]

16 ‘Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be <sup>a</sup>proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver. <sup>17</sup>If he consecrates his field as of the year of jubilee, according to your valuation it shall stand. <sup>18</sup>If he consecrates his field after the jubilee, however, then the priest shall calculate the price for <sup>b</sup>him <sup>c</sup>proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation. <sup>19</sup>If the one who consecrates it should ever wish to redeem the field, then he shall add one-fifth of your valuation price to it, so that it may pass to him. <sup>20</sup>Yet if he will not redeem the field, <sup>d</sup>but has sold the field to another man, it may no longer be redeemed; <sup>21</sup>and when it <sup>e</sup>reverts in the jubilee, the field shall be holy to the LORD, like a field <sup>f</sup>set apart; it shall be for the priest as his <sup>g</sup>property. <sup>22</sup>Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own <sup>h</sup>property, <sup>23</sup>then the priest shall calculate for <sup>b</sup>him the amount of your valuation up to the year of jubilee; and he shall on that day give your valuation as holy to the LORD. <sup>24</sup>In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs. <sup>25</sup>Every valuation of yours, moreover, shall be after the shekel of the sanctuary. The shekel shall be twenty gerahs. [16 <sup>a</sup>Lit *according to its seed* 18 <sup>b</sup>Or it <sup>c</sup>Lit *according to the years* 20 <sup>d</sup>Or if he 21 <sup>e</sup>Lit *goes out* <sup>f</sup>Or *devoted, banned* <sup>g</sup>Lit *possession* 22 <sup>h</sup>Lit *possession*]

26 ‘However, a firstborn among animals, which as a firstborn belongs to the LORD, no man may consecrate it; whether ox or sheep, it is the LORD’S. <sup>27</sup>But if *it is* among the unclean animals, then he shall <sup>a</sup>redeem it according to your valuation and add to it one-fifth of it; and if it is not redeemed, then it shall be sold according to your valuation. [27 <sup>a</sup>Or *ransom*]

28 ‘Nevertheless, anything which a man <sup>a</sup>sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. Anything <sup>b</sup>devoted to destruction is most holy to the LORD. <sup>29</sup>No <sup>c</sup>one who may have been <sup>d</sup>set apart among men shall be ransomed; he shall surely be put to death. [28 <sup>a</sup>Lit *anything devoted*; or

*banned* <sup>b</sup>Or puts under the ban 29 <sup>c</sup>Lit one devoted; or *banned* <sup>d</sup>Or put under the ban]

30 'Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD'S; it is holy to the LORD. <sup>31</sup>If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it. <sup>32</sup>For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the LORD. <sup>33</sup>He is not to be concerned whether *it is* good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed.' "

34 These are the commandments which the LORD commanded Moses for the sons of Israel at Mount Sinai.

## NUMBERS 1 [\[Books\]](#)

*The Census of Israel's Warriors* <sup>1</sup> Then the LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first of the second month, in the second year after they had come out of the land of Egypt, saying, <sup>2</sup>“Take a <sup>a</sup>census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head <sup>3</sup>from twenty years old and upward, whoever *is able to go out to war* in Israel, you and Aaron shall <sup>b</sup>number them by their armies. <sup>4</sup>With you, moreover, there shall be a man of each tribe, each one head of his father's household. <sup>5</sup>These then are the names of the men who shall stand with you: of Reuben, Elizur the son of Shedeur; <sup>6</sup>of Simeon, Shelumiel the son of Zurishaddai; <sup>7</sup>of Judah, Nahshon the son of Amminadab; <sup>8</sup>of Issachar, Nethanel the son of Zuar; <sup>9</sup>of Zebulun, Eliab the son of Helon; <sup>10</sup>of the sons of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur; <sup>11</sup>of Benjamin, Abidan the son of Gideon; <sup>12</sup>of Dan, Ahiezer the son of Ammishaddai; <sup>13</sup>of Asher, Pagiel the son of Ocran; <sup>14</sup>of Gad, Eliasaph the son of Deuel; <sup>15</sup>of Naphtali, Ahira the son of Enan. <sup>16</sup>These are they who were called of the congregation, the leaders of their fathers' tribes; they were the heads of <sup>c</sup>divisions of Israel.” [2 <sup>a</sup>Lit *sum* 3 <sup>b</sup>Lit *muster*, and so throughout the ch 16 <sup>c</sup>Lit *thousands*; or *clans*]

<sup>17</sup> So Moses and Aaron took these men who had been designated by name, <sup>18</sup>and they assembled all the congregation together on the first of the second month. Then they registered by ancestry in their families, by their fathers' households, according to the number of names, from twenty years old and upward, head by head, <sup>19</sup>just as the LORD had commanded Moses. So he numbered them in the wilderness of Sinai.

<sup>20</sup> Now the sons of Reuben, Israel's firstborn, their genealogical registration by their families, by their fathers' households, according to the number of names, head by head, every male from twenty years old

and upward, whoever *was able to go out to war*, <sup>21</sup>their numbered men of the tribe of Reuben *were* 46,500.

22 Of the sons of Simeon, their genealogical registration by their families, by their fathers' households, their numbered men, according to the number of names, head by head, every male from twenty years old and upward, whoever *was able to go out to war*, <sup>23</sup>their numbered men of the tribe of Simeon *were* 59,300.

24 Of the sons of Gad, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>25</sup>their numbered men of the tribe of Gad *were* 45,650.

26 Of the sons of Judah, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>27</sup>their numbered men of the tribe of Judah *were* 74,600.

28 Of the sons of Issachar, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>29</sup>their numbered men of the tribe of Issachar *were* 54,400.

30 Of the sons of Zebulun, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>31</sup>their numbered men of the tribe of Zebulun *were* 57,400.

32 Of the sons of Joseph, *namely*, of the sons of Ephraim, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>33</sup>their numbered men of the tribe of Ephraim *were* 40,500.

34 Of the sons of Manasseh, their genealogical registration by their families, by their fathers' households, according to the number of

names, from twenty years old and upward, whoever *was able to go out to war*, <sup>35</sup>their numbered men of the tribe of Manasseh *were* 32,200.

<sup>36</sup> Of the sons of Benjamin, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>37</sup>their numbered men of the tribe of Benjamin *were* 35,400.

<sup>38</sup> Of the sons of Dan, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>39</sup>their numbered men of the tribe of Dan *were* 62,700.

<sup>40</sup> Of the sons of Asher, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>41</sup>their numbered men of the tribe of Asher *were* 41,500.

<sup>42</sup> Of the sons of Naphtali, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to go out to war*, <sup>43</sup>their numbered men of the tribe of Naphtali *were* 53,400.

<sup>44</sup> These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each of whom was of his father's household. <sup>45</sup>So all the numbered men of the sons of Israel by their fathers' households, from twenty years old and upward, whoever *was able to go out to war in Israel*, <sup>46</sup>even all the numbered men *were* 603,550.

*Levites Exempted* <sup>47</sup> The Levites, however, were not numbered among them by their fathers' tribe. <sup>48</sup>For the LORD had spoken to Moses, saying, <sup>49</sup>“Only the tribe of Levi you shall not number, nor shall you take their <sup>a</sup>census among the sons of Israel. <sup>50</sup>But you shall appoint the Levites over the <sup>b</sup>tabernacle of the testimony, and over all its

furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings, and they shall take care of it; they shall also camp around the <sup>b</sup>tabernacle. <sup>51</sup>So when the tabernacle is to set out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But the <sup>c</sup>layman who comes near shall be put to death. <sup>52</sup>The sons of Israel shall camp, each man by his own camp, and each man by his own standard, according to their armies. <sup>53</sup>But the Levites shall camp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel. So the Levites shall keep charge of the tabernacle of the testimony.” <sup>54</sup>Thus the sons of Israel did; according to all which the LORD had commanded Moses, so they did. [49 <sup>a</sup>Lit *sum* 50 <sup>b</sup>Lit *dwelling place*, and so throughout the ch 51 <sup>c</sup>Lit *stranger*]

## NUMBERS 2 [\[Books\]](#)

*Arrangement of the Camps* 1 Now the LORD spoke to Moses and to Aaron, saying, 2“**The sons of Israel shall camp, each by his own standard, with the <sup>a</sup>banners of their fathers’ households; they shall camp around the tent of meeting <sup>b</sup>at a distance. <sup>3</sup>Now those who camp on the east side toward the sunrise *shall be* of the standard of the camp of Judah, by their armies, and the leader of the sons of Judah: Nahshon the son of Amminadab, <sup>4</sup>and his army, even their <sup>c</sup>numbered men, 74,600. <sup>5</sup>Those who camp next to him *shall be* the tribe of Issachar, and the leader of the sons of Issachar: Nethanel the son of Zuar, <sup>6</sup>and his army, even their numbered men, 54,400. <sup>7</sup>Then comes the tribe of Zebulun, and the leader of the sons of Zebulun: Eliab the son of Helon, <sup>8</sup>and his army, even his numbered men, 57,400. <sup>9</sup>The total of the numbered men of the camp of Judah: 186,400, by their armies. They shall set out first. [2 <sup>a</sup>Lit *signs* <sup>b</sup>Or *facing it* 4 <sup>c</sup>Lit *mustered*, and so throughout the ch]**

10 “On the south side *shall be* the standard of the camp of Reuben by their armies, and the leader of the sons of Reuben: Elizur the son of Shedeur, <sup>11</sup>and his army, even their numbered men, 46,500. <sup>12</sup>Those who camp next to him *shall be* the tribe of Simeon, and the leader of the sons of Simeon: Shelumiel the son of Zurishaddai, <sup>13</sup>and his army, even their numbered men, 59,300. <sup>14</sup>Then comes the tribe of Gad, and the leader of the sons of Gad: Eliasaph the son of <sup>a</sup>Deuel, <sup>15</sup>and his army, even their numbered men, 45,650. <sup>16</sup>The total of the numbered men of the camp of Reuben: 151,450 by their armies. And they shall set out second. [14 <sup>a</sup>Many mss read *Reuel*]

17 “Then the tent of meeting shall set out *with* the camp of the Levites in the midst of the camps; just as they camp, so they shall set out, every man in his place by their standards.

18 “On the west side *shall be* the standard of the camp of Ephraim by

their armies, and the leader of the sons of Ephraim *shall be* Elishama the son of Ammihud, <sup>19</sup>and his army, even their numbered men, 40,500. <sup>20</sup>Next to him *shall be* the tribe of Manasseh, and the leader of the sons of Manasseh: Gamaliel the son of Pedahzur, <sup>21</sup>and his army, even their numbered men, 32,200. <sup>22</sup>Then *comes* the tribe of Benjamin, and the leader of the sons of Benjamin: Abidan the son of Gideoni, <sup>23</sup>and his army, even their numbered men, 35,400. <sup>24</sup>The total of the numbered men of the camp of Ephraim: 108,100, by their armies. And they shall set out third.

<sup>25</sup> “On the north side *shall be* the standard of the camp of Dan by their armies, and the leader of the sons of Dan: Ahiezer the son of Ammishaddai, <sup>26</sup>and his army, even their numbered men, 62,700. <sup>27</sup>Those who camp next to him *shall be* the tribe of Asher, and the leader of the sons of Asher: Pagiel the son of Ochran, <sup>28</sup>and his army, even their numbered men, 41,500. <sup>29</sup>Then *comes* the tribe of Naphtali, and the leader of the sons of Naphtali: Ahira the son of Enan, <sup>30</sup>and his army, even their numbered men, 53,400. <sup>31</sup>The total of the numbered men of the camp of Dan *was* 157,600. They shall set out last by their standards.”

<sup>32</sup> These are the numbered men of the sons of Israel by their fathers’ households; the total of the numbered men of the camps by their armies, 603,550. <sup>33</sup>The Levites, however, were not numbered among the sons of Israel, just as the LORD had commanded Moses. <sup>34</sup>Thus the sons of Israel did; according to all that the LORD commanded Moses, so they camped by their standards, and so they set out, every one by his family according to his father’s household.

## NUMBERS 3 [\[Books\]](#)

### *Levites to Be Priesthood*

1 Now these are *the records of* the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai. 2 These then are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar. 3 These are the names of the sons of Aaron, the anointed priests, whom he <sup>a</sup>ordained to serve as priests. 4 But Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the wilderness of Sinai; and they had no children. So Eleazar and Ithamar served as priests <sup>b</sup>in the lifetime of their father Aaron. [3 <sup>a</sup>Lit *filled their hand* 4 <sup>b</sup>Lit *before the face*]

5 Then the LORD spoke to Moses, saying, 6 “Bring the tribe of Levi near and set them before Aaron the priest, that they may serve him. 7 They shall perform the duties for <sup>a</sup>him and for the whole congregation before the tent of meeting, to do the service of the tabernacle. 8 They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle. 9 You shall thus give the Levites to Aaron and to his sons; they are wholly given to him from among the sons of Israel. 10 So you shall appoint Aaron and his sons that they may keep their priesthood, but the <sup>b</sup>layman who comes near shall be put to death.” [7 <sup>a</sup>Lit *him and the duties of the whole congregation* 10 <sup>b</sup>Lit *stranger*]

11 Again the LORD spoke to Moses, saying, 12 “Now, behold, I have taken the Levites from among the sons of Israel instead of every firstborn, the first issue of the womb among the sons of Israel. So the Levites shall be Mine. 13 For all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, from man to beast. They shall be Mine; I am the LORD.”

14 Then the LORD spoke to Moses in the wilderness of Sinai, saying, 15 “<sup>a</sup>Number the sons of Levi by their fathers’ households, by their families; every male from a month old and upward you shall number.” 16 So Moses numbered them according to the <sup>b</sup>word of the LORD, just as he had been

commanded. <sup>17</sup>These then are the sons of Levi by their names: Gershon and Kohath and Merari. <sup>18</sup>These are the names of the sons of Gershon by their families: Libni and Shimei; <sup>19</sup>and the sons of Kohath by their families: Amram and Izhar, Hebron and Uzziel; <sup>20</sup>and the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to their fathers' households. [15 <sup>a</sup>Lit *muster*, and so throughout the ch 16 <sup>b</sup>Lit *mouth*]

<sup>21</sup> Of Gershon *was* the family of the Libnites and the family of the Shimeites; these *were* the families of the Gershonites. <sup>22</sup>Their numbered men, in the numbering of every male from a month old and upward, *even* their numbered men *were* 7,500. <sup>23</sup>The families of the Gershonites were to camp behind the <sup>a</sup>tabernacle westward, <sup>24</sup>and the leader of the fathers' households of the Gershonites *was* Eliasaph the son of Lael. [23 <sup>a</sup>Lit *dwelling place*, and so throughout the ch]

### ***Duties of the Priests***

<sup>25</sup>Now the duties of the sons of Gershon in the tent of meeting *involved* the tabernacle and the tent, its covering, and the screen for the doorway of the tent of meeting, <sup>26</sup>and the hangings of the court, and the screen for the doorway of the court which is around the tabernacle and the altar, and its cords, according to all the service <sup>a</sup>concerning them. [26 <sup>a</sup>Lit *of it*]

<sup>27</sup> Of Kohath *was* the family of the Amramites and the family of the Izharites and the family of the Hebronites and the family of the Uzzielites; these were the families of the Kohathites. <sup>28</sup>In the numbering of every male from a month old and upward, *there were* 8,600, performing the duties of the sanctuary. <sup>29</sup>The families of the sons of Kohath were to camp on the southward side of the tabernacle, <sup>30</sup>and the leader of the fathers' households of the Kohathite families *was* <sup>a</sup>Elizaphan the son of Uzziel. <sup>31</sup>Now their duties *involved* the ark, the table, the lampstand, the altars, and the utensils of the sanctuary with which they minister, and the screen, and all the service <sup>b</sup>concerning them; <sup>32</sup>and Eleazar the son of Aaron the priest *was* the chief of the leaders of Levi, *and had* the oversight of those who perform the duties

of the sanctuary. [30 <sup>a</sup>In Ex 6:22, *Elzaphan* 31 <sup>b</sup>Lit of it]

33 Of Merari *was* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari. <sup>34</sup>Their numbered men in the numbering of every male from a month old and upward, *were* 6,200. <sup>35</sup>The leader of the fathers' households of the families of Merari *was* Zuriel the son of Abihail. They *were* to camp on the northward side of the tabernacle. <sup>36</sup>Now the appointed duties of the sons of Merari *involved* the frames of the tabernacle, its bars, its pillars, its sockets, all its equipment, and the service concerning them, <sup>37</sup>and the pillars around the court with their sockets and their pegs and their cords.

38 Now those who were to camp before the tabernacle eastward, before the tent of meeting toward the sunrise, are Moses and Aaron and his sons, performing the duties of the sanctuary for the obligation of the sons of Israel; but the <sup>a</sup>layman coming near was to be put to death. <sup>39</sup>All the numbered men of the Levites, whom Moses and Aaron numbered at the <sup>b</sup>command of the LORD by their families, every male from a month old and upward, *were* 22,000. [38 <sup>a</sup>Lit *stranger* 39 <sup>b</sup>Lit *word*]

### ***Firstborn Redeemed***

40 Then the LORD said to Moses, “Number every firstborn male of the sons of Israel from a month old and upward, and <sup>a</sup>make a list of their names. <sup>41</sup>You shall take the Levites for Me, I am the LORD, instead of all the firstborn among the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the sons of Israel.” <sup>42</sup>So Moses numbered all the firstborn among the sons of Israel, just as the LORD had commanded him; <sup>43</sup>and all the firstborn males by the number of names from a month old and upward, for their numbered men were 22,273. [40 <sup>a</sup>Lit *take the number*]

44 Then the LORD spoke to Moses, saying, <sup>45</sup>“Take the Levites instead of all the firstborn among the sons of Israel and the cattle of the Levites. And the Levites shall be Mine; I am the LORD. <sup>46</sup>For the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites, <sup>47</sup>you

shall take five shekels apiece, per head; you shall take *them* in terms of the shekel of the sanctuary (the shekel is twenty <sup>a</sup>gerahs), <sup>48</sup>and give the money, the ransom of those who are in excess among them, to Aaron and to his sons.” <sup>49</sup>So Moses took the ransom money from those who were in excess, beyond those ransomed by the Levites; <sup>50</sup>from the firstborn of the sons of Israel he took the money in terms of the shekel of the sanctuary, 1,365. <sup>51</sup>Then Moses gave the ransom money to Aaron and to his sons, at the <sup>b</sup>command of the LORD, just as the LORD had commanded Moses. [<sup>47</sup> <sup>a</sup>I.e. A gerah equals approx one-fortieth oz <sup>51</sup> <sup>b</sup>Lit *mouth*]

## NUMBERS 4 [\[Books\]](#)

*Duties of the Kohathites* 1 Then the LORD spoke to Moses and to Aaron, saying, 2“Take <sup>a</sup>a census of the <sup>b</sup>descendants of Kohath from among the sons of Levi, by their families, by their fathers’ households, 3from thirty years and upward, even to fifty years old, all who enter the service to do the work in the tent of meeting. 4This is the work of the <sup>b</sup>descendants of Kohath in the tent of meeting, *concerning* the most holy things. [2 <sup>a</sup>Lit *the sum* <sup>b</sup>Lit *sons*]

5 “When the camp sets out, Aaron and his sons shall go in and they shall take down the veil of the screen and cover the ark of the testimony with it; 6and they shall lay a covering of porpoise skin on it, and shall spread over *it* a cloth of pure <sup>a</sup>blue, and shall insert its poles. 7Over the table of the bread of the Presence they shall also spread a cloth of <sup>a</sup>blue and put on it the dishes and the pans and the sacrificial bowls and the jars for the drink offering, and the continual bread shall be on it. 8They shall spread over them a cloth of scarlet *material*, and cover the same with a covering of porpoise skin, and they shall insert its poles. 9Then they shall take a <sup>a</sup>blue cloth and cover the lampstand for the light, along with its lamps and its snuffers, and its <sup>b</sup>trays and all its oil vessels, by which they serve it; 10and they shall put it and all its utensils in a covering of porpoise skin, and shall put it on the carrying bars. 11Over the golden altar they shall spread a <sup>a</sup>blue cloth and cover it with a covering of porpoise skin, and shall insert its poles; 12and they shall take all the utensils of service, with which they serve in the sanctuary, and put them in a <sup>a</sup>blue cloth and cover them with a covering of porpoise skin, and put them on the carrying bars. 13Then they shall take away the <sup>c</sup>ashes from the altar, and spread a purple cloth over it. 14They shall also put on it all its utensils by which they serve in connection with it: the firepans, the forks and shovels and the basins, all the utensils of the altar; and they shall spread a cover of porpoise skin over it and insert its poles. 15When Aaron and his sons have finished covering the holy *objects* and all the furnishings of the

sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry *them*, so that they will not touch the holy *objects* and die. These are the <sup>d</sup>things in the tent of meeting which the sons of Kohath are to carry. [6 <sup>a</sup>Or *violet* 9 <sup>b</sup>Lit *snuff dishes* 13 <sup>c</sup>Or *fat ashes*; i.e. soaked with fat 15 <sup>d</sup>Lit *burden...of the sons*]

16 “The responsibility of Eleazar the son of Aaron the priest is the oil for the light and the fragrant incense and the continual grain offering and the anointing oil—the responsibility of all the <sup>a</sup>tabernacle and of all that is in it, with the sanctuary and its furnishings.” [16 <sup>a</sup>Lit *dwelling place*, and so throughout the ch]

17 Then the LORD spoke to Moses and to Aaron, saying, <sup>18</sup>“Do not let the tribe of the families of the Kohathites be cut off from among the Levites. <sup>19</sup>But do this to them that they may live and not die when they approach the most holy *objects*: Aaron and his sons shall go in and assign each of them to his work and to his load; <sup>20</sup>but they shall not go in to see the holy *objects* even for a moment, or they will die.”

*Duties of the Gershonites* 21 Then the LORD spoke to Moses, saying, <sup>22</sup>“Take <sup>a</sup>a census of the sons of Gershon <sup>b</sup>also, by their fathers’ households, by their families; <sup>23</sup>from thirty years and upward to fifty years old, you shall <sup>c</sup>number them; all who enter to perform the service to do the work in the tent of meeting. <sup>24</sup>This is the service of the families of the Gershonites, in serving and in carrying: <sup>25</sup>they shall carry the curtains of the tabernacle and the tent of meeting *with* its covering and the covering of porpoise skin that is on top of it, and the screen for the doorway of the tent of meeting, <sup>26</sup>and the hangings of the court, and the screen for the doorway of the gate of the court which is around the tabernacle and the altar, and their cords and all the equipment for their service; and all that is to be done, <sup>d</sup>they shall perform. <sup>27</sup>All the service of the sons of the Gershonites, in all their loads and in all their work, shall be *performed* at the <sup>e</sup>command of Aaron and his sons; and you shall assign to them as a duty all their loads. <sup>28</sup>This is the service of the families of the sons of the Gershonites in the tent of meeting, and their

duties shall be <sup>f</sup>under the direction of Ithamar the son of Aaron the priest. [22 <sup>a</sup>Lit *the sum* <sup>b</sup>Lit *also them* 23 <sup>c</sup>Lit *muster*, and so throughout the ch 26 <sup>d</sup>Lit *so they shall serve* 27 <sup>e</sup>Lit *mouth* 28 <sup>f</sup>Lit *in the hand*]

*Duties of the Merarites* 29 “As for the sons of Merari, you shall number them by their families, by their fathers’ households; <sup>30</sup>from thirty years and upward even to fifty years old, you shall number them, everyone who enters the service to do the work of the tent of meeting. <sup>31</sup>Now this is the duty of their loads, for all their service in the tent of meeting: the boards of the tabernacle and its bars and its pillars and its <sup>a</sup>sockets, <sup>32</sup>and the pillars around the court and their <sup>a</sup>sockets and their pegs and their cords, with all their equipment and with all their service; and you shall assign *each man* by name the items <sup>b</sup>he is to carry. <sup>33</sup>This is the service of the families of the sons of Merari, according to all their service in the tent of meeting, <sup>c</sup>under the direction of Ithamar the son of Aaron the priest.” [31 <sup>a</sup>Or *bases* 32 <sup>b</sup>Lit *of the duty of their loads* 33 <sup>c</sup>Lit *in the hand*]

34 So Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites by their families and by their fathers’ households, <sup>35</sup>from thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting. <sup>36</sup>Their numbered men by their families were 2,750. <sup>37</sup>These are the numbered men of the Kohathite families, everyone who was serving in the tent of meeting, whom Moses and Aaron numbered according to the <sup>a</sup>commandment of the LORD <sup>b</sup>through Moses. [37 <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *by the hand of*]

38 The numbered men of the sons of Gershon by their families and by their fathers’ households, <sup>39</sup>from thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting. <sup>40</sup>Their numbered men by their families, by their fathers’ households, were 2,630. <sup>41</sup>These are the numbered men of the families of the sons of Gershon, everyone who was serving in the tent of meeting, whom Moses and Aaron numbered according to the

**<sup>a</sup>commandment of the LORD. [41 <sup>a</sup>Lit *mouth*]**

**42 The numbered men of the families of the sons of Merari by their families, by their fathers' households, <sup>43</sup>from thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting. <sup>44</sup>Their numbered men by their families were 3,200.**

**<sup>45</sup>These are the numbered men of the families of the sons of Merari, whom Moses and Aaron numbered according to the <sup>a</sup>commandment of the LORD <sup>b</sup>through Moses. [45 <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *by the hand of*]**

**46 All the numbered men of the Levites, whom Moses and Aaron and the leaders of Israel numbered, by their families and by their fathers' households, <sup>47</sup>from thirty years and upward even to fifty years old, everyone who could enter to do the work of service and the work of carrying in the tent of meeting. <sup>48</sup>Their numbered men were 8,580.**

**<sup>49</sup>According to the <sup>a</sup>commandment of the LORD <sup>b</sup>through Moses, they were numbered, everyone by his serving or carrying; thus *these were* his numbered men, just as the LORD had commanded Moses. [49 <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *by the hand of*]**

## NUMBERS 5 [\[Books\]](#)

### *On Defilement*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a *dead* person. <sup>3</sup>You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst.” <sup>4</sup>The sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, thus the sons of Israel did.

5 Then the LORD spoke to Moses, saying, <sup>6</sup>“Speak to the sons of Israel, ‘When a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty, <sup>7</sup>then <sup>a</sup>he shall confess <sup>b</sup>his sins which <sup>c</sup>he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give *it* to him whom he has wronged. <sup>8</sup>But if the man has no <sup>d</sup>relative to whom restitution may be made for the wrong, the restitution which is made for the wrong *must go* to the LORD for the priest, besides the ram of atonement, by which atonement is made for him. <sup>9</sup>Also every <sup>e</sup>contribution pertaining to all the holy *gifts* of the sons of Israel, which they offer to the priest, shall be his. <sup>10</sup>So every man’s holy *gifts* shall be his; whatever any man gives to the priest, it becomes his.’ ” [7 <sup>a</sup>Lit *they* <sup>b</sup>Lit *their* <sup>c</sup>Lit *they have* 8 <sup>d</sup>Lit *redeemer* 9 <sup>e</sup>Lit *heave offering*]

### *The Adultery Test*

11 Then the LORD spoke to Moses, saying, <sup>12</sup>“Speak to the sons of Israel and say to them, ‘If any man’s wife goes astray and is unfaithful to him, <sup>13</sup>and a man has intercourse with her and it is hidden from the eyes of her husband and she is <sup>a</sup>undetected, although she has defiled herself, and there is no witness against her and she has not been caught in the act, <sup>14</sup><sup>b</sup>if a spirit of

jealousy comes over him and he is jealous of his wife when she has defiled herself, or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself, <sup>15</sup>the man shall then bring his wife to the priest, and shall bring *as* <sup>c</sup>an offering for her one-tenth of an <sup>d</sup>ephah of barley meal; he shall not pour oil on it nor put frankincense on it, for it is a grain offering of jealousy, a grain offering of memorial, a reminder of iniquity. [13 <sup>a</sup>Lit *concealed* 14 <sup>b</sup>Lit *and* 15 <sup>c</sup>Lit *her* <sup>d</sup>I.e. Approx one bu]

16 ‘Then the priest shall bring her near and have her stand before the LORD, <sup>17</sup>and the priest shall take holy water in an earthenware vessel; and <sup>a</sup>he shall take some of the dust that is on the floor of the tabernacle and put *it* into the water. <sup>18</sup>The priest shall then have the woman stand before the LORD and let *the hair of the woman’s head* go loose, and place the grain offering of memorial <sup>b</sup>in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse. <sup>19</sup>The priest shall have her take an oath and shall say to the woman, “If no man has lain with you and if you have not gone astray into uncleanness, *being* under *the authority of your husband*, be <sup>c</sup>immune to this water of bitterness that brings a curse; <sup>20</sup>if you, however, have gone astray, *being* under *the authority of your husband*, and if you have defiled yourself and a man other than your husband has had intercourse with you” <sup>21</sup>(then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), “the LORD make you a curse and an oath among your people by the LORD’s making your thigh <sup>d</sup>waste away and your abdomen swell; <sup>22</sup>and this water that brings a curse shall go into your <sup>e</sup>stomach, and make your abdomen swell and your thigh <sup>d</sup>waste away.” And the woman shall say, “Amen. Amen.” [17 <sup>a</sup>Lit *the priest* 18 <sup>b</sup>Lit *on her palms* 19 <sup>c</sup>Lit *free from* 21 <sup>d</sup>Lit *fall* 22 <sup>e</sup>Or *inward parts*]

23 ‘The priest shall then write these curses on a scroll, and he shall <sup>a</sup>wash them off into the water of bitterness. <sup>24</sup>Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her <sup>b</sup>and *cause* bitterness. <sup>25</sup>The priest shall take the grain offering of jealousy from the woman’s hand, and he shall wave the grain offering before the LORD and bring it to the altar; <sup>26</sup>and the priest shall take a handful of the grain offering as its memorial offering and offer *it* up in smoke on the altar, and afterward he shall make the woman drink the water.

<sup>27</sup>When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse will go into her <sup>b</sup>and *cause* bitterness, and her abdomen will swell and her thigh will <sup>c</sup>waste away, and the woman will become a curse among her people. <sup>28</sup>But if the woman has not defiled herself and is clean, she will then be free and conceive <sup>d</sup>children. [<sup>23</sup> <sup>a</sup>Lit *wipe* <sup>24</sup> <sup>b</sup>Lit *to* <sup>27</sup> <sup>c</sup>Lit *fall* <sup>28</sup> <sup>d</sup>Lit *seed*]

<sup>29</sup> ‘This is the law of jealousy: when a wife, *being* under *the authority* of her husband, goes astray and defiles herself, <sup>30</sup>or when a spirit of jealousy comes over a man and he is jealous of his wife, he shall then make the woman stand before the LORD, and the priest shall apply all this law to her. <sup>31</sup>Moreover, the man will be free from <sup>a</sup>guilt, but that woman shall bear her <sup>a</sup>guilt.’ ” [<sup>31</sup> <sup>a</sup>Or *iniquity*]

## NUMBERS 6 [\[Books\]](#)

### *Law of the Nazirites*

1 Again the LORD spoke to Moses, saying, 2“Speak to the sons of Israel and say to them, ‘When a man or woman makes a <sup>a</sup>special vow, the vow of a <sup>b</sup>Nazirite, to <sup>c</sup>dedicate himself to the LORD, <sup>3</sup>he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes. <sup>4</sup>All the days of his <sup>d</sup>separation he shall not eat anything that is produced by the grape vine, from *the* seeds even to *the* skin. [2 <sup>a</sup>Or *difficult* <sup>b</sup>I.e. one separated <sup>c</sup>Or *live as a Nazirite* 4 <sup>d</sup>Or *living as a Nazirite*, and so through v 21]

5 ‘All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long.

6 ‘All the days of his separation to the LORD he shall not go near to a dead person. <sup>7</sup>He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is on his head. <sup>8</sup>All the days of his separation he is holy to the LORD.

9 ‘But if a man dies very suddenly beside him and he defiles his dedicated head *of hair*, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day. <sup>10</sup>Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doorway of the tent of meeting. <sup>11</sup>The priest shall offer one for a sin offering and *the* other for a burnt offering, and make atonement for him <sup>a</sup>concerning his sin because of the *dead* person. And that same day he shall consecrate his head, <sup>12</sup>and shall dedicate to the LORD his days <sup>b</sup>as a <sup>c</sup>Nazirite, and shall bring a male lamb a year old for a guilt offering; but the former days will be void because his separation was defiled. [11 <sup>a</sup>Lit *because of that which he sinned* 12 <sup>b</sup>Or *of dedication* <sup>c</sup>I.e. one separated]

13 ‘Now this is the law of the Nazirite when the days of his separation are fulfilled, he shall bring <sup>a</sup>the offering to the doorway of the tent of meeting. <sup>14</sup>He shall present his offering to the LORD: one male lamb a year old without defect for a burnt offering and one ewe-lamb a year old without defect for a sin offering and one ram without defect for a peace offering, <sup>15</sup>and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering. <sup>16</sup>Then the priest shall present *them* before the LORD and shall offer his sin offering and his burnt offering. <sup>17</sup>He shall also offer the ram for a sacrifice of peace offerings to the LORD, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its drink offering. <sup>18</sup>The Nazirite shall then shave his dedicated head *of hair* at the doorway of the tent of meeting, and take the dedicated hair of his head and put *it* on the fire which is under the sacrifice of peace offerings. <sup>19</sup>The priest shall take the ram’s shoulder *when it has been* boiled, and one unleavened cake out of the basket and one unleavened wafer, and shall put *them* on the <sup>b</sup>hands of the Nazirite after he has shaved his <sup>c</sup>dedicated *hair*. <sup>20</sup>Then the priest shall wave them for a wave offering before the LORD. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink wine.’ [13 <sup>a</sup>Lit *it* 19 <sup>b</sup>Lit *palms* <sup>c</sup>Or *separated*]

21 “This is the law of the Nazirite who vows his offering to the LORD according to his separation, in addition to what *else* <sup>a</sup>he can afford; according to his vow which he takes, so he shall do according to the law of his separation.” [21 <sup>a</sup>Lit *his hand can reach*]

### ***Aaron’s Benediction***

22 Then the LORD spoke to Moses, saying, <sup>23</sup>“Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them:

24 The LORD bless you, and keep you;

25 The LORD make His face shine on you,  
And be gracious to you;

26 The LORD lift up His countenance on you,  
And give you peace.’

<sup>27</sup>So they shall <sup>a</sup>invoke My name on the sons of Israel, and I *then* will bless them.” [<sup>a</sup>Lit *put*]

## NUMBERS 7 [\[Books\]](#)

*Offerings of the Leaders* 1 Now on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also. 2 Then the leaders of Israel, the heads of their fathers' households, made an offering (they were the leaders of the tribes; they were the ones who <sup>a</sup>were over the <sup>b</sup>numbered men). 3 When they brought their offering before the LORD, six covered carts and twelve oxen, a cart for every two of the leaders and an ox for each one, then they presented them before the tabernacle. 4 Then the LORD spoke to Moses, saying, 5 "Accept *these things* from them, that they may be <sup>c</sup>used in the service of the tent of meeting, and you shall give them to the Levites, to each man according to his service." 6 So Moses took the carts and the oxen and gave them to the Levites. 7 Two carts and four oxen he gave to the sons of Gershon, according to their service, 8 and four carts and eight oxen he gave to the sons of Merari, according to their service, under the <sup>d</sup>direction of Ithamar the son of Aaron the priest. 9 But he did not give *any* to the sons of Kohath because theirs was the service of the holy *objects, which* they carried on the shoulder. [2 <sup>a</sup>Lit stood <sup>b</sup>Lit mustered 5 <sup>c</sup>Lit for serving 8 <sup>d</sup>Lit hand]

10 The leaders offered the dedication *offering* <sup>a</sup>for the altar <sup>b</sup>when it was anointed, so the leaders offered their offering before the altar. 11 Then the LORD said to Moses, "Let them present their offering, one leader each day, for the dedication of the altar." [10 <sup>a</sup>Lit of <sup>b</sup>Lit in the day that]

12 Now the one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah; 13 and his offering was one silver <sup>a</sup>dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to <sup>b</sup>the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 14 one gold pan of ten *shekels*, full of incense; 15 one <sup>c</sup>bull, one ram, one male lamb one year old, for a burnt offering; 16 one male goat for a sin offering;

<sup>17</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nahshon the son of Amminadab. [<sup>13</sup> <sup>a</sup>Or *platter*, and so through v 85 <sup>b</sup>I.e. Approx one-half oz, and so through v 86 <sup>15</sup> <sup>c</sup>Or *bull of the herd*, and so through v 81]

18 On the second day Nethanel the son of Zuar, leader of Issachar, presented *an offering*; <sup>19</sup>he presented as his offering one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>20</sup>one gold pan of ten *shekels*, full of incense; <sup>21</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>22</sup>one male goat for a sin offering; <sup>23</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nethanel the son of Zuar.

24 On the third day *it was* Eliab the son of Helon, leader of the sons of Zebulun; <sup>25</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>26</sup>one gold pan of ten *shekels*, full of incense; <sup>27</sup>one young bull, one ram, one male lamb one year old, for a burnt offering; <sup>28</sup>one male goat for a sin offering; <sup>29</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliab the son of Helon.

30 On the fourth day *it was* Elizur the son of Shedeur, leader of the sons of Reuben; <sup>31</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>32</sup>one gold pan of ten *shekels*, full of incense; <sup>33</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>34</sup>one male goat for a sin offering; <sup>35</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elizur the son of Shedeur.

**36 On the fifth day it was Shelumiel the son of Zurishaddai, leader of the children of Simeon; 37his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 38one gold pan of ten shekels, full of incense; 39one bull, one ram, one male lamb one year old, for a burnt offering; 40one male goat for a sin offering; 41and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Shelumiel the son of Zurishaddai.**

**42 On the sixth day it was Eliasaph the son of Deuel, leader of the sons of Gad; 43his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 44one gold pan of ten shekels, full of incense; 45one bull, one ram, one male lamb one year old, for a burnt offering; 46one male goat for a sin offering; 47and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliasaph the son of Deuel.**

**48 On the seventh day it was Elishama the son of Ammihud, leader of the sons of Ephraim; 49his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 50one gold pan of ten shekels, full of incense; 51one bull, one ram, one male lamb one year old, for a burnt offering; 52one male goat for a sin offering; 53and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elishama the son of Ammihud.**

**54 On the eighth day it was Gamaliel the son of Pedahzur, leader of the sons of Manasseh; 55his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 56one gold pan of ten shekels, full of incense; 57one bull, one ram, one male lamb one year old, for a burnt offering; 58one male goat for a sin offering; 59and for the sacrifice of**

peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Gamaliel the son of Pedahzur.

60 On the ninth day *it was* Abidan the son of Gideoni, leader of the sons of Benjamin; <sup>61</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>62</sup>one gold pan of ten *shekels*, full of incense; <sup>63</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>64</sup>one male goat for a sin offering; <sup>65</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Abidan the son of Gideoni.

66 On the tenth day *it was* Ahiezer the son of Ammishaddai, leader of the sons of Dan; <sup>67</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>68</sup>one gold pan of ten *shekels*, full of incense; <sup>69</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>70</sup>one male goat for a sin offering; <sup>71</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day *it was* Pagiel the son of Ocran, leader of the sons of Asher; <sup>73</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>74</sup>one gold pan of ten *shekels*, full of incense; <sup>75</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>76</sup>one male goat for a sin offering; <sup>77</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Pagiel the son of Ocran.

78 On the twelfth day *it was* Ahira the son of Enan, leader of the sons of Naphtali; <sup>79</sup>his offering was one silver dish whose weight was one hundred and thirty *shekels*, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour

mixed with oil for a grain offering; <sup>80</sup>one gold pan of ten *shekels*, full of incense; <sup>81</sup>one bull, one ram, one male lamb one year old, for a burnt offering; <sup>82</sup>one male goat for a sin offering; <sup>83</sup>and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahira the son of Enan.

<sup>84</sup> This was the dedication offering <sup>a</sup>for the altar from the leaders of Israel <sup>b</sup>when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold pans, <sup>85</sup>each silver dish *weighing* one hundred and thirty *shekels* and each bowl seventy; all the silver of the utensils was 2,400 *shekels*, according to the shekel of the sanctuary; <sup>86</sup>the twelve gold pans, full of incense, *weighing* ten *shekels* apiece, according to the shekel of the sanctuary, all the gold of the pans 120 *shekels*; <sup>87</sup>all the oxen for the burnt offering twelve bulls, *all* the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve; <sup>88</sup>and all the oxen for the sacrifice of peace offerings 24 bulls, *all* the rams 60, the male goats 60, the male lambs one year old 60. This was the dedication offering for the altar after it was anointed.

[<sup>84</sup> <sup>a</sup>Lit of <sup>b</sup>Lit in the day that]

<sup>89</sup> Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the <sup>a</sup>mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him. [<sup>89</sup> <sup>a</sup>Lit *propitiatory*]

## NUMBERS 8 [\[Books\]](#)

### *The Seven Lamps*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to Aaron and say to him, ‘When you <sup>a</sup>mount the lamps, the seven lamps will give light in the front of the lampstand.’ ” <sup>3</sup>Aaron therefore did so; he <sup>b</sup>mounted its lamps at the front of the lampstand, just as the LORD had commanded Moses. <sup>4</sup>Now this was the workmanship of the lampstand, hammered work of gold; from its base to its flowers it was hammered work; according to the pattern which the LORD had shown Moses, so he made the lampstand. [2 <sup>a</sup>Lit *raise up* 3 <sup>b</sup>Lit *raised up*]

### *Cleansing the Levites*

5 Again the LORD spoke to Moses, saying, <sup>6</sup>“Take the Levites from among the sons of Israel and cleanse them. <sup>7</sup>Thus you shall do to them, for their <sup>a</sup>cleansing: *sprinkle* <sup>b</sup>purifying water on them, and let them <sup>c</sup>use a razor over their whole <sup>d</sup>body and wash their clothes, and they will be clean. <sup>8</sup>Then let them take a <sup>e</sup>bull with its grain offering, fine flour mixed with oil; and a second <sup>e</sup>bull you shall take for a sin offering. <sup>9</sup>So you shall present the Levites before the tent of meeting. You shall also assemble the whole congregation of the sons of Israel, <sup>10</sup>and present the Levites before the LORD; and the sons of Israel shall lay their hands on the Levites. <sup>11</sup>Aaron then shall <sup>f</sup>present the Levites before the LORD as a wave offering from the sons of Israel, that they may <sup>g</sup>qualify to perform the service of the LORD. <sup>12</sup>Now the Levites shall lay their hands on the heads of the bulls; then offer the one for a sin offering and the other for a burnt offering to the LORD, to make atonement for the Levites. <sup>13</sup>You shall have the Levites stand before Aaron and before his sons so as to present them as a wave offering to the LORD. [7 <sup>a</sup>Lit *this their cleansing* <sup>b</sup>Lit *water of sin* <sup>c</sup>Lit *cause to pass* <sup>d</sup>Lit *flesh* 8 <sup>e</sup>Or *bull of the herd* 11 <sup>f</sup>Lit *wave*, and so throughout the ch <sup>g</sup>Lit *be able*]

14 “Thus you shall separate the Levites from among the sons of Israel, and the Levites shall be Mine. 15Then after that the Levites may go in to serve the tent of meeting. But you shall cleanse them and present them as a wave offering; 16for they are wholly given to Me from among the sons of Israel. I have taken them for Myself instead of every first issue of the womb, the firstborn of all the sons of Israel. 17For every firstborn among the sons of Israel is Mine, among the men and among the animals; on the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself. 18But I have taken the Levites instead of every firstborn among the sons of Israel. 19I have given the Levites as <sup>a</sup>a gift to Aaron and to his sons from among the sons of Israel, to perform the service of the sons of Israel at the tent of meeting and to make atonement on behalf of the sons of Israel, so that there will be no plague among the sons of Israel by <sup>b</sup>their coming near to the sanctuary.” [19 <sup>a</sup>Lit *given ones* <sup>b</sup>Lit *the sons of Israel’s*]

20 Thus did Moses and Aaron and all the congregation of the sons of Israel to the Levites; according to all that the LORD had commanded Moses concerning the Levites, so the sons of Israel did to them. 21The Levites, too, purified themselves from sin and washed their clothes; and Aaron presented them as a wave offering before the LORD. Aaron also made atonement for them to cleanse them. 22Then after that the Levites went in to perform their service in the tent of meeting before Aaron and before his sons; just as the LORD had commanded Moses concerning the Levites, so they did to them.

### ***Retirement***

23 Now the LORD spoke to Moses, saying, 24“*This is what applies to the Levites: from twenty-five years old and upward <sup>a</sup>they shall enter to perform service in the work of the tent of meeting. 25But at the age of fifty years they shall <sup>b</sup>retire from service in the work and not work any more. 26They may, however, <sup>c</sup>assist their brothers in the tent of meeting, to keep an obligation, but they themselves shall do no work. Thus you shall deal with the Levites concerning their obligations.*” [24 <sup>a</sup>Lit *he* 25 <sup>b</sup>Lit *return* 26 <sup>c</sup>Lit *serve*]

## NUMBERS 9 [\[Books\]](#)

### *The Passover*

1 Thus the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, 2“Now, let the sons of Israel observe the Passover at its appointed time. 3On the fourteenth day of this month, <sup>a</sup>at twilight, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances.” 4So Moses <sup>b</sup>told the sons of Israel to observe the Passover. 5They observed the Passover in the first *month*, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that the LORD had commanded Moses, so the sons of Israel did. 6But there were *some* men who were unclean because of *the* <sup>c</sup>dead person, so that they could not observe Passover on that day; so they came before Moses and Aaron on that day. 7Those men said to him, “*Though* we are unclean because of *the* <sup>c</sup>dead person, why are we restrained from presenting the offering of the LORD at its appointed time among the sons of Israel?” 8Moses therefore said to them, “<sup>d</sup>Wait, and I will listen to what the LORD will command concerning you.” [3 <sup>a</sup>Lit *between the two evenings*, and so throughout the ch 4 <sup>b</sup>Lit *spoke to* 6 <sup>c</sup>Lit *soul of man* 8 <sup>d</sup>Lit *Stand*]

9 Then the LORD spoke to Moses, saying, 10“Speak to the sons of Israel, saying, ‘If any one of you or of your generations becomes unclean because of a *dead* <sup>a</sup>person, or is on a distant journey, he may, however, observe the Passover to the LORD. 11In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. 12They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it. 13But the man who is clean and is not on a journey, and yet <sup>b</sup>neglects to observe the Passover, that <sup>a</sup>person shall then be cut off from his people, for he did not present the offering of the LORD at its appointed time. That man will bear his sin. 14If an alien sojourns among you and <sup>c</sup>observes the Passover to the LORD, according to the statute of the Passover and according to its

ordinance, so he shall do; you shall have one statute, both for the alien and for the native of the land.’ ” [10 <sup>a</sup>Lit *soul* 13 <sup>b</sup>Or *ceases* 14 <sup>c</sup>Or *would observe*]

### ***The Cloud on the Tabernacle***

15 Now on the day that the tabernacle was erected the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning. <sup>16</sup>So it was continuously; the cloud would cover it *by day*, and the appearance of fire by night. <sup>17</sup>Whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp. <sup>18</sup>At the <sup>a</sup>command of the LORD the sons of Israel would set out, and at the <sup>a</sup>command of the LORD they would camp; as long as the cloud settled over the tabernacle, they remained camped. <sup>19</sup>Even when the cloud lingered over the tabernacle for many days, <sup>b</sup>the sons of Israel would keep the LORD’s charge and not set out. <sup>20</sup>If <sup>c</sup>sometimes the cloud remained a few days over the tabernacle, according to the <sup>a</sup>command of the LORD they remained camped. Then according to the <sup>a</sup>command of the LORD they set out. <sup>21</sup>If <sup>c</sup>sometimes the cloud <sup>d</sup>remained from evening until morning, when the cloud was lifted in the morning, they would move out; or *if it remained* in the daytime and at night, whenever the cloud was lifted, they would set out. <sup>22</sup>Whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out. <sup>23</sup>At the <sup>a</sup>command of the LORD they camped, and at the <sup>a</sup>command of the LORD they set out; they kept the LORD’s charge, according to the <sup>a</sup>command of the LORD through Moses. [18 <sup>a</sup>Lit *mouth* 19 <sup>b</sup>Lit *and the* 20 <sup>c</sup>Lit *it was that* 21 <sup>d</sup>Lit *was*]

## NUMBERS 10 [\[Books\]](#)

### *The Silver Trumpets*

<sup>1</sup> The LORD spoke further to Moses, saying, <sup>2</sup>“Make yourself two trumpets of silver, of hammered work you shall make them; and you shall use them for summoning the congregation and for having the camps set out. <sup>3</sup>When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting. <sup>4</sup>Yet if *only* one is blown, then the leaders, the heads of the <sup>a</sup>divisions of Israel, shall assemble before you. <sup>5</sup>But when you blow an alarm, the camps that are pitched on the east side shall set out. <sup>6</sup>When you blow an alarm the second time, the camps that are pitched on the south side shall set out; an alarm is to be blown for them to set out. <sup>7</sup>When convening the assembly, however, you shall blow without sounding an alarm. <sup>8</sup>The priestly sons of Aaron, moreover, shall blow the trumpets; and <sup>b</sup>this shall be for you a perpetual statute throughout your generations. <sup>9</sup>When you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and be saved from your enemies. <sup>10</sup>Also in the day of your gladness and in your appointed <sup>c</sup>feasts, and on the first *days* of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God.” [4 <sup>a</sup>Lit *thousands*; or *clans* 8 <sup>b</sup>Lit *it* 10 <sup>c</sup>Or *times*]

### *The Tribes Leave Sinai*

<sup>11</sup> Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the <sup>a</sup>tabernacle of the testimony; <sup>12</sup>and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled down in the wilderness of Paran. <sup>13</sup>So they moved out for the first time according to the <sup>b</sup>commandment of the LORD through Moses. <sup>14</sup>The standard of the camp of the sons of Judah, according to their

armies, set out first, with Nahshon the son of Amminadab, over its army,<sup>15</sup> and Nethanel the son of Zuar, over the tribal army of the sons of Issachar;<sup>16</sup> and Eliab the son of Helon over the tribal army of the sons of Zebulun. [11<sup>a</sup>Lit *dwelling place*, and so throughout the ch 13<sup>b</sup>Lit *mouth*]

17 Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who were carrying the tabernacle, set out.<sup>18</sup> Next the standard of the camp of Reuben, according to their armies, set out with Elizur the son of Shedeur, over its army,<sup>19</sup> and Shelumiel the son of Zurishaddai over the tribal army of the sons of Simeon,<sup>20</sup> and Eliasaph the son of Deuel was over the tribal army of the sons of Gad.

21 Then the Kohathites set out, carrying the holy *objects*; and the tabernacle was set up before their arrival.<sup>22</sup> Next the standard of the camp of the sons of Ephraim, according to their armies, was set out, with Elishama the son of Ammihud over its army,<sup>23</sup> and Gamaliel the son of Pedahzur over the tribal army of the sons of Manasseh;<sup>24</sup> and Abidan the son of Gideoni over the tribal army of the sons of Benjamin.

25 Then the standard of the camp of the sons of Dan, according to their armies, *which formed* the rear guard for all the camps, set out, with Ahiezer the son of Ammishaddai over its army,<sup>26</sup> and Pagiël the son of Ochran over the tribal army of the sons of Asher;<sup>27</sup> and Ahira the son of Enan over the tribal army of the sons of Naphtali.<sup>28a</sup> This was the order of march of the sons of Israel by their armies as they set out. [28<sup>a</sup>Lit *These are the settings out of the sons*]

29 Then Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out to the place of which the LORD said, 'I will give it to you'; come with us and we will do you good, for the LORD has<sup>a</sup> promised good concerning Israel."<sup>30</sup> But he said to him, "I will not come, but rather will go to my *own* land and relatives."<sup>31</sup> Then he said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness, and you will be as eyes for us."<sup>32</sup> So it will be, if you go with us, that<sup>b</sup> whatever good the LORD<sup>c</sup> does for us, we will<sup>d</sup> do for you." [29<sup>a</sup>Lit *spoken* 32<sup>b</sup>Lit *that good which* <sup>c</sup>Lit *does good* <sup>d</sup>Lit *do good*]

33 Thus they set out from the mount of the LORD three days' journey, with the ark of the covenant of the LORD journeying in front of them for the <sup>a</sup>three days, to seek out a resting place for them. <sup>34</sup>The cloud of the LORD was over them by day when they set out from the camp. [33 <sup>a</sup>Lit *three days' journey*]

35 Then it came about when the ark set out that Moses said,

“Rise up, O LORD!  
And let Your enemies be scattered,  
And let those who hate You flee <sup>a</sup>before You.”

<sup>36</sup>When it came to rest, he said,

“Return, O LORD,  
To the myriad thousands of Israel.” [35 <sup>a</sup>Or *from Your presence*]

## NUMBERS 11 [\[Books\]](#)

### *The People Complain*

1 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard *it*, His anger was kindled, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp. <sup>2</sup>The people therefore cried out to Moses, and Moses prayed to the LORD and the fire <sup>a</sup>died out. <sup>3</sup>So the name of that place was called <sup>b</sup>Taberah, because the fire of the LORD burned among them. [2 <sup>a</sup>Lit *sank down* 3 <sup>b</sup>I.e. burning]

4 The rabble who were among them <sup>a</sup>had greedy desires; and also the sons of Israel wept again and said, “Who will give us <sup>b</sup>meat to eat? <sup>5</sup>We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, <sup>6</sup>but now our <sup>c</sup>appetite is gone. There is nothing at all <sup>d</sup>to look at except this manna.” [4 <sup>a</sup>Lit *desired a desire* <sup>b</sup>Lit *flesh*, and so throughout the ch <sup>6</sup>Lit *soul is dried up* <sup>d</sup>Lit *for our eyes*]

7 Now the manna was like coriander seed, and its appearance like that of bdellium. <sup>8</sup>The people would go about and gather *it* and grind *it* <sup>a</sup>between two millstones or beat *it* in the mortar, and boil *it* in the pot and make cakes with it; and its taste was as the taste of <sup>b</sup>cakes baked with oil. <sup>9</sup>When the dew fell on the camp at night, the manna would fall <sup>c</sup>with it. [8 <sup>a</sup>Lit *with* <sup>b</sup>Lit *juice of oil* 9 <sup>c</sup>Lit *on*]

### *The Complaint of Moses*

10 Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the LORD was kindled greatly, and <sup>a</sup>Moses was displeased. <sup>11</sup>So Moses said to the LORD, “Why have You <sup>b</sup>been so hard on Your servant? And why have I not found favor in

Your sight, that You have laid the burden of all this people on me? <sup>12</sup>Was it I who conceived all this people? Was it I who brought them forth, that You should say to me, ‘Carry them in your bosom as a <sup>c</sup>nurse carries a nursing infant, to the land which You swore to their fathers?’ <sup>13</sup>Where am I to get meat to give to all this people? For they weep before me, saying, ‘Give us meat that we may eat!’ <sup>14</sup>I alone am not able to carry all this people, because it is too <sup>d</sup>burdensome for me. <sup>15</sup>So if You are going to deal thus with me, please kill me at once, if I have found favor in Your sight, and do not let me see my wretchedness.” [10 <sup>a</sup>Lit it was *evil in Moses’ sight* 11 <sup>b</sup>Lit *dealt ill with* 12 <sup>c</sup>Or *foster-father* 14 <sup>d</sup>Lit *heavy*]

### ***Seventy Elders to Assist***

<sup>16</sup>The LORD therefore said to Moses, “Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you. <sup>17</sup>Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put *Him* upon them; and they shall bear the burden of the people with you, so that you will not bear *it* all alone. <sup>18</sup>Say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the LORD, saying, “Oh that someone would give us meat to eat! For we were well-off in Egypt.” Therefore the LORD will give you meat and you shall eat. <sup>19</sup>You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, <sup>20a</sup>but a whole month, until it comes out of your nostrils and becomes loathsome to you; because you have rejected the LORD who is among you and have wept before Him, saying, “Why did we ever leave Egypt?” ’” <sup>21</sup>But Moses said, “The people, among whom I am, are 600,000 on foot; yet You have said, ‘I will give them meat, so that they may eat for a whole month.’ <sup>22</sup>Should flocks and herds be slaughtered for them, to be sufficient for them? Or should all the fish of the sea be gathered together for them, to be sufficient for them?” <sup>23</sup>The LORD said to Moses, “Is the LORD’s <sup>b</sup>power limited? Now you shall see whether My word will <sup>c</sup>come true for you or not.” [20 <sup>a</sup>Lit *until* 23 <sup>b</sup>Lit *hand short* <sup>c</sup>Lit *befall you*]

24 So Moses went out and told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. <sup>25</sup>Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed *Him* upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do *it* again.

26 But two men had remained in the camp; the name of one was Eldad and the name of the <sup>a</sup>other Medad. And the Spirit rested upon them (now they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp. <sup>27</sup>So a young man ran and told Moses and said, “Eldad and Medad are prophesying in the camp.” <sup>28</sup>Then Joshua the son of Nun, the attendant of Moses from his youth, said, “Moses, my lord, restrain them.” <sup>29</sup>But Moses said to him, “Are you jealous for my sake? Would that all the LORD’s people were prophets, that the LORD would put His Spirit upon them!” <sup>30</sup>Then Moses <sup>b</sup>returned to the camp, *both* he and the elders of Israel. [26 <sup>a</sup>Lit *second* 30 <sup>b</sup>Lit *removed himself*]

### ***The Quail and the Plague***

31 Now there went forth a wind from the LORD and it brought quail from the sea, and let *them* fall beside the camp, about a day’s journey on this side and a day’s journey on the other side, all around the camp and <sup>a</sup>about two <sup>b</sup>cubits *deep* on the surface of the ground. <sup>32</sup>The people <sup>c</sup>spent all day and all night and all the next day, and gathered the quail (he who gathered least gathered ten <sup>d</sup>homers) and they spread *them* out for themselves all around the camp. <sup>33</sup>While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. <sup>34</sup>So the name of that place was called <sup>e</sup>Kibroth-hattaavah, because there they buried the people who had been greedy. <sup>35</sup>From Kibroth-hattaavah the people set out for Hazeroth, and they <sup>f</sup>remained at Hazeroth. [31 <sup>a</sup>Or from *about two cubits above* <sup>b</sup>I.e. One cubit equals approx 18 in. 32 <sup>c</sup>Lit *rose* <sup>d</sup>I.e. One homer equals approx 11 bu 34 <sup>e</sup>I.e. the graves of greediness 35 <sup>f</sup>Lit *were*]

## NUMBERS 12 [\[Books\]](#)

### *The Murmuring of Miriam and Aaron*

<sup>1</sup> Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); <sup>2</sup>and they said, “Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?” And the LORD heard it. <sup>3</sup>(Now the man Moses was very humble, more than any man who was on the face of the earth.) <sup>4</sup>Suddenly the LORD said to Moses and Aaron and to Miriam, “You three come out to the tent of meeting.” So the three of them came out. <sup>5</sup>Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called <sup>a</sup>Aaron and Miriam. When they had both come forward, <sup>6</sup>He said,

“Hear now My words:  
If there is a prophet among you,  
I, the LORD, shall make Myself known to him in a vision.  
I shall speak with him in a dream. [<sup>5</sup> <sup>a</sup>Or “*Aaron and Miriam!*”]

<sup>7</sup>“Not so, with My servant Moses,  
He is faithful in all My household;

<sup>8</sup>With him I speak mouth to mouth,  
Even openly, and not in dark sayings,  
And he beholds the form of the LORD.  
Why then were you not afraid  
To speak against My servant, against Moses?”

<sup>9</sup> So the anger of the LORD burned against them and He departed. <sup>10</sup>But when the cloud had withdrawn from over the tent, behold, Miriam was

leprous, as *white as snow*. As Aaron turned toward Miriam, behold, she was leprous. <sup>11</sup>Then Aaron said to Moses, “Oh, my lord, I beg you, do not account *this* sin to us, in which we have acted foolishly and in which we have sinned. <sup>12</sup>Oh, do not let her be like one dead, whose flesh is half eaten away when he comes from his mother’s womb!” <sup>13</sup>Moses cried out to the LORD, saying, “O God, heal her, I pray!” <sup>14</sup>But the LORD said to Moses, “If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again.” <sup>15</sup>So Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was received again.

**16** Afterward, however, the people moved out from Hazeroth and camped in the wilderness of Paran.

## NUMBERS 13 [\[Books\]](#)

*Spies View the Land* <sup>1</sup> Then the LORD spoke to Moses saying, <sup>2</sup>“Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you shall send a man from each of their fathers’ tribes, every one a leader among them.” <sup>3</sup>So Moses sent them from the wilderness of Paran at the <sup>a</sup>command of the LORD, all of them men who were heads of the sons of Israel. <sup>4</sup>These then *were* their names: from the tribe of Reuben, Shammua the son of Zaccur; <sup>5</sup>from the tribe of Simeon, Shaphat the son of Hori; <sup>6</sup>from the tribe of Judah, Caleb the son of Jephunneh; <sup>7</sup>from the tribe of Issachar, Igal the son of Joseph; <sup>8</sup>from the tribe of Ephraim, Hoshea the son of Nun; <sup>9</sup>from the tribe of Benjamin, Palti the son of Raphu; <sup>10</sup>from the tribe of Zebulun, Gaddiel the son of Sodi; <sup>11</sup>from the tribe of Joseph, from the tribe of Manasseh, Gaddi the son of Susi; <sup>12</sup>from the tribe of Dan, Ammiel the son of Gemalli; <sup>13</sup>from the tribe of Asher, Sethur the son of Michael; <sup>14</sup>from the tribe of Naphtali, Nahbi the son of Vophsi; <sup>15</sup>from the tribe of Gad, Geuel the son of Machi. <sup>16</sup>These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Joshua. [3 <sup>a</sup>Lit *mouth*]

<sup>17</sup> When Moses sent them to spy out the land of Canaan, he said to them, “Go up <sup>a</sup>there into the <sup>b</sup>Negev; then go up into the hill country. <sup>18</sup>See what the land is like, and whether the people who live in it are strong *or* weak, whether they are few or many. <sup>19</sup>How is the land in which they live, is it good or bad? And how are the cities in which they live, are *they* <sup>c</sup>like *open* camps or with fortifications? <sup>20</sup>How is the land, is it fat or lean? Are there trees in it or not? <sup>d</sup>Make an effort then to get some of the fruit of the land.” Now the time was the time of the first ripe grapes. [17 <sup>a</sup>Lit *here* <sup>b</sup>I.e. South country, and so throughout the ch 19 <sup>c</sup>Lit *in* 20 <sup>d</sup>Lit *Use your strength*]

<sup>21</sup> So they went up and spied out the land from the wilderness of Zin as far as Rehob, <sup>a</sup>at Lebo-hamath. <sup>22</sup>When they had gone up into the

Negev, <sup>b</sup>they came to Hebron where Ahiman, Sheshai and Talmi, the <sup>c</sup>descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) [21 <sup>a</sup>Or *to the entrance of Hamath* 22 <sup>b</sup>Lit Most mss read *one came* <sup>c</sup>Lit *children*]

23 Then they came to the <sup>a</sup>valley of <sup>b</sup>Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two *men*, with some of the pomegranates and the figs. <sup>24</sup>That place was called the valley of <sup>b</sup>Eshcol, because of the cluster which the sons of Israel cut down from there. [23 <sup>a</sup>Or *wadi* <sup>b</sup>I.e. cluster]

*The Spies' Reports* 25 When they returned from spying out the land, at the end of forty days, <sup>26</sup>they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel <sup>a</sup>in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. <sup>27</sup>Thus they told him, and said, "We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. <sup>28</sup>Nevertheless, the people who live in the land are strong, and the cities are fortified *and* very large; and moreover, we saw the <sup>b</sup>descendants of Anak there. <sup>29</sup>Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan." [26 <sup>a</sup>Lit *to* 28 <sup>b</sup>Lit *born ones*]

30 Then Caleb quieted the people <sup>a</sup>before Moses and said, "We should by all means go up and take possession of it, for we will surely overcome it." <sup>31</sup>But the men who had gone up with him said, "We are not able to go up against the people, for they are too strong for us." <sup>32</sup>So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its <sup>b</sup>inhabitants; and all the people whom we saw in it are men of *great* size. <sup>33</sup>There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like

grasshoppers in our own sight, and so we were in their sight.” [30 <sup>a</sup>Lit  
*toward* 32 <sup>b</sup>Or *settlers*]

## NUMBERS 14 [\[Books\]](#)

### *The People Rebel*

1 Then all the congregation <sup>a</sup>lifted up their voices and cried, and the people wept <sup>b</sup>that night. <sup>2</sup>All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! <sup>3</sup>Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” <sup>4</sup>So they said to one another, “Let us appoint a leader and return to Egypt.” [1 <sup>a</sup>Lit *lifted and gave their voice* <sup>b</sup>Lit *in that*]

5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. <sup>6</sup>Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; <sup>7</sup>and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. <sup>8</sup>If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. <sup>9</sup>Only do not rebel against the LORD; and do not fear the people of the land, for they will be our <sup>a</sup>prey. Their <sup>b</sup>protection has been removed from them, and the LORD is with us; do not fear them.” <sup>10</sup>But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel. [9 <sup>a</sup>Lit *food* <sup>b</sup>Lit *shadow*]

### *Moses Pleads for the People*

11 The LORD said to Moses, “How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? <sup>12</sup>I will smite them with <sup>a</sup>pestilence and dispossess them, and I will make you into a nation greater and mightier than they.” [12 <sup>a</sup>Lit *the pestilence*]

13 But Moses said to the LORD, “Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, <sup>14</sup>and they will tell *it* to the inhabitants of this land. They have heard that You, O LORD, are in the midst of this people, for You, O LORD, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. <sup>15</sup>Now if You slay this people as one man, then the nations who have heard of Your fame will <sup>a</sup>say, <sup>16</sup>‘Because the LORD could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.’ <sup>17</sup>But now, I pray, let the power of the Lord be great, just as You have <sup>b</sup>declared, <sup>18</sup>‘The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear *the guilty*, visiting the iniquity of the fathers on the children <sup>c</sup>to the third and the fourth *generations*.’ <sup>19</sup>Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.” [15 <sup>a</sup>Lit *speak, saying* 17 <sup>b</sup>Lit *spoken, saying* 18 <sup>c</sup>Lit *on*]

### ***The LORD Pardons and Rebukes***

20 So the LORD said, “I have pardoned *them* according to your word; <sup>21</sup>but indeed, as I live, <sup>a</sup>all the earth will be filled with the glory of the LORD. <sup>22</sup>Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, <sup>23</sup>shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. <sup>24</sup>But My servant Caleb, because he has had a different spirit and has followed Me fully, <sup>b</sup>I will bring into the land <sup>c</sup>which he entered, and his <sup>d</sup>descendants shall take possession of it. <sup>25</sup>Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the <sup>e</sup>Red Sea.” [21 <sup>a</sup>Lit *and all* 24 <sup>b</sup>Lit *him I* <sup>c</sup>Lit *where* <sup>d</sup>Lit *seed* 25 <sup>e</sup>Lit *Sea of Reeds*]

26 The LORD spoke to Moses and Aaron, saying, <sup>27</sup>“How long *shall I bear* with this evil congregation who are grumbling against Me? I have heard the

complaints of the sons of Israel, which they are <sup>a</sup>making against Me. <sup>28</sup>Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; <sup>29</sup>your corpses will fall in this wilderness, even all your <sup>b</sup>numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. <sup>30</sup>Surely you shall not come into the land in which I <sup>c</sup>swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. <sup>31</sup>Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. <sup>32</sup>But as for you, your corpses will fall in this wilderness. <sup>33</sup>Your sons shall be shepherds for forty years in the wilderness, and they will <sup>d</sup>suffer *for* your <sup>e</sup>unfaithfulness, until your corpses <sup>f</sup>lie in the wilderness. <sup>34</sup>According to the number of days which you spied out the land, forty days, for every day you shall bear your <sup>g</sup>guilt a year, *even* forty years, and you will know My opposition. <sup>35</sup>I, the LORD, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they will die.’ ” [27 <sup>a</sup>Lit *complaining* 29 <sup>b</sup>Lit *mustered* 30 <sup>c</sup>Lit *raised My hand* 33 <sup>d</sup>Lit *bear* <sup>e</sup>Lit *fornications* <sup>f</sup>Lit *are finished* 34 <sup>g</sup>Or *iniquities*]

<sup>36</sup> As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land, <sup>37</sup>even those men who brought out the very bad report of the land died by a plague before the LORD. <sup>38</sup>But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

### ***Israel Repulsed***

<sup>39</sup> When Moses spoke these words to all the sons of Israel, the people mourned greatly. <sup>40</sup>In the morning, however, they rose up early and went up to the <sup>a</sup>ridge of the hill country, saying, “Here we are; <sup>b</sup>we have indeed sinned, but we will go up to the place which the LORD has promised.” <sup>41</sup>But Moses said, “Why then are you transgressing the <sup>c</sup>commandment of the LORD, when it will not succeed? <sup>42</sup>Do not go up, or you will be struck down before your enemies, for the LORD is not among you. <sup>43</sup>For the Amalekites

and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following the LORD. And the LORD will not be with you.”<sup>44</sup>But they went up heedlessly to the <sup>a</sup>ridge of the hill country; neither the ark of the covenant of the LORD nor Moses left the camp. <sup>45</sup>Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as Hormah. [40 <sup>a</sup>Or *top of the mountain* <sup>b</sup>Or *and we will go up...for we have sinned* 41 <sup>c</sup>Lit *mouth*]

## NUMBERS 15 [\[Books\]](#)

### *Laws for Canaan*

1 Now the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the sons of Israel and say to them, ‘When you enter the land <sup>a</sup>where you are to live, which I am giving you, <sup>3</sup>then make an offering by fire to the LORD, a burnt offering or a sacrifice to <sup>b</sup>fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock. <sup>4</sup>The one who presents his offering shall present to the LORD a grain offering of one-tenth *of an ephah* of fine flour mixed with one-fourth of a <sup>c</sup>hin of oil, <sup>5</sup>and you shall prepare wine for the drink offering, one-fourth of a hin, with the burnt offering or for the sacrifice, for each lamb. <sup>6</sup>Or for a ram you shall prepare as a grain offering two-tenths *of an ephah* of fine flour mixed with one-third of a hin of oil; <sup>7</sup>and for the drink offering you shall offer one-third of a hin of wine as a soothing aroma to the LORD. <sup>8</sup>When you prepare a bull as a burnt offering or a sacrifice, to <sup>b</sup>fulfill a special vow, or for peace offerings to the LORD, <sup>9</sup>then you shall offer with the bull a grain offering of three-tenths *of an ephah* of fine flour mixed with one-half a hin of oil; <sup>10</sup>and you shall offer as the drink offering one-half a hin of wine as an offering by fire, as a soothing aroma to the LORD. [2 <sup>a</sup>Lit of your dwellings 3 <sup>b</sup>Or make a special votive offering 4 <sup>c</sup>I.e. Approx one gal., and so through v 10]

11 ‘Thus it shall be done for each ox, or for each ram, or for each of the male lambs, or of the goats. <sup>12</sup>According to the number that you prepare, so you shall do for everyone according to their number. <sup>13</sup>All who are native shall do these things in this manner, in presenting an offering by fire, as a soothing aroma to the LORD.

### *Law of the Sojourner*

<sup>14</sup>If an alien sojourns with you, or one who may be among you throughout your generations, and he *wishes to* make an offering by fire, as a soothing aroma to the LORD, just as you do so he shall do. <sup>15</sup>As *for* the assembly, there shall be one statute for you and for the alien who sojourns *with you*, a perpetual statute throughout your generations; as you are, so shall the alien be before the LORD. <sup>16</sup>There is to be one law and one ordinance for you and for the alien who sojourns with you.’ ”

17 Then the LORD spoke to Moses, saying, <sup>18</sup>“Speak to the sons of Israel and say to them, ‘When you enter the land where I bring you, <sup>19</sup>then it shall be, that when you eat of the <sup>a</sup>food of the land, you shall lift up <sup>b</sup>an offering to the LORD. <sup>20</sup>Of the first of your <sup>c</sup>dough you shall lift up a cake as an <sup>d</sup>offering; as the <sup>d</sup>offering of the threshing floor, so you shall lift it up. <sup>21</sup>From the first of your <sup>c</sup>dough you shall give to the LORD an <sup>e</sup>offering throughout your generations. [19 <sup>a</sup>Lit *bread* <sup>b</sup>Or *a heave offering* 20 <sup>c</sup>Or *coarse meal* <sup>d</sup>Or *heave offering* 21 <sup>e</sup>Or *offering lifted up*]

22 ‘But when you unwittingly fail and do not observe all these commandments, which the LORD has spoken to Moses, <sup>23</sup>*even* all that the LORD has commanded you <sup>a</sup>through Moses, from the day when the LORD gave commandment and onward throughout your generations, <sup>24</sup>then it shall be, if it is done unintentionally, <sup>b</sup>without the knowledge of the congregation, that all the congregation shall offer one bull for a burnt offering, as a soothing aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one male goat for a sin offering. <sup>25</sup>Then the priest shall make atonement for all the congregation of the sons of Israel, and they will be forgiven; for it was an error, and they have brought their offering, an offering by fire to the LORD, and their sin offering before the LORD, for their error. <sup>26</sup>So all the congregation of the sons of Israel will be forgiven, with the alien who sojourns among them, for *it happened* to all the people through error. [23 <sup>a</sup>Lit *by the hand of* 24 <sup>b</sup>Lit *from the eyes of the congregation*]

27 ‘Also if one person sins unintentionally, then he shall offer a one year old female goat for a sin offering. <sup>28</sup>The priest shall make atonement before the LORD for the person who goes astray when he sins unintentionally, making atonement for him <sup>a</sup>that he may be forgiven. <sup>29</sup>You shall have one law for

him who does *anything* unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them. <sup>30</sup>But the person who does *anything* defiantly, whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people. <sup>31</sup>Because he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his <sup>b</sup>guilt *will be* on him.’ ” [28 <sup>a</sup>Or *and he shall* 31 <sup>b</sup>Or *iniquity*]

### ***Sabbath-breaking Punished***

<sup>32</sup> Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day. <sup>33</sup>Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; <sup>34</sup>and they put him in <sup>a</sup>custody because it had not been <sup>b</sup>declared what should be done to him. <sup>35</sup>Then the LORD said to Moses, “The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.” <sup>36</sup>So all the congregation brought him outside the camp and stoned him <sup>c</sup>to death with stones, just as the LORD had commanded Moses. [34 <sup>a</sup>Or *prison* <sup>b</sup>Lit *declared distinctly* 36 <sup>c</sup>Lit *with stones and he died*]

<sup>37</sup> The LORD also spoke to Moses, saying, <sup>38</sup>“Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. <sup>39</sup>It shall be a tassel for you <sup>a</sup>to look at and remember all the commandments of the LORD, so as to do them and not <sup>b</sup>follow after your own heart and your own eyes, after which you played the harlot, <sup>40</sup>so that you may remember to do all My commandments and be holy to your God. <sup>41</sup>I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God.” [39 <sup>a</sup>Lit *and you shall look at it* <sup>b</sup>Lit *seek*]

## NUMBERS 16 [\[Books\]](#)

### *Korah's Rebellion*

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took *action*, <sup>2</sup>and they rose up before Moses, <sup>a</sup>together with some of the sons of Israel, two hundred and fifty leaders of the congregation, <sup>b</sup>chosen in the assembly, men of renown. <sup>3</sup>They assembled together against Moses and Aaron, and said to them, “<sup>c</sup>You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?” [2 <sup>a</sup>Lit *and men from* <sup>b</sup>Lit *called ones of* 3 <sup>c</sup>Lit *It is much for you*]

4 When Moses heard *this*, he fell on his face; <sup>5</sup>and he spoke to Korah and all his company, saying, “Tomorrow morning the LORD will show who is His, and who is holy, and will bring *him* near to Himself; even the one whom He will choose, He will bring near to Himself. <sup>6</sup>Do this: take censers for yourselves, Korah and all <sup>a</sup>your company, <sup>7</sup>and put fire in them, and lay incense upon them in the presence of the LORD tomorrow; and the man whom the LORD chooses *shall be* the one who is holy. <sup>b</sup>You have gone far enough, you sons of Levi!” [6 <sup>a</sup>Lit *his* 7 <sup>b</sup>Lit *It is much for you*]

8 Then Moses said to Korah, “Hear now, you sons of Levi, <sup>9</sup>is it <sup>a</sup>not enough for you that the God of Israel has separated you from the *rest of* the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them; <sup>10</sup>and that He has brought you near, *Korah*, and all your brothers, sons of Levi, with you? And are you seeking for the priesthood also? <sup>11</sup>Therefore you and all your company are gathered together against the LORD; but as for Aaron, <sup>b</sup>who is he that you grumble against him?” [9 <sup>a</sup>Or *too little for you* 11 <sup>b</sup>Lit *what*]

12 Then Moses sent <sup>a</sup>a summons to Dathan and Abiram, the sons of Eliab;

but they said, “We will not come up. <sup>13</sup>Is it <sup>b</sup>not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us? <sup>14</sup>Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Would you <sup>c</sup>put out the eyes of <sup>d</sup>these men? We will not come up!” [12 <sup>a</sup>Lit to call 13 <sup>b</sup>Lit a little thing 14 <sup>c</sup>Lit bore out <sup>d</sup>Lit those]

<sup>15</sup> Then Moses became very angry and said to the LORD, “Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them.” <sup>16</sup>Moses said to Korah, “You and all your company be present before the LORD tomorrow, both you and they along with Aaron. <sup>17</sup>Each of you take his firepan and put incense on <sup>a</sup>it, and each of you bring his censer before the LORD, two hundred and fifty firepans; also you and Aaron *shall* each *bring* his firepan.” <sup>18</sup>So they each took his own censer and put fire on <sup>a</sup>it, and laid incense on <sup>a</sup>it; and they stood at the doorway of the tent of meeting, with Moses and Aaron. <sup>19</sup>Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the glory of the LORD appeared to all the congregation. [17 <sup>a</sup>Lit *them*]

<sup>20</sup> Then the LORD spoke to Moses and Aaron, saying, <sup>21</sup>“Separate yourselves from among this congregation, that I may consume them instantly.” <sup>22</sup>But they fell on their faces and said, “O God, God of the spirits of all flesh, when one man sins, will You be angry with the entire congregation?”

<sup>23</sup> Then the LORD spoke to Moses, saying, <sup>24</sup>“Speak to the congregation, saying, ‘Get back from around the dwellings of Korah, Dathan and Abiram.’”

<sup>25</sup> Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him, <sup>26</sup>and he spoke to the congregation, saying, “Depart now from the tents of these wicked men, and touch nothing that belongs to them, or you will be swept away in all their sin.” <sup>27</sup>So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out *and* stood at the doorway of their tents, along with their wives and their sons and their little ones. <sup>28</sup>Moses said, “By this you shall know that the LORD has sent me to do all these deeds; for this is not <sup>a</sup>my

doing. <sup>29</sup>If these men die <sup>b</sup>the death of all men or <sup>c</sup>if they suffer the fate of all men, *then* the LORD has not sent me. <sup>30</sup>But if the LORD <sup>d</sup>brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into <sup>e</sup>Sheol, then you will understand that these men have spurned the LORD.” [28 <sup>a</sup>Lit *from my heart* 29 <sup>b</sup>Lit *like the death* <sup>c</sup>Lit *the visitation of all men be visited upon them* 30 <sup>d</sup>Lit *creates a new creation* <sup>e</sup>I.e. the nether world]

<sup>31</sup> As he finished speaking all these words, the ground that was under them split open; <sup>32</sup>and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with *their* possessions. <sup>33</sup>So they and all that belonged to them went down alive to <sup>a</sup>Sheol; and the earth closed over them, and they perished from the midst of the assembly. <sup>34</sup>All Israel who *were* around them fled at their <sup>b</sup>outcry, for they said, “The earth may swallow us up!” <sup>35</sup>Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense. [33 <sup>a</sup>I.e. the nether world 34 <sup>b</sup>Or *voice*]

<sup>36</sup> <sup>a</sup>Then the LORD spoke to Moses, saying, <sup>37</sup>“Say to Eleazar, the son of Aaron the priest, that he shall take up the censers out of the midst of the <sup>b</sup>blaze, for they are holy; and you scatter the <sup>c</sup>burning coals abroad. <sup>38</sup>As for the censers of these <sup>d</sup>men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the LORD and they are holy; and they shall be for a sign to the sons of Israel.” <sup>39</sup>So Eleazar the priest took the bronze censers which the men who were burned had offered, and they hammered them out as a plating for the altar, <sup>40</sup>as a <sup>e</sup>reminder to the sons of Israel that no <sup>f</sup>layman who is not of the <sup>g</sup>descendants of Aaron should come near to burn incense before the LORD; so that he will not become like Korah and his company—just as the LORD had spoken to him <sup>h</sup>through Moses. [36 <sup>a</sup>Ch 17:1 in Heb 37 <sup>b</sup>Or *place of burning* <sup>c</sup>Lit *the fire* 38 <sup>d</sup>Lit *sinners against their lives* 40 <sup>e</sup>Or *memorial* <sup>f</sup>Lit *stranger* <sup>g</sup>Lit *seed* <sup>h</sup>Lit *by the hand of*]

### ***Murmuring and Plague***

<sup>41</sup> But on the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, “You are the ones who have caused the death of the LORD’s people.” <sup>42</sup>It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and the glory of the LORD appeared. <sup>43</sup>Then Moses and Aaron came to the front of the tent of meeting, <sup>44</sup>and the LORD spoke to Moses, saying, <sup>45</sup>“<sup>a</sup>Get away from among this congregation, that I may consume them instantly.” Then they fell on their faces. <sup>46</sup>Moses said to Aaron, “Take your censer and put in it fire from the altar, and lay incense *on it*; then bring it quickly to the congregation and make atonement for them, for wrath has gone forth from the LORD, the plague has begun!” <sup>47</sup>Then Aaron took *it* as Moses had spoken, and ran into the midst of the assembly, for behold, the plague had begun among the people. So he put *on* the incense and made atonement for the people. <sup>48</sup>He took his stand between the dead and the living, so that the plague was checked. <sup>49</sup>But those who died by the plague were 14,700, besides those who died on account of Korah. <sup>50</sup>Then Aaron returned to Moses at the doorway of the tent of meeting, for the plague had been checked. [<sup>45</sup> <sup>a</sup>Or *Arise*]

## NUMBERS 17 [\[Books\]](#)

### *Aaron's Rod Buds*

1 <sup>a</sup>Then the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the sons of Israel, and get from them a rod for each father’s household: twelve rods, from all their leaders according to their fathers’ households. You shall write each name on his rod, <sup>3</sup>and write Aaron’s name on the rod of Levi; for there is one rod for the head *of each* of their fathers’ households. <sup>4</sup>You shall then deposit them in the tent of meeting in front of the testimony, where I meet with you. <sup>5</sup>It will come about that the rod of the man whom I choose will sprout. Thus I will lessen from upon Myself the grumblings of the sons of Israel, who are grumbling against you.” <sup>6</sup>Moses therefore spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers’ households, twelve rods, with the rod of Aaron among their rods. <sup>7</sup>So Moses deposited the rods before the LORD in the tent of the testimony. [1 <sup>a</sup>Ch 17:16 in Heb]

8 Now on the next day Moses went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. <sup>9</sup>Moses then brought out all the rods from the presence of the LORD to all the sons of Israel; and they looked, and each man took his rod. <sup>10</sup>But the LORD said to Moses, “Put back the rod of Aaron before the testimony <sup>a</sup>to be kept as a sign against the <sup>b</sup>rebels, that you may put an end to their grumblings against Me, so that they will not die.” <sup>11</sup>Thus Moses did; just as the LORD had commanded him, so he did. [10 <sup>a</sup>Lit *for preserving* <sup>b</sup>Lit *sons of rebellion*]

12 Then the sons of Israel spoke to Moses, saying, “Behold, we perish, we are dying, we are all dying! <sup>13</sup>Everyone who comes near, who comes near to the tabernacle of the LORD, must die. Are we to perish completely?”

## NUMBERS 18 [\[Books\]](#)

### *Duties of Levites*

1 So the LORD said to Aaron, “You and your sons and your father’s household with you shall bear the guilt <sup>a</sup>in connection with the sanctuary, and you and your sons with you shall bear the guilt <sup>b</sup>in connection with your priesthood. <sup>2</sup>But bring with you also your brothers, the tribe of Levi, the tribe of your father, that they may be joined with you and serve you, while you and your sons with you are before the tent of the testimony. <sup>3</sup>And they shall thus attend to your obligation and the obligation of all the tent, but they shall not come near to the furnishings of the sanctuary and the altar, or both they and you will die. <sup>4</sup>They shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an <sup>c</sup>outsider may not come near you. <sup>5</sup>So you shall attend to the obligations of the sanctuary and the obligations of the altar, so that there will no longer be wrath on the sons of Israel. <sup>6</sup>Behold, I Myself have taken your <sup>d</sup>fellow Levites from among the sons of Israel; they are a gift to you, <sup>e</sup>dedicated to the LORD, to perform the service for the tent of meeting. <sup>7</sup>But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a <sup>f</sup>bestowed service, but the <sup>g</sup>outsider who comes near shall be put to death.” [1 <sup>a</sup>Lit of the sanctuary <sup>b</sup>Lit of your priesthood 4 <sup>c</sup>Lit a stranger 6 <sup>d</sup>Lit brethren the <sup>e</sup>Lit given 7 <sup>f</sup>Lit service of gift <sup>g</sup>Lit stranger]

### *The Priests’ Portion*

8 Then the LORD spoke to Aaron, “Now behold, I Myself have given you charge of My <sup>a</sup>offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment. <sup>9</sup>This shall be yours from the most holy *gifts reserved* from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, shall be most holy for

you and for your sons. <sup>10</sup>As the most holy *gifts* you shall eat it; every male shall eat it. It shall be holy to you. <sup>11</sup>This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to your sons and daughters with you as a perpetual allotment. Everyone of your household who is clean may eat it. <sup>12</sup>All the <sup>b</sup>best of the fresh oil and all the <sup>b</sup>best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you. <sup>13</sup>The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours; everyone of your household who is clean may eat it. <sup>14</sup>Every devoted thing in Israel shall be yours. <sup>15</sup><sup>c</sup>Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem. <sup>16</sup>As to their redemption price, from a month old you shall redeem them, by your valuation, five <sup>d</sup>shekels in silver, according to the <sup>d</sup>shekel of the sanctuary, which is twenty gerahs. <sup>17</sup>But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke *as* an offering by fire, for a soothing aroma to the LORD. <sup>18</sup>Their <sup>e</sup>meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh. <sup>19</sup>All the offerings of the holy *gifts*, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before the LORD to you and your <sup>f</sup>descendants with you.” <sup>20</sup>Then the LORD said to Aaron, “You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel. [8 <sup>a</sup>Lit *heave offerings*, and so throughout the ch 12 <sup>b</sup>Lit *fat* 15 <sup>c</sup>Lit *Everything that opens* 16 <sup>d</sup>I.e. A shekel equals approx one-half oz 18 <sup>e</sup>Lit *flesh* 19 <sup>f</sup>Lit *seed*]

21 “To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. <sup>22</sup>The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die. <sup>23</sup>Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. <sup>24</sup>For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an

inheritance; therefore I have said concerning them, ‘They shall have no inheritance among the sons of Israel.’ ”

25 Then the LORD spoke to Moses, saying, <sup>26</sup>“Moreover, you shall speak to the Levites and say to them, ‘When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a tithe of the tithe. <sup>27</sup>Your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat. <sup>28</sup>So you shall also present an offering to the LORD from your tithes, which you receive from the sons of Israel; and from it you shall give the LORD’s offering to Aaron the priest. <sup>29</sup>Out of all your gifts you shall present every offering due to the LORD, from all the <sup>a</sup>best of them, <sup>b</sup>the sacred part from them.’ <sup>30</sup>You shall say to them, ‘When you have <sup>c</sup>offered from it the best of it, then *the rest* shall be reckoned to the Levites as the product of the threshing floor, and as the product of the wine vat. <sup>31</sup>You may eat it anywhere, you and your households, for it is your compensation in return for your service in the tent of meeting. <sup>32</sup>You will bear no sin by reason of it when you have <sup>c</sup>offered the <sup>a</sup>best of it. But you shall not profane the sacred gifts of the sons of Israel, or you will die.’ ” [29 <sup>a</sup>Lit *fat* <sup>b</sup>Lit *its* <sup>30</sup> <sup>c</sup>Lit *lifted*]

## NUMBERS 19 [\[Books\]](#)

*Ordinance of the Red Heifer* 1 Then the LORD spoke to Moses and Aaron, saying, 2“*This is the statute of the law which the LORD has commanded, saying, ‘Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect and on which a yoke has never <sup>a</sup>been placed. <sup>3</sup>You shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. <sup>4</sup>Next Eleazar the priest shall take some of its blood with his finger and sprinkle some of its blood toward the front of the tent of meeting seven times. <sup>5</sup>Then the heifer shall be burned in his sight; its hide and its flesh and its blood, with its refuse, shall be burned. <sup>6</sup>The priest shall take cedar wood and hyssop and scarlet material and cast it into the midst of the <sup>b</sup>burning heifer. <sup>7</sup>The priest shall then wash his clothes and bathe his <sup>c</sup>body in water, and afterward come into the camp, but the priest shall be unclean until evening. <sup>8</sup>The one who burns it shall also wash his clothes in water and bathe his <sup>c</sup>body in water, and shall be unclean until evening. <sup>9</sup>Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and <sup>d</sup>the congregation of the sons of Israel shall keep it as water to remove impurity; it is <sup>e</sup>purification from sin. <sup>10</sup>The one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening; and it shall be a perpetual statute to the sons of Israel and to the alien who sojourns among them. [2 <sup>a</sup>Lit come up 6 <sup>b</sup>Lit burning of the heifer 7 <sup>c</sup>Lit flesh 9 <sup>d</sup>Lit it shall be to the congregation...Israel, for a guarding as water of impurity <sup>e</sup>Or a sin offering]*

11 ‘The one who touches the corpse of any <sup>a</sup>person shall be unclean for seven days. 12That one shall purify himself from uncleanness with <sup>b</sup>the water on the third day and on the seventh day, *and then* he will be clean; but if he does not purify himself on the third day and on the seventh day, he will not be clean. 13Anyone who touches a corpse, the <sup>c</sup>body of a man who has died, and does not purify himself, defiles the <sup>d</sup>tabernacle of the LORD; and that person shall be cut off from Israel.

Because the water for impurity was not <sup>e</sup>sprinkled on him, he shall be unclean; his uncleanness is still on him. [11 <sup>a</sup>Lit *soul of man* 12 <sup>b</sup>Lit *it* 13 <sup>c</sup>Lit *soul* <sup>d</sup>Lit *dwelling place* <sup>e</sup>Or *thrown*]

14 ‘This is the law when a man dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days.

<sup>15</sup>Every open vessel, which has no covering <sup>a</sup>tied down on it, shall be unclean. <sup>16</sup>Also, anyone who in the open field touches one who has been slain with a sword or who has died *naturally*, or a human bone or a grave, shall be unclean for seven days. <sup>17</sup>Then for the unclean *person* they shall take some of the <sup>b</sup>ashes of the <sup>c</sup>burnt <sup>d</sup>purification from sin and <sup>e</sup>flowing water shall be <sup>f</sup>added to them in a vessel. <sup>18</sup>A clean person shall take hyssop and dip *it* in the water, and sprinkle *it* on the tent and on all the furnishings and on the persons who were there, and on the one who touched the bone or the one slain or the one dying *naturally* or the grave. <sup>19</sup>Then the clean *person* shall sprinkle on the unclean on the third day and on the seventh day; and on the seventh day he shall purify him from uncleanness, and he shall wash his clothes and bathe *himself* in water and shall be clean by evening. [15 <sup>a</sup>Lit *cord* 17 <sup>b</sup>Lit *dust* <sup>c</sup>Lit *burning of the* <sup>d</sup>Or *sin offering* <sup>e</sup>Lit *living* <sup>f</sup>Lit *put*]

20 ‘But the man who is unclean and does not purify himself from uncleanness, that person shall be cut off from the midst of the assembly, because he has defiled the sanctuary of the LORD; the water for impurity has not been sprinkled on him, he is unclean. <sup>21</sup>So it shall be a perpetual statute for them. And he who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening. <sup>22</sup>Furthermore, anything that the unclean *person* touches shall be unclean; and the person who touches *it* shall be unclean until evening.’ ”

## NUMBERS 20 [\[Books\]](#)

### *Death of Miriam*

<sup>1</sup> Then the sons of Israel, the whole congregation, came to the wilderness of Zin in the first month; and the people stayed at Kadesh. Now Miriam died there and was buried there.

<sup>2</sup> There was no water for the congregation, and they assembled themselves against Moses and Aaron. <sup>3</sup>The people thus contended with Moses and spoke, saying, “If only we had perished when our brothers perished before the LORD! <sup>4</sup>Why then have you brought the LORD’s assembly into this wilderness, for us and our beasts to die <sup>a</sup>here? <sup>5</sup>Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of <sup>b</sup>grain or figs or vines or pomegranates, nor is there water to drink.” <sup>6</sup>Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting and fell on their faces. Then the glory of the LORD appeared to them; <sup>7</sup>and the LORD spoke to Moses, saying, [<sup>4</sup> <sup>a</sup>Lit *there* <sup>5</sup> <sup>b</sup>Lit *seed*]

### *The Water of Meribah*

<sup>8</sup>“Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.”

<sup>9</sup> So Moses took the rod from before the LORD, just as He had commanded him; <sup>10</sup>and Moses and Aaron gathered the assembly before the rock. And he said to them, “Listen now, you rebels; shall we bring forth water for you out of this rock?” <sup>11</sup>Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. <sup>12</sup>But the LORD said to Moses and Aaron, “Because you

have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.” <sup>13</sup>Those *were* the waters of <sup>a</sup>Meribah, <sup>b</sup>because the sons of Israel contended with the LORD, and He proved Himself holy among them. [<sup>13</sup> <sup>a</sup>I.e. contention <sup>b</sup>Or *where*]

<sup>14</sup> From Kadesh Moses then sent messengers to the king of Edom: “Thus your brother Israel has said, ‘You know all the hardship that has befallen us; <sup>15</sup>that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. <sup>16</sup>But when we cried out to the LORD, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. <sup>17</sup>Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king’s highway, not turning to the right or left, until we pass through your territory.’ ”

<sup>18</sup> Edom, however, said to him, “You shall not pass through <sup>a</sup>us, or I will come out with the sword against you.” <sup>19</sup>Again, the sons of Israel said to him, “We will go up by the highway, and if I and my livestock do drink any of your water, then I will <sup>b</sup>pay its price. Let me only pass through on my feet, <sup>c</sup>nothing *else*.” <sup>20</sup>But he said, “You shall not pass through.” And Edom came out against him with a heavy <sup>d</sup>force and with a strong hand. <sup>21</sup>Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him. [<sup>18</sup> <sup>a</sup>Lit *me* <sup>19</sup> <sup>b</sup>Lit *give* <sup>c</sup>Or *no great thing* <sup>20</sup> <sup>d</sup>Lit *people*]

<sup>22</sup> Now when they set out from Kadesh, the sons of Israel, the whole congregation, came to Mount Hor.

### ***Death of Aaron***

<sup>23</sup>Then the LORD spoke to Moses and Aaron at Mount Hor by the border of the land of Edom, saying, <sup>24</sup>“Aaron will be gathered to his people; for he shall not enter the land which I have given to the sons of Israel, because you rebelled against My <sup>a</sup>command at the waters of Meribah. <sup>25</sup>Take Aaron and

his son Eleazar and bring them up to Mount Hor; <sup>26</sup>and strip Aaron of his garments and put them on his son Eleazar. So Aaron will be gathered *to his people*, and will die there.” <sup>27</sup>So Moses did just as the LORD had commanded, and they went up to Mount Hor in the sight of all the congregation. <sup>28</sup>After Moses had stripped Aaron of his garments and put them on his son Eleazar, Aaron died there on the mountain top. Then Moses and Eleazar came down from the mountain. <sup>29</sup>When all the congregation saw that Aaron had died, all the house of Israel wept for Aaron thirty days. [24 <sup>a</sup>Lit *mouth*]

## NUMBERS 21 [\[Books\]](#)

### *Arad Conquered*

1 When the Canaanite, the king of Arad, who lived in the <sup>a</sup>Negev, heard that Israel was coming by the way of <sup>b</sup>Atharim, then he fought against Israel and took some of them captive. <sup>2</sup>So Israel made a vow to the LORD and said, “If You will indeed deliver this people into my hand, then I will <sup>c</sup>utterly destroy their cities.” <sup>3</sup>The LORD heard the voice of Israel and delivered up the Canaanites; then they <sup>d</sup>utterly destroyed them and their cities. Thus the name of the place was called <sup>e</sup>Hormah. [1 <sup>a</sup>I.e. South country <sup>b</sup>Or *the spies* 2 <sup>c</sup>Lit *devote to destruction* 3 <sup>d</sup>Lit *devoted to destruction* <sup>e</sup>I.e. a devoted thing; or Destruction]

4 Then they set out from Mount Hor by the way of the <sup>a</sup>Red Sea, to go around the land of Edom; and the <sup>b</sup>people became impatient because of the journey. <sup>5</sup>The people spoke against God and Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no <sup>c</sup>food and no water, and <sup>d</sup>we loathe this miserable food.” [4 <sup>a</sup>Lit *Sea of Reeds* <sup>b</sup>Lit *soul of the people was short* 5 <sup>c</sup>Lit *bread* <sup>d</sup>Lit *our soul loathes*]

### *The Bronze Serpent*

<sup>6</sup>The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died. <sup>7</sup>So the people came to Moses and said, “We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us.” And Moses interceded for the people. <sup>8</sup>Then the LORD said to Moses, “<sup>a</sup>Make a fiery *serpent*, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.” <sup>9</sup>And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived. [8 <sup>a</sup>Lit *Make for yourself*]

10 Now the sons of Israel moved out and camped in Oboth. <sup>11</sup>They journeyed from Oboth and camped at Iye-abarim, in the wilderness which is opposite Moab, to the <sup>a</sup>east. <sup>12</sup>From there they set out and camped in <sup>b</sup>Wadi Zered. <sup>13</sup>From there they journeyed and camped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites, for the Arnon is the border of Moab, between Moab and the Amorites. <sup>14</sup>Therefore it is said in the Book of the Wars of the LORD,

“Waheb in Suphah,  
And the wadis of the Arnon, [<sup>11</sup> <sup>a</sup>Lit *sunrise* <sup>12</sup> <sup>b</sup>I.e. a dry ravine except during rainy season]

<sup>15</sup>And the slope of the wadis  
That extends to the site of Ar,  
And leans to the border of Moab.”

16 From there *they continued* to <sup>a</sup>Beer, that is the well where the LORD said to Moses, “Assemble the people, that I may give them water.” [<sup>16</sup> <sup>a</sup>I.e. a well]

17 Then Israel sang this song:

“Spring up, O well! Sing to it!

<sup>18</sup>“The well, which the leaders sank,  
Which the nobles of the people dug,  
With the scepter *and* with their staffs.”

And from the wilderness *they continued* to Mattanah, <sup>19</sup>and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, <sup>20</sup>and from Bamoth to the valley that is in the land of Moab, at the top of Pisgah which overlooks the <sup>a</sup>wasteland. [<sup>20</sup> <sup>a</sup>Or *Jeshimon*]

## *Two Victories*

21 Then Israel sent messengers to Sihon, king of the Amorites, saying,  
22“Let me pass through your land. We will not turn off into field or  
vineyard; we will not drink water from wells. We will go by the king’s  
highway until we have passed through your border.” 23But Sihon would not  
permit Israel to pass through his border. So Sihon gathered all his people  
and went out against Israel in the wilderness, and came to Jahaz and fought  
against Israel. 24Then Israel <sup>a</sup>struck him with the edge of the sword, and took  
possession of his land from the Arnon to the Jabbok, as far as the sons of  
Ammon; for the border of the sons of Ammon was <sup>b</sup>Jazer. 25Israel took all  
these cities and Israel lived in all the cities of the Amorites, in Heshbon, and  
in all her <sup>c</sup>villages. 26For Heshbon was the city of Sihon, king of the  
Amorites, who had fought against the former king of Moab and had taken  
all his land out of his hand, as far as the Arnon. 27Therefore those who use  
proverbs say,

“Come to Heshbon! Let it be built!  
So let the city of Sihon be established. [<sup>24</sup> <sup>a</sup>Lit *smote*, so with Gr and  
Lat <sup>b</sup>M.T. reads *strong* <sup>25</sup> <sup>c</sup>Lit *daughters*]

<sup>28</sup>“For a fire went forth from Heshbon,  
A flame from the town of Sihon;  
It devoured Ar of Moab,  
The <sup>a</sup>dominant <sup>b</sup>heights of the Arnon. [<sup>a</sup>Lit *lords of the* <sup>b</sup>Or *Bamoth*]

<sup>29</sup>“Woe to you, O Moab!  
You are ruined, O people of Chemosh!  
He has given his sons as fugitives,  
And his daughters into captivity,  
To an Amorite king, Sihon.

<sup>30</sup>“But we have cast them down,  
Heshbon is ruined as far as Dibon,  
Then we have laid waste even to Nophah,  
Which *reaches* to Medeba.”

<sup>31</sup> Thus Israel lived in the land of the Amorites. <sup>32</sup>Moses sent to spy out Jazer, and they captured its villages and dispossessed the Amorites who *were* there.

<sup>33</sup> Then they turned and went up by the way of Bashan, and Og the king of Bashan went out <sup>a</sup>with all his people, for battle at Edrei. <sup>34</sup>But the LORD said to Moses, “Do not fear him, for I have given him into your hand, and all his people and his land; and you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.” <sup>35</sup>So they <sup>b</sup>killed him and his sons and all his people, until there was no remnant left him; and they possessed his land.  
[<sup>33</sup> <sup>a</sup>Lit *he and* <sup>35</sup> <sup>b</sup>Lit *smote*]

## NUMBERS 22 [\[Books\]](#)

### *Balak Sends for Balaam*

1 Then the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan *opposite* Jericho.

2 Now Balak the son of Zippor saw all that Israel had done to the Amorites. <sup>3</sup>So Moab was in great fear because of the people, for they were numerous; and Moab was in dread of the sons of Israel. <sup>4</sup>Moab said to the elders of Midian, “Now this <sup>a</sup>horde will lick up all that is around us, as the ox licks up the grass of the field.” And Balak the son of Zippor was king of Moab at that time. <sup>5</sup>So he sent messengers to Balaam the son of Beor, at Pethor, which is near the <sup>b</sup>River, *in* the land of the sons of his people, to call him, saying, “Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. <sup>6</sup>Now, therefore, please come, curse this people for me since they are too <sup>c</sup>mighty for me; perhaps I may be able to <sup>d</sup>defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed.” [4 <sup>a</sup>Lit *assembly* 5 <sup>b</sup>I.e. Euphrates 6 <sup>c</sup>Or *numerous* <sup>d</sup>Lit *smite*]

7 So the elders of Moab and the elders of Midian departed with the *fees for* divination in their hand; and they came to Balaam and <sup>a</sup>repeated Balak’s words to him. <sup>8</sup>He said to them, “Spend the night here, and I will bring word back to you as the LORD may speak to me.” And the leaders of Moab stayed with Balaam. <sup>9</sup>Then God came to Balaam and said, “Who are these men with you?” <sup>10</sup>Balaam said to God, “Balak the son of Zippor, king of Moab, has sent *word* to me, <sup>11</sup>‘Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them and drive them out.’” <sup>12</sup>God said to Balaam, “Do not go with them; you shall not curse the people, for they are blessed.” <sup>13</sup>So Balaam arose in the morning and said to Balak’s leaders, “Go back to your land, for the LORD has refused to let me go with you.” <sup>14</sup>The leaders of Moab arose and went to Balak and said, “Balaam

refused to come with us.” [7 <sup>a</sup>Lit *spoke*]

15 Then Balak again sent leaders, more numerous and more distinguished than <sup>a</sup>the former. <sup>16</sup>They came to Balaam and said to him, “Thus says Balak the son of Zippor, ‘Let nothing, I beg you, hinder you from coming to me; <sup>17</sup>for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.’ ” <sup>18</sup>Balaam replied to the servants of Balak, “Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the <sup>b</sup>command of the LORD my God. <sup>19</sup>Now please, you also stay here tonight, and I will find out what else the LORD will speak to me.” <sup>20</sup>God came to Balaam at night and said to him, “If the men have come to call you, rise up *and* go with them; but only the word which I speak to you shall you do.” [15 <sup>a</sup>Lit *these* 18 <sup>b</sup>Lit *mouth*]

21 So Balaam arose in the morning, and saddled his donkey and went with the leaders of Moab.

### ***The Angel and Balaam***

<sup>22</sup>But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. <sup>23</sup>When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. <sup>24</sup>Then the angel of the LORD stood in a narrow path of the vineyards, *with* a wall on this side and a wall on that side. <sup>25</sup>When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam’s foot against the wall, so he struck her again. <sup>26</sup>The angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. <sup>27</sup>When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick. <sup>28</sup>And the LORD opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?” <sup>29</sup>Then Balaam said to the

donkey, “Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now.” <sup>30</sup>The donkey said to Balaam, “Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?” And he said, “No.”

<sup>31</sup> Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed <sup>a</sup>all the way to the ground. <sup>32</sup>The angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was <sup>b</sup>contrary to me. <sup>33</sup>But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live.” <sup>34</sup>Balaam said to the angel of the LORD, “I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back.” <sup>35</sup>But the angel of the LORD said to Balaam, “Go with the men, but you shall speak only the word which I <sup>c</sup>tell you.” So Balaam went along with the leaders of Balak. [31 <sup>a</sup>Lit *and prostrated himself to his face* 32 <sup>b</sup>Lit *reckless* 35 <sup>c</sup>Or *speak to*]

<sup>36</sup> When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, <sup>a</sup>at the extreme end of the border. <sup>37</sup>Then Balak said to Balaam, “Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?” <sup>38</sup>So Balaam said to Balak, “Behold, I have come now to you! Am I able to speak anything at all? The word that God puts in my mouth, that I shall speak.” <sup>39</sup>And Balaam went with Balak, and they came to Kiriath-huzoth. <sup>40</sup>Balak sacrificed oxen and sheep, and sent *some* to Balaam and the leaders who were with him. [36 <sup>a</sup>Lit *which is at*]

<sup>41</sup> Then it came about in the morning that Balak took Balaam and brought him up to <sup>a</sup>the high places of Baal, and he saw from there <sup>b</sup>a portion of the people. [41 <sup>a</sup>Or *Bamoth-baal* <sup>b</sup>Lit *the end of the camp*]

## NUMBERS 23 [\[Books\]](#)

### *The Prophecies of Balaam*

<sup>1</sup> Then Balaam said to Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me here.” <sup>2</sup> Balak did just as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar. <sup>3</sup> Then Balaam said to Balak, “Stand beside your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you.” So he went to a bare hill.

<sup>4</sup> Now God met Balaam, and he said to Him, “I have set up the seven altars, and I have offered up a bull and a ram on each altar.” <sup>5</sup> Then the LORD put a word in Balaam’s mouth and said, “Return to Balak, and you shall speak thus.” <sup>6</sup> So he returned to him, and behold, he was standing beside his burnt offering, he and all the leaders of Moab. <sup>7</sup> He took up his <sup>a</sup>discourse and said,

“From Aram Balak has brought me,  
Moab’s king from the mountains of the East,  
‘Come curse Jacob for me,  
And come, denounce Israel!’ [7 <sup>a</sup>Lit *parable*]

<sup>8</sup>“How shall I curse whom God has not cursed?  
And how can I denounce whom the LORD has not denounced?

<sup>9</sup>“As I see him from the top of the rocks,  
And I look at him from the hills;  
Behold, a people *who* dwells apart,  
And will not be reckoned among the nations.

<sup>10</sup>“Who can count the dust of Jacob,  
Or number the fourth part of Israel?  
Let <sup>a</sup>me die the death of the upright,  
And let my end be like his!” [<sup>a</sup>Lit *my soul*]

<sup>11</sup> Then Balak said to Balaam, “What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!” <sup>12</sup> He replied, “Must I not be careful to speak what the LORD puts in my mouth?”

13 Then Balak said to him, “Please come with me to another place from where you may see them, although you will only see the extreme end of them and will not see all of them; and curse them for me from there.”<sup>14</sup> So he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on *each* altar.<sup>15</sup> And he said to Balak, “Stand here beside your burnt offering while I myself meet *the LORD* over there.”<sup>16</sup> Then the LORD met Balaam and put a word in his mouth and said, “Return to Balak, and thus you shall speak.”<sup>17</sup> He came to him, and behold, he was standing beside his burnt offering, and the leaders of Moab with him. And Balak said to him, “What has the LORD spoken?”<sup>18</sup> Then he took up his <sup>a</sup>discourse and said,

“Arise, O Balak, and hear;

Give ear to me, O son of Zippor! [<sup>18</sup> <sup>a</sup>Lit *parable*]

<sup>19</sup>“God is not a man, that He should lie,

Nor a son of man, that He should repent;

Has He said, and will He not do it?

Or has He spoken, and will He not make it good?

<sup>20</sup>“Behold, I have received *a command* to bless;

When He has blessed, then I cannot revoke it.

<sup>21</sup>“He has not observed <sup>a</sup>misfortune in Jacob;

Nor has He seen trouble in Israel;

The LORD his God is with him,

And the shout of a king is among them. [<sup>a</sup>Or *iniquity*]

<sup>22</sup>“God brings them out of Egypt,

He is for them like the horns of the wild ox.

<sup>23</sup>“For there is no omen against Jacob,

Nor is there any divination against Israel;

At the proper time it shall be said to Jacob

And to Israel, what God has done!

<sup>24</sup>“Behold, a people rises like a lioness,

And as a lion it lifts itself;

It will not lie down until it devours the prey,

And drinks the blood of the slain.”

25 Then Balak said to Balaam, “Do not curse them at all nor bless them at all!” <sup>26</sup>But Balaam replied to Balak, “Did I not tell you, ‘<sup>a</sup>Whatever the LORD speaks, that I must do’?” [26 <sup>a</sup>Lit *saying, Whatever*]

27 Then Balak said to Balaam, “Please come, I will take you to another place; perhaps it will be <sup>a</sup>agreeable with God that you curse them for me from there.” <sup>28</sup>So Balak took Balaam to the top of Peor which overlooks the <sup>b</sup>wasteland. <sup>29</sup>Balaam said to Balak, “Build seven altars for me here and prepare seven bulls and seven rams for me here.” <sup>30</sup>Balak did just as Balaam had said, and offered up a bull and a ram on *each* altar. [27 <sup>a</sup>Lit *right in the sight of God* 28 <sup>b</sup>Or *Jeshimon*]

## NUMBERS 24 [\[Books\]](#)

***The Prophecy from Peor*** 1 When Balaam saw that it <sup>a</sup>pleased the LORD to bless Israel, he did not go as at other times to <sup>b</sup>seek omens but he set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel <sup>c</sup>camping tribe by tribe; and the Spirit of God came upon him.

3 He took up his <sup>d</sup>discourse and said, “The oracle of Balaam the son of Beor, And the oracle of the man whose eye is opened; [1 <sup>a</sup>Lit *was good in the eyes of* <sup>b</sup>Lit *encounter* 2 <sup>c</sup>Lit *dwelling* 3 <sup>d</sup>Lit *parable*, and so throughout the ch]

4 The oracle of him who hears the <sup>a</sup>words of God, Who sees the vision of <sup>b</sup>the Almighty, Falling down, yet having his eyes uncovered, [<sup>a</sup>Lit *sayings* <sup>b</sup>Heb *Shaddai*]

5 How fair are your tents, O Jacob, Your dwellings, O Israel!

6 “Like <sup>a</sup>valleys that stretch out, Like gardens beside the river, Like aloes planted by the LORD, Like cedars beside the waters. [<sup>a</sup>Or possibly *palm trees*]

7 “Water will flow from his buckets, And his seed *will be* by many waters, And his king shall be higher than Agag, And his kingdom shall be exalted.

8 “God brings him out of Egypt, He is for him like the horns of the wild ox.

He will devour the nations *who are* his adversaries, And will crush their bones in pieces, And shatter *them* with his arrows.

9 “He <sup>a</sup>couches, he lies down as a lion, And as a <sup>b</sup>lion, who <sup>c</sup>dares rouse him?

Blessed is everyone who blesses you, And cursed is everyone who curses you.” [<sup>a</sup>Lit *bows down* <sup>b</sup>Or *lioness* <sup>c</sup>Lit *shall*]

10 Then Balak’s anger burned against Balaam, and he struck his <sup>a</sup>hands together; and Balak said to Balaam, “I called you to curse my enemies, but behold, you have persisted in blessing them these three times! 11 Therefore, <sup>b</sup>flee to your place now. I said I would honor you greatly, but behold, the LORD has held you back from honor.” 12 Balaam said to Balak, “Did I not tell your messengers whom you had sent to me, saying, 13 “Though Balak were

to give me his house full of silver and gold, I could not do anything contrary to the <sup>c</sup>command of the LORD, either good or bad, of my own <sup>d</sup>accord. What the LORD speaks, that I will speak'? <sup>14</sup>And now, behold, I am going to my people; come, *and* I will advise you what this people will do to your people in the <sup>e</sup>days to come." [<sup>10</sup> <sup>a</sup>Lit *palms* <sup>11</sup> <sup>b</sup>Lit *flee for yourself* <sup>13</sup> <sup>c</sup>Lit *mouth* <sup>d</sup>Lit *heart* <sup>14</sup> <sup>e</sup>Lit *end of the days*]

<sup>15</sup> He took up his discourse and said, "The oracle of Balaam the son of Beor, And the oracle of the man whose eye is opened, <sup>16</sup>The oracle of him who hears the <sup>a</sup>words of God, And knows the knowledge of the <sup>b</sup>Most High, Who sees the vision of <sup>c</sup>the Almighty, Falling down, yet having his eyes uncovered. [<sup>a</sup>Lit *sayings* <sup>b</sup>Heb *Elyon* <sup>c</sup>Heb *Shaddai*]

<sup>17</sup>"I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the <sup>a</sup>forehead of Moab, And <sup>b</sup>tear down all the sons of <sup>c</sup>Sheth. [<sup>a</sup>Lit *corners* <sup>b</sup>Another reading is *the crown of the head of* <sup>c</sup>I.e. *tumult*]

<sup>18</sup>"Edom shall be a possession, Seir, its enemies, also will be a possession, While Israel performs valiantly.

<sup>19</sup>"One from Jacob shall have dominion, And will destroy the remnant from the city."

<sup>20</sup> And he looked at Amalek and took up his discourse and said, "Amalek was the first of the nations, But his end *shall be* <sup>a</sup>destruction." [<sup>20</sup> <sup>a</sup>Lit *to destroying*]

<sup>21</sup> And he looked at the Kenite, and took up his discourse and said, "Your dwelling place is enduring, And your nest is set in the cliff.

<sup>22</sup>"Nevertheless Kain will be consumed; How long will Asshur <sup>a</sup>keep you captive?" [<sup>a</sup>Lit *take*]

<sup>23</sup> Then he took up his discourse and said, "Alas, who can live except God has ordained it?

<sup>24</sup>"But ships *shall come* from the coast of Kittim, And they shall afflict Asshur and will afflict Eber; So they also *will come* to destruction."

25 Then Balaam arose and departed and returned to his place, and Balak also went his way.

## NUMBERS 25 [\[Books\]](#)

*The Sin of Peor* 1 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3So Israel joined themselves to <sup>a</sup>Baal of Peor, and the LORD was angry against Israel. 4The LORD said to Moses, “Take all the leaders of the people and execute them <sup>b</sup>in broad daylight before the LORD, so that the fierce anger of the LORD may turn away from Israel.”

5So Moses said to the judges of Israel, “Each of you slay his men who have joined themselves to <sup>a</sup>Baal of Peor.” [3 <sup>a</sup>Or *Baal-peor* 4 <sup>b</sup>Lit *in front of the sun*]

6 Then behold, one of the sons of Israel came and brought to his <sup>a</sup>relatives a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the doorway of the tent of meeting. 7When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation and took a spear in his hand, 8and he went after the man of Israel into the <sup>b</sup>tent and pierced both of them through, the man of Israel and the woman, through the <sup>c</sup>body. So the plague on the sons of Israel was checked. 9Those who died by the plague were 24,000. [6 <sup>a</sup>Lit *brothers* 8 <sup>b</sup>Or *inner rooms* <sup>c</sup>Or *belly*]

*The Zeal of Phinehas* 10 Then the LORD spoke to Moses, saying, 11“Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy. 12Therefore say, ‘Behold, I give him My covenant of peace; 13and it shall be for him and his <sup>a</sup>descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.’ ” [13 <sup>a</sup>Lit *seed*]

**14 Now the name of the <sup>a</sup>slain man of Israel who was <sup>a</sup>slain with the Midianite woman, was Zimri the son of Salu, a leader of a father's household among the Simeonites. <sup>15</sup>The name of the Midianite woman who was <sup>a</sup>slain was Cozbi the daughter of Zur, <sup>b</sup>who was head of the people of a father's household in Midian. [14 <sup>a</sup>Lit *smitten* 15 <sup>b</sup>Lit *he*]**

**16 Then the LORD spoke to Moses, saying, <sup>17</sup>“Be hostile to the Midianites and strike them; <sup>18</sup>for they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor.”**

## NUMBERS 26 [\[Books\]](#)

*Census of a New Generation* 1 <sup>a</sup>Then it came about after the plague, <sup>b</sup>that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying, 2“Take a <sup>c</sup>census of all the congregation of the sons of Israel from twenty years old and upward, by their fathers’ households, whoever is able to go out to war in Israel.” 3So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, 4“*Take a census of the people* from twenty years old and upward, as the LORD has commanded Moses.” [1 <sup>a</sup>Ch 25:19 in Heb <sup>b</sup>Ch 26:1 in Heb 2 <sup>c</sup>Lit sum]

Now the sons of Israel who came out of the land of Egypt were:

5 Reuben, Israel’s firstborn, the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites; 6of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. 7These are the families of the Reubenites, and those who were numbered of them were 43,730. 8The son of Pallu: Eliab. 9The sons of Eliab: Nemuel and Dathan and Abiram. These are the Dathan and Abiram who were called by the congregation, who contended against Moses and against Aaron in the company of Korah, when they contended against the LORD, 10and the earth opened its mouth and swallowed them up along with Korah, when that company died, when the fire devoured 250 men, so that they became a <sup>a</sup>warning. 11The sons of Korah, however, did not die. [10 <sup>a</sup>Lit sign]

12 The sons of Simeon according to their families: of <sup>a</sup>Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of <sup>b</sup>Jachin, the family of the Jachinites; 13of <sup>c</sup>Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. 14These are the families of the Simeonites, 22,200. [12 <sup>a</sup>In Gen 46:10 and Ex 6:15, *Jemuel* <sup>b</sup>In 1 Chr 4:24, *Jarib* 13 <sup>c</sup>In Gen 46:10, *Zohar*]

15 The sons of Gad according to their families: of <sup>a</sup>Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; <sup>16</sup>of <sup>b</sup>Ozni, the family of the Oznites; of Eri, the family of the Erites; <sup>17</sup>of <sup>c</sup>Arod, the family of the Arodites; of Areli, the family of the Arelites. <sup>18</sup>These are the families of the sons of Gad according to those who were numbered of them, 40,500. [<sup>15</sup> <sup>a</sup>In Gen 46:16, *Ziphion* <sup>16</sup> <sup>b</sup>In Gen 46:16, *Ezbon* <sup>17</sup> <sup>c</sup>In Gen 46:16, *Arodi*]

19 The sons of Judah *were* Er and Onan, but Er and Onan died in the land of Canaan. <sup>20</sup>The sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. <sup>21</sup>The sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. <sup>22</sup>These are the families of Judah according to those who were numbered of them, 76,500.

23 The sons of Issachar according to their families: *of* Tola, the family of the Tolaites; of <sup>a</sup>Puvah, the family of the Punites; <sup>24</sup>of <sup>b</sup>Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. <sup>25</sup>These are the families of Issachar according to those who were numbered of them, 64,300. [<sup>23</sup> <sup>a</sup>In Gen 46:13, *Puvvah*; in 1 Chr 7:1, *Puah* <sup>24</sup> <sup>b</sup>In Gen 46:13, *Iob*]

26 The sons of Zebulun according to their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. <sup>27</sup>These are the families of the Zebulunites according to those who were numbered of them, 60,500.

28 The sons of Joseph according to their families: Manasseh and Ephraim. <sup>29</sup>The sons of Manasseh: of Machir, the family of the Machirites; and Machir <sup>a</sup>became the father of Gilead: of Gilead, the family of the Gileadites. <sup>30</sup>These are the sons of Gilead: *of* <sup>b</sup>Iezer, the family of the Iezerites; of Helek, the family of the Helekites; <sup>31</sup>and *of* Asriel, the family of the Asrielites; and *of* Shechem, the family of the Shechemites; <sup>32</sup>and *of* Shemida, the family of the Shemidaites; and *of* Hephher, the family of the Hephherites. <sup>33</sup>Now Zelophehad the son of Hephher had no sons, but only daughters; and the names of the

daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah and Tirzah. <sup>34</sup>These are the families of Manasseh; and those who were numbered of them were 52,700. [29 <sup>a</sup>Lit *begot* 30 <sup>b</sup>In Josh 17:2, *Abiezer*]

<sup>35</sup> These are the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthelahites; of <sup>a</sup>Becher, the family of the Becherites; of Tahan, the family of the Tahanites. <sup>36</sup>These are the sons of Shuthelah: of Eran, the family of the Eranites. <sup>37</sup>These are the families of the sons of Ephraim according to those who were numbered of them, 32,500. These are the sons of Joseph according to their families. [35 <sup>a</sup>In 1 Chr 7:20, *Bered*]

<sup>38</sup> The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of <sup>a</sup>Ahiram, the family of the Ahiramites; <sup>39</sup>of <sup>b</sup>Shephupham, the family of the Shuphamites; of <sup>c</sup>Hupham, the family of the Huphamites. <sup>40</sup>The sons of Bela were <sup>d</sup>Ard and Naaman: *of Ard*, the family of the Ardites; of Naaman, the family of the Naamites. <sup>41</sup>These are the sons of Benjamin according to their families; and those who were numbered of them were 45,600. [38 <sup>a</sup>In Gen 46:21, *Ehi*; in 1 Chr 8:1, *Aharah* 39 <sup>b</sup>In Gen 46:21, *Muppm*; in 1 Chr 7:12, *Shuppm* <sup>c</sup>In Gen 46:21, *Muppm* and *Huppm* 40 <sup>d</sup>In 1 Chr 8:3, *Addar*]

<sup>42</sup> These are the sons of Dan according to their families: of <sup>a</sup>Shuham, the family of the Shuhamites. These are the families of Dan according to their families. <sup>43</sup>All the families of the Shuhamites, according to those who were numbered of them, were 64,400. [42 <sup>a</sup>In Gen 46:23, *Hushim*]

<sup>44</sup> The sons of Asher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites. <sup>45</sup>Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. <sup>46</sup>The name of the daughter of Asher was Serah. <sup>47</sup>These are the families of the sons of Asher according to those who were numbered of them, 53,400.

<sup>48</sup> The sons of Naphtali according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; <sup>49</sup>of Jezer,

the family of the Jezerites; of Shillem, the family of the Shillemites.

<sup>50</sup>These are the families of Naphtali according to their families; and those who were numbered of them were 45,400.

<sup>51</sup> These are those who were numbered of the sons of Israel, 601,730.

<sup>52</sup> Then the LORD spoke to Moses, saying, <sup>53</sup><sup>a</sup>Among these the land shall be divided for an inheritance according to the number of names.

<sup>54</sup>To the larger *group* you shall increase their inheritance, and to the smaller *group* you shall diminish their inheritance; each shall be given their inheritance according to those who were numbered of them. <sup>55</sup>But the land shall be divided by lot. They shall <sup>b</sup>receive their inheritance according to the names of the tribes of their fathers. <sup>56</sup>According to the selection by lot, their inheritance shall be divided between the larger and the smaller *groups*.” [53 <sup>a</sup>Lit *To* 55 <sup>b</sup>Lit *inherit according to*]

<sup>57</sup> These are those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

<sup>58</sup>These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. Kohath <sup>a</sup>became the father of Amram.

<sup>59</sup>The name of Amram’s wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram: Aaron and Moses and their sister Miriam. <sup>60</sup>To Aaron were born Nadab and Abihu, Eleazar and Ithamar. <sup>61</sup>But Nadab and Abihu died when they offered strange fire before the LORD. <sup>62</sup>Those who were numbered of them were 23,000, every male from a month old and upward, for they were not numbered among the sons of Israel since no inheritance was given to them among the sons of Israel. [58 <sup>a</sup>Lit *begot*]

<sup>63</sup> These are those who were numbered by Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan at Jericho. <sup>64</sup>But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. <sup>65</sup>For the LORD had said <sup>a</sup>of them, “They shall surely die in the wilderness.” And not a man was left of

**them, except Caleb the son of Jephunneh and Joshua the son of Nun.**  
**[65 <sup>a</sup>Or *to*]**

## NUMBERS 27 [\[Books\]](#)

### *A Law of Inheritance*

1 Then the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came near; and these are the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. 2 They stood before Moses and before Eleazar the priest and before the leaders and all the congregation, at the doorway of the tent of meeting, saying, 3 “Our father died in the wilderness, yet he was not among the company of those who gathered themselves together against the LORD in the company of Korah; but he died in his own sin, and he had no sons. 4 Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father’s brothers.” 5 So Moses brought their case before the LORD.

6 Then the LORD spoke to Moses, saying, 7 “The daughters of Zelophehad are right in *their* statements. You shall surely give them a hereditary possession among their father’s brothers, and you shall transfer the inheritance of their father to them. 8 Further, you shall speak to the sons of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter. 9 If he has no daughter, then you shall give his inheritance to his brothers. 10 If he has no brothers, then you shall give his inheritance to his father’s brothers. 11 If his father has no brothers, then you shall give his inheritance to his nearest relative in his own family, and he shall possess it; and it shall be a statutory ordinance to the sons of Israel, just as the LORD commanded Moses.’ ”

12 Then the LORD said to Moses, “Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 When you have seen it, you too will be gathered to your people, as Aaron your brother <sup>a</sup>was; 14 for in the wilderness of Zin, during the strife of the congregation, you rebelled against My <sup>b</sup>command <sup>c</sup>to treat Me as holy before their eyes at the water.”

(These are the waters of Meribah of Kadesh in the wilderness of Zin.) [13  
<sup>a</sup>Lit was gathered 14 <sup>b</sup>Lit mouth <sup>c</sup>Lit for My sanctity]

### ***Joshua to Succeed Moses***

15 Then Moses spoke to the LORD, saying, <sup>16</sup>“May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, <sup>17</sup>who will go out <sup>a</sup>and come in before them, and who will lead them out and <sup>b</sup>bring them in, so that the congregation of the LORD will not be like sheep which have no shepherd.” <sup>18</sup>So the LORD said to Moses, “<sup>c</sup>Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; <sup>19</sup>and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight. <sup>20</sup>You shall put some of your <sup>d</sup>authority on him, in order that all the congregation of the sons of Israel may obey *him*. <sup>21</sup>Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his <sup>e</sup>command they shall go out and at his <sup>e</sup>command they shall come in, *both* he and the sons of Israel with him, even all the congregation.” <sup>22</sup>Moses did just as the LORD commanded him; and he took Joshua and set him before Eleazar the priest and before all the congregation. <sup>23</sup>Then he laid his hands on him and commissioned him, just as the LORD had spoken <sup>f</sup>through Moses. [17 <sup>a</sup>Lit *before them and who will* <sup>b</sup>Lit *who will bring* 18 <sup>c</sup>Lit *Take for yourself* 20 <sup>d</sup>Lit *majesty* 21 <sup>e</sup>Lit *mouth* 23 <sup>f</sup>Lit *by the hand of*]

## NUMBERS 28 [\[Books\]](#)

### *Laws for Offerings*

1 Then the LORD spoke to Moses, saying, <sup>2</sup>“Command the sons of Israel and say to them, ‘You shall <sup>a</sup>be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, at their appointed time.’ <sup>3</sup>You shall say to them, ‘This is the offering by fire which you shall offer to the LORD: two male lambs one year old without defect *as* a continual burnt offering every day. <sup>4</sup>You shall offer the one lamb in the morning and the other lamb you shall offer <sup>b</sup>at twilight; <sup>5</sup>also a tenth of an ephah of fine flour for a grain offering, mixed with a fourth of a hin of beaten oil. <sup>6</sup>It is a continual burnt offering which was ordained in Mount Sinai as a soothing aroma, an offering by fire to the LORD. <sup>7</sup>Then the drink offering with it *shall be* a fourth of a hin for each lamb, in the holy place you shall pour out a drink offering of strong drink to the LORD. <sup>8</sup>The other lamb you shall offer <sup>b</sup>at twilight; as the grain offering of the morning and as its drink offering, you shall offer it, an offering by fire, a soothing aroma to the LORD. [<sup>2</sup> <sup>a</sup>Lit *watch* <sup>4</sup> <sup>b</sup>Lit *between the two evenings*]

9 ‘Then on the sabbath day two male lambs one year old without defect, and two-tenths *of an* <sup>a</sup>*ephah* of fine flour mixed with oil as a grain offering, and its drink offering: <sup>10</sup>*This is* the burnt offering of every sabbath in addition to the continual burnt offering and its drink offering. [<sup>9</sup> <sup>a</sup>I.e. Approx one bu]

11 ‘Then at the beginning of each of your months you shall present a burnt offering to the LORD: two <sup>a</sup>bulls and one ram, seven male lambs one year old without defect; <sup>12</sup>and three-tenths *of an* <sup>b</sup>*ephah* of fine flour mixed with oil for a grain offering, for each bull; and two-tenths of fine flour mixed with oil for a grain offering, for the one ram; <sup>13</sup>and a tenth *of an* <sup>b</sup>*ephah* of fine flour mixed with oil for a grain offering for each lamb, for a burnt offering of a soothing aroma, an offering by fire to the LORD. <sup>14</sup>Their drink offerings shall be half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the burnt offering of each month

throughout the months of the year. <sup>15</sup>And one male goat for a sin offering to the LORD; it shall be offered with its drink offering in addition to the continual burnt offering. [11 <sup>a</sup>Lit *bulls of the herd* 12 <sup>b</sup>I.e. Approx one bu]

16 ‘Then on the fourteenth day of the first month shall be the LORD’S Passover. <sup>17</sup>On the fifteenth day of this month *shall be* a feast, unleavened bread *shall be* eaten for seven days. <sup>18</sup>On the first day *shall be* a holy convocation; you shall do no laborious work. <sup>19</sup>You shall present an offering by fire, a burnt offering to the LORD: two <sup>a</sup>bulls and one ram and seven male lambs one year old, having them without defect. <sup>20</sup>For their grain offering, you shall offer fine flour mixed with oil: three-tenths *of an* <sup>b</sup>ephah for a bull and two-tenths for the ram. <sup>21</sup>A tenth *of an* <sup>b</sup>ephah you shall offer for <sup>c</sup>each of the seven lambs; <sup>22</sup>and one male goat for a sin offering to make atonement for you. <sup>23</sup>You shall present these besides the burnt offering of the morning, which is for a continual burnt offering. <sup>24</sup>After this manner you shall present daily, for seven days, the food of the offering by fire, of a soothing aroma to the LORD; it shall be presented with its drink offering in addition to the continual burnt offering. <sup>25</sup>On the seventh day you shall have a holy convocation; you shall do no laborious work. [19 <sup>a</sup>Or *bulls of the herd* 20 <sup>b</sup>I.e. Approx one bu 21 <sup>c</sup>Lit *each lamb*]

26 ‘Also on the day of the first fruits, when you present a new grain offering to the LORD in your *Feast of Weeks*, you shall have a holy convocation; you shall do no laborious work. <sup>27</sup>You shall offer a burnt offering for a soothing aroma to the LORD: two young bulls, one ram, seven male lambs one year old; <sup>28</sup>and their grain offering, fine flour mixed with oil: three-tenths *of an* <sup>a</sup>ephah for each bull, two-tenths for the one ram, <sup>29</sup>a tenth for <sup>b</sup>each of the seven lambs; <sup>30</sup>*also* one male goat to make atonement for you. <sup>31</sup>Besides the continual burnt offering and its grain offering, you shall present *them* with their drink offerings. They shall be <sup>c</sup>without defect. [28 <sup>a</sup>I.e. Approx one bu 29 <sup>b</sup>Lit *each lamb* 31 <sup>c</sup>Lit *without defect to you*]

## NUMBERS 29 [\[Books\]](#)

*Offerings of the Seventh Month* <sup>1</sup> ‘Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets.

<sup>2</sup>You shall offer a burnt offering as a soothing aroma to the LORD: one <sup>a</sup>bull, one ram, and seven male lambs one year old without defect; <sup>3</sup>also their grain offering, fine flour mixed with oil: three-tenths of an <sup>b</sup>ephah for the bull, two-tenths for the ram, <sup>4</sup>and one-tenth for <sup>c</sup>each of the seven lambs. <sup>5</sup>Offer one male goat for a sin offering, to make atonement for you, <sup>6</sup>besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD. [<sup>2</sup> <sup>a</sup>Or bull of a herd, and so throughout the ch <sup>3</sup> <sup>b</sup>I.e. Approx one bu <sup>4</sup> <sup>c</sup>Lit each lamb, and so throughout the ch]

<sup>7</sup> ‘Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work. <sup>8</sup>You shall present a burnt offering to the LORD as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect; <sup>9</sup>and their grain offering, fine flour mixed with oil: three-tenths of an <sup>a</sup>ephah for the bull, two-tenths for the one ram, <sup>10</sup>a tenth for each of the seven lambs; <sup>11</sup>one male goat for a sin offering, besides the sin offering of atonement and the continual burnt offering and its grain offering, and their drink offerings. [<sup>9</sup> <sup>a</sup>I.e. Approx one bu]

<sup>12</sup> ‘Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to the LORD for seven days. <sup>13</sup>You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect; <sup>14</sup>and their grain offering, fine flour mixed with oil: three-tenths of an <sup>a</sup>ephah for <sup>b</sup>each of the thirteen bulls, two-tenths for <sup>c</sup>each of the two

rams, <sup>15</sup>and a tenth for each of the fourteen lambs; <sup>16</sup>and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering. [14 <sup>a</sup>I.e. Approx one bu <sup>b</sup>Lit *each bull* <sup>c</sup>Lit *each ram*]

17 ‘Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect; <sup>18</sup>and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>19</sup>and one male goat for a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings.

20 ‘Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect; <sup>21</sup>and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>22</sup>and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

23 ‘Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect; <sup>24</sup>their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>25</sup>and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

26 ‘Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect; <sup>27</sup>and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>28</sup>and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

29 ‘Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect; <sup>30</sup>and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>31</sup>and one male goat for a sin offering,

**besides the continual burnt offering, its grain offering and its drink offerings.**

**32 'Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect; <sup>33</sup>and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance; <sup>34</sup>and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.**

**35 'On the eighth day you shall have a solemn assembly; you shall do no laborious work. <sup>36</sup>But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect; <sup>37</sup>their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance; <sup>38</sup>and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.**

**39 'You shall present these to the LORD at your appointed times, besides your <sup>a</sup>votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.' ” <sup>40b</sup>Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses. [39 <sup>a</sup>Lit vows  
40 <sup>b</sup>Ch 30:1 in Heb]**

## NUMBERS 30 [\[Books\]](#)

*The Law of Vows* 1 Then Moses spoke to the heads of the tribes of the sons of Israel, saying, “This is the word which the LORD has commanded. 2If a man makes a vow to the LORD, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.

3 “Also if a woman makes a vow to the LORD, and binds herself by an obligation in her father’s house in her youth, 4and her father hears her vow and her obligation by which she has bound herself, and her father <sup>a</sup>says nothing to her, then all her vows shall stand and every obligation by which she has bound herself shall stand. 5But if her father should forbid her on the day he hears *of it*, none of her vows or her obligations by which she has bound herself shall stand; and the LORD will forgive her because her father had forbidden her. [4 <sup>a</sup>Lit *is silent to her*, and so throughout the ch]

6 “However, if she should <sup>a</sup>marry while <sup>b</sup>under her vows or the rash statement of her lips by which she has bound herself, 7and her husband hears of it and says nothing to her on the day he hears *it*, then her vows shall stand and her obligations by which she has bound herself shall stand. 8But if on the day her husband hears *of it*, he forbids her, then he shall annul her vow which <sup>c</sup>she is under and the rash statement of her lips by which she has bound herself; and the LORD will forgive her. [6 <sup>a</sup>Lit *be to a husband* <sup>b</sup>Lit *her vows are on her* 8 <sup>c</sup>Lit *is on her*]

9 “But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her. 10However, if she vowed in her husband’s house, or bound herself by an obligation with an oath, 11and her husband heard *it*, but said nothing to her *and* did not forbid her, then all her vows shall stand and every obligation by which she bound herself shall stand. 12But if her husband indeed annuls them on the day he hears *them*, then whatever proceeds out of her lips

**concerning her vows or concerning the obligation of herself shall not stand; her husband has annulled them, and the LORD will forgive her.**

**13 “Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. <sup>14</sup>But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them. <sup>15</sup>But if he indeed annuls them after he has heard them, then he shall bear her guilt.”**

**16 These are the statutes which the LORD commanded Moses, *as between a man and his wife, and as between a father and his daughter, while she is in her youth in her father’s house.***

## NUMBERS 31 [\[Books\]](#)

### *The Slaughter of Midian*

<sup>1</sup> Then the LORD spoke to Moses, saying, <sup>2</sup>“Take full vengeance for the sons of Israel on the Midianites; afterward you will be gathered to your people.” <sup>3</sup>Moses spoke to the people, saying, “Arm men from among you for the war, that they may <sup>a</sup>go against Midian to execute the LORD’S vengeance on Midian. <sup>4</sup>A thousand from each tribe of all the tribes of Israel you shall send to the war.” <sup>5</sup>So there were <sup>b</sup>furnished from the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. <sup>6</sup>Moses sent them, a thousand from each tribe, to the war, and Phinehas the son of Eleazar the priest, to the war with them, and the holy vessels and the trumpets for the alarm in his hand. <sup>7</sup>So they made war against Midian, just as the LORD had commanded Moses, and they killed every male. <sup>8</sup>They killed the kings of Midian along with the *rest of* their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword. <sup>9</sup>The sons of Israel captured the women of Midian and their little ones; and all their cattle and all their flocks and all their goods they plundered. <sup>10</sup>Then they burned all their cities where they lived and all their camps with fire. <sup>11</sup>They took all the spoil and all the prey, both of man and of beast. <sup>12</sup>They brought the captives and the prey and the spoil to Moses, and to Eleazar the priest and to the congregation of the sons of Israel, to the camp at the plains of Moab, which are by the Jordan *opposite* Jericho. [<sup>3</sup> <sup>a</sup>Lit *be* <sup>5</sup> <sup>b</sup>Lit *delivered*]

<sup>13</sup> Moses and Eleazar the priest and all the leaders of the congregation went out to meet them outside the camp. <sup>14</sup>Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who had come from service in the war. <sup>15</sup>And Moses said to them, “Have you <sup>a</sup>spared all the women? <sup>16</sup>Behold, these <sup>b</sup>caused the sons of Israel, through the <sup>c</sup>counsel of Balaam, to <sup>d</sup>trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD. <sup>17</sup>Now therefore, kill every male among the little ones, and kill every woman who has known

man <sup>e</sup>intimately. <sup>18</sup>But all the <sup>f</sup>girls who have not known man <sup>e</sup>intimately, <sup>g</sup>spare for yourselves. <sup>19</sup>And you, camp outside the camp seven days; whoever has killed any person and whoever has touched any slain, purify yourselves, you and your captives, on the third day and on the seventh day. <sup>20</sup>You shall purify for yourselves every garment and every article of <sup>h</sup>leather and all the work of goats' *hair*, and all articles of wood." [15 <sup>a</sup>Lit *let...live* 16 <sup>b</sup>Lit *were to* <sup>c</sup>Lit *word* <sup>d</sup>Possibly *defect from the Lord* 17 <sup>e</sup>Lit *by lying with a man* 18 <sup>f</sup>Lit *female children* <sup>g</sup>Lit *keep alive* 20 <sup>h</sup>Or *skin*]

<sup>21</sup> Then Eleazar the priest said to the men of war who had gone to battle, "This is the statute of the law which the LORD has commanded Moses: <sup>22</sup>only the gold and the silver, the bronze, the iron, the tin and the lead, <sup>23</sup>everything that can stand the fire, you shall pass through the fire, and it shall be clean, but it shall be purified with water for impurity. But whatever cannot stand the fire you shall pass through the water. <sup>24</sup>And you shall wash your clothes on the seventh day and be clean, and afterward you may enter the camp."

### ***Division of the Booty***

<sup>25</sup> Then the LORD spoke to Moses, saying, <sup>26</sup>"You and Eleazar the priest and the heads of the fathers' *households* of the congregation take a count of the booty <sup>a</sup>that was captured, both of man and of animal; <sup>27</sup>and divide the booty between the warriors who went out to battle and all the congregation. <sup>28</sup>Levy a tax for the LORD from the men of war who went out to battle, one <sup>b</sup>in five hundred of the persons and of the cattle and of the donkeys and of the sheep; <sup>29</sup>take it from their half and give it to Eleazar the priest, as an <sup>c</sup>offering to the LORD. <sup>30</sup>From the sons of Israel's half, you shall take one drawn out of every fifty of the persons, of the cattle, of the donkeys and of the sheep, from all the animals, and give them to the Levites who keep charge of the tabernacle of the LORD." <sup>31</sup>Moses and Eleazar the priest did just as the LORD had commanded Moses. [26 <sup>a</sup>Lit *of captives* 28 <sup>b</sup>Lit *soul from* 29 <sup>c</sup>Lit *heave offering*, and so throughout the ch]

<sup>32</sup> Now the booty that remained from the spoil which the <sup>a</sup>men of war had

plundered was 675,000 sheep, <sup>33</sup>and 72,000 cattle, <sup>34</sup>and 61,000 donkeys, <sup>35</sup>and of human beings, of the women who had not known man <sup>b</sup>intimately, all the persons were 32,000. [32 <sup>a</sup>Lit *people* 35 <sup>b</sup>Lit *by lying with a man*]

**36** The half, the portion of those who went out to war, was *as follows*: the number of sheep was 337,500, <sup>37</sup>and the LORD's levy of the sheep was 675; <sup>38</sup>and the cattle were 36,000, from which the LORD's levy was 72; <sup>39</sup>and the donkeys were 30,500, from which the LORD's levy was 61; <sup>40</sup>and the human beings were 16,000, from whom the LORD's levy was 32 persons. <sup>41</sup>Moses gave the levy *which was* the LORD's offering to Eleazar the priest, just as the LORD had commanded Moses.

**42** As for the sons of Israel's half, which Moses <sup>a</sup>separated from the men who had gone to war— <sup>43</sup>now the congregation's half was 337,500 sheep, <sup>44</sup>and 36,000 cattle, <sup>45</sup>and 30,500 donkeys, <sup>46</sup>and the human beings were 16,000— <sup>47</sup>and from the sons of Israel's half, Moses took one drawn out of every fifty, both of man and of animals, and gave them to the Levites, who kept charge of the tabernacle of the LORD, just as the LORD had commanded Moses. [42 <sup>a</sup>Or *divided*]

**48** Then the officers who were over the thousands of the army, the captains of thousands and the captains of hundreds, approached Moses, <sup>49</sup>and they said to Moses, “Your servants have taken a census of men of war who are in our charge, and no man of us is missing. <sup>50</sup>So we have brought as an offering to the LORD what each man found, articles of gold, armlets and bracelets, signet rings, earrings and necklaces, to make atonement for ourselves before the LORD.” <sup>51</sup>Moses and Eleazar the priest took the gold from them, all kinds of wrought articles. <sup>52</sup>All the gold of the offering which they offered up to the LORD, from the captains of thousands and the captains of hundreds, was 16,750 shekels. <sup>53</sup>The men of war had taken booty, every man for himself. <sup>54</sup>So Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it to the tent of meeting as a memorial for the sons of Israel before the LORD.

## NUMBERS 32 [\[Books\]](#)

### *Reuben and Gad Settle in Gilead*

1 Now the sons of Reuben and the sons of Gad had an exceedingly large number of livestock. So when they saw the land of Jazer and the land of Gilead, that <sup>a</sup>it was indeed a place suitable for livestock, <sup>2</sup>the sons of Gad and the sons of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the congregation, saying, <sup>3</sup>“Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon, <sup>4</sup>the land which the LORD <sup>b</sup>conquered before the congregation of Israel, is a land for livestock, and your servants have livestock.” <sup>5</sup>They said, “If we have found favor in your sight, let this land be given to your servants as a possession; do not take us across the Jordan.” [1 <sup>a</sup>Lit *behold, the place, a place for* 4 <sup>b</sup>Lit *smote*]

6 But Moses said to the sons of Gad and to the sons of Reuben, “Shall your brothers go to war while you yourselves sit here? <sup>7</sup>Now why are you <sup>a</sup>discouraging the sons of Israel from crossing over into the land which the LORD has given them? <sup>8</sup><sup>b</sup>This is what your fathers did when I sent them from Kadesh-barnea to see the land. <sup>9</sup>For when they went up to the <sup>c</sup>valley of Eshcol and saw the land, they <sup>d</sup>discouraged the sons of Israel so that they did not go into the land which the LORD had given them. <sup>10</sup>So the LORD’S anger burned in that day, and He swore, saying, <sup>11</sup>‘None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, <sup>12</sup>except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed the LORD fully.’ <sup>13</sup>So the LORD’S anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of the LORD was destroyed. <sup>14</sup>Now behold, you have risen up in your fathers’ place, a brood of sinful men, to add still more to the burning anger of the LORD against Israel. <sup>15</sup>For if you turn away from following Him, He will once more abandon them in the wilderness, and you will destroy all these people.” [7 <sup>a</sup>Lit *restraining the hearts of* 8 <sup>b</sup>Lit *Thus your fathers* 9 <sup>c</sup>Or *wadi* <sup>d</sup>Lit *restrained the hearts of*]

16 Then they came near to him and said, “We will build here sheepfolds for our livestock and cities for our little ones; <sup>17</sup>but we ourselves will be armed ready *to go* before the sons of Israel, until we have brought them to their place, while our little ones live in the fortified cities because of the inhabitants of the land. <sup>18</sup>We will not return to our homes until every one of the sons of Israel has possessed his inheritance. <sup>19</sup>For we will not have an inheritance with them on the other side of the Jordan and beyond, because our inheritance has fallen to us on this side of the Jordan toward the east.”

20 So Moses said to them, “If you will do <sup>a</sup>this, if you will arm yourselves before the LORD for the war, <sup>21</sup>and all of you armed men cross over the Jordan before the LORD until He has driven His enemies out from before Him, <sup>22</sup>and the land is subdued before the LORD, then afterward you shall return and be free of obligation toward the LORD and toward Israel, and this land shall be yours for a possession before the LORD. <sup>23</sup>But if you will not do so, behold, you have sinned against the LORD, and be sure your sin will find you out. <sup>24</sup>Build yourselves cities for your little ones, and sheepfolds for your sheep, and do <sup>b</sup>what you have promised.” [20 <sup>a</sup>Lit *this thing* 24 <sup>b</sup>Lit *that which has come out of your mouth*]

25 The sons of Gad and the sons of Reuben spoke to Moses, saying, “Your servants will do just as my lord commands. <sup>26</sup>Our little ones, our wives, our livestock and all our cattle shall <sup>a</sup>remain there in the cities of Gilead; <sup>27</sup>while your servants, everyone who is armed for war, will cross over in the presence of the LORD to battle, just as my lord says.” [26 <sup>a</sup>Lit *be*]

28 So Moses gave command concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers’ *households* of the tribes of the sons of Israel. <sup>29</sup>Moses said to them, “If the sons of Gad and the sons of Reuben, everyone who is armed for battle, will cross with you over the Jordan in the presence of the LORD, and the land is subdued before you, then you shall give them the land of Gilead for a possession; <sup>30</sup>but if they will not cross over with you armed, they shall have possessions among you in the land of Canaan.” <sup>31</sup>The sons of Gad and the sons of Reuben answered, saying, “As the LORD has said to your servants, so we will do. <sup>32</sup>We ourselves will cross over armed in the presence of the LORD into the land of Canaan, and the possession of our inheritance *shall remain* with us across

the Jordan.”

33 So Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half-tribe of Joseph’s son Manasseh, the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities with *their* <sup>a</sup>territories, the cities of the surrounding land. <sup>34</sup>The sons of Gad built Dibon and Ataroth and Aroer, <sup>35</sup>and Atroth-shophan and Jazer and Jogbehah, <sup>36</sup>and Beth-nimrah and Beth-haran as fortified cities, and sheepfolds for sheep. <sup>37</sup>The sons of Reuben built Heshbon and Elealeh and Kiriathaim, <sup>38</sup>and Nebo and Baal-meon—*their* names being changed—and Sibmah, and they gave *other* names to the cities which they built. <sup>39</sup>The sons of Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who were in it. <sup>40</sup>So Moses gave Gilead to Machir the son of Manasseh, and he lived in it. <sup>41</sup>Jair the son of Manasseh went and took its <sup>b</sup>towns, and called them <sup>c</sup>Havvoth-jair. <sup>42</sup>Nobah went and took Kenath and its villages, and called it Nobah after his own name. [33 <sup>a</sup>Lit *borders* <sup>41</sup> <sup>b</sup>Lit *tent villages* <sup>c</sup>I.e. the towns of Jair]

## NUMBERS 33 [\[Books\]](#)

*Review of the Journey from Egypt to Jordan* <sup>1</sup> These are the journeys of the sons of Israel, by which they came out from the land of Egypt by their armies, under the <sup>a</sup>leadership of Moses and Aaron. <sup>2</sup> Moses recorded their starting places according to their journeys by the <sup>b</sup>command of the LORD, and these are their journeys according to their starting places. <sup>3</sup> They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the <sup>c</sup>next day after the Passover the sons of Israel started out <sup>d</sup>boldly in the sight of all the Egyptians, <sup>4</sup>while the Egyptians were burying all their firstborn whom the LORD had struck down among them. The LORD had also executed judgments on their gods. [<sup>1</sup> <sup>a</sup>Lit *hand* <sup>2</sup> <sup>b</sup>Lit *mouth* <sup>3</sup> <sup>c</sup>Lit *morrow* <sup>d</sup>Lit *with a high hand*]

<sup>5</sup> Then the sons of Israel journeyed from Rameses and camped in Succoth. <sup>6</sup> They journeyed from Succoth and camped in Etham, which is on the edge of the wilderness. <sup>7</sup> They journeyed from Etham and turned back to Pi-hahiroth, which faces Baal-zephon, and they camped before Migdol. <sup>8</sup> They journeyed <sup>a</sup>from before Hahiroth and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham and camped at Marah. <sup>9</sup> They journeyed from Marah and came to Elim; and in Elim there were twelve springs of water and seventy palm trees, and they camped there.

<sup>10</sup> They journeyed from Elim and camped by the <sup>b</sup>Red Sea. <sup>11</sup> They journeyed from the <sup>b</sup>Red Sea and camped in the wilderness of Sin. <sup>12</sup> They journeyed from the wilderness of Sin and camped at Dophkah. <sup>13</sup> They journeyed from Dophkah and camped at Alush. <sup>14</sup> They journeyed from Alush and camped at Rephidim; now it was there that the people had no water to drink. <sup>15</sup> They journeyed from Rephidim and camped in the wilderness of Sinai. <sup>16</sup> They journeyed from the wilderness of Sinai and camped at Kibroth-hattaavah. [<sup>8</sup> <sup>a</sup>Many mss read *from Pi-hahiroth* <sup>10</sup> <sup>b</sup>Lit *Sea of Reeds*]

17 They journeyed from Kibroth-hattaavah and camped at Hazeroth.  
18 They journeyed from Hazeroth and camped at Rithmah. 19 They journeyed from Rithmah and camped at Rimmon-perez. 20 They journeyed from Rimmon-perez and camped at Libnah. 21 They journeyed from Libnah and camped at Rissah. 22 They journeyed from Rissah and camped in Kehelathah. 23 They journeyed from Kehelathah and camped at Mount Shepher. 24 They journeyed from Mount Shepher and camped at Haradah. 25 They journeyed from Haradah and camped at Makheloth. 26 They journeyed from Makheloth and camped at Tahath. 27 They journeyed from Tahath and camped at Terah. 28 They journeyed from Terah and camped at Mithkah. 29 They journeyed from Mithkah and camped at Hashmonah. 30 They journeyed from Hashmonah and camped at Moseroth. 31 They journeyed from Moseroth and camped at Bene-jaakan. 32 They journeyed from Bene-jaakan and camped at Hor-haggidgad. 33 They journeyed from Hor-haggidgad and camped at Jotbathah. 34 They journeyed from Jotbathah and camped at Abronah. 35 They journeyed from Abronah and camped at Ezion-geber. 36 They journeyed from Ezion-geber and camped in the wilderness of Zin, that is, Kadesh. 37 They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom.

38 Then Aaron the priest went up to Mount Hor at the <sup>a</sup>command of the LORD, and died there in the fortieth year after the sons of Israel had come from the land of Egypt, on the first *day* in the fifth month.

39 Aaron was one hundred twenty-three years old when he died on Mount Hor. [38 <sup>a</sup>Lit *mouth*]

40 Now the Canaanite, the king of Arad <sup>a</sup>who lived in the <sup>b</sup>Negev in the land of Canaan, heard of the coming of the sons of Israel. [40 <sup>a</sup>Lit *and he* <sup>b</sup>I.e. South country]

41 Then they journeyed from Mount Hor and camped at Zalmonah.  
42 They journeyed from Zalmonah and camped at Punon. 43 They journeyed from Punon and camped at Oboth. 44 They journeyed from Oboth and camped at Iye-abarim, at the border of Moab. 45 They journeyed from Iyim and camped at Dibon-gad. 46 They journeyed from Dibon-gad and camped at Almon-diblathaim. 47 They journeyed from

**Almon-diblathaim and camped in the mountains of Abarim, before Nebo. <sup>48</sup>They journeyed from the mountains of Abarim and camped in the plains of Moab by the Jordan *opposite* Jericho. <sup>49</sup>They camped by the Jordan, from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.**

***Law of Possessing the Land* <sup>50</sup> Then the LORD spoke to Moses in the plains of Moab by the Jordan *opposite* Jericho, saying, <sup>51</sup>“Speak to the sons of Israel and say to them, ‘When you cross over the Jordan into the land of Canaan, <sup>52</sup>then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; <sup>53</sup>and you shall take possession of the land and live in it, for I have given the land to you to possess it. <sup>54</sup>You shall inherit the land by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers. <sup>55</sup>But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them *will become* as pricks in your eyes and as thorns in your sides, and they will trouble you in the land in which you live. <sup>56</sup>And as I plan to do to them, so I will do to you.’ ”**

## NUMBERS 34 [\[Books\]](#)

*Instruction for Apportioning Canaan* 1 Then the LORD spoke to Moses, saying, 2“Command the sons of Israel and say to them, ‘When you enter the land of Canaan, this is the land that shall fall to you as an inheritance, *even the* land of Canaan according to its borders. 3Your southern <sup>a</sup>sector shall <sup>b</sup>extend from the wilderness of Zin along the side of Edom, and your southern border shall <sup>b</sup>extend from the end of the Salt Sea eastward. 4Then your border shall turn *direction* from the south to the ascent of Akrabbim and <sup>c</sup>continue to Zin, and its <sup>d</sup>termination shall be to the south of Kadesh-barnea; and it shall <sup>e</sup>reach Hazaraddar and <sup>c</sup>continue to Azmon. 5The border shall turn *direction* from Azmon to the brook of Egypt, and its termination shall be at the sea. [3 <sup>a</sup>Lit *side* <sup>b</sup>Lit *be* 4 <sup>c</sup>Lit *pass along* <sup>d</sup>Lit *goings out*, and so throughout the ch <sup>e</sup>Lit *go forth to*]

6 ‘As for the western border, you shall have the Great Sea, that is, *its* <sup>a</sup>coastline; this shall be your west border. [6 <sup>a</sup>Lit *border*]

7 ‘And this shall be your north border: you shall draw your *border* line from the Great Sea to Mount Hor. 8You shall draw a line from Mount Hor to the <sup>a</sup>Lebo-hamath, and the termination of the border shall be at Zedad; 9and the border shall proceed to Ziphron, and its termination shall be at Hazar-enan. This shall be your north border. [8 <sup>a</sup>Or *entrance of Hamath*]

10 ‘For your eastern border you shall also draw a line from Hazar-enan to Shepham, 11and the border shall go down from Shepham to Riblah on the east side of Ain; and the border shall go down and reach to the <sup>a</sup>slope on the east side of the Sea of Chinnereth. 12And the border shall go down to the Jordan and its termination shall be at the Salt Sea. This shall be your land according to its borders all around.’ ” [11 <sup>a</sup>Lit *shoulder*]

**13** So Moses commanded the sons of Israel, saying, “This is the land that you are to apportion by lot among you as a possession, which the LORD has commanded to give to the nine and a half tribes. **14**For the tribe of the sons of Reuben have received *theirs* according to their fathers’ households, and the tribe of the sons of Gad according to their fathers’ households, and the half-tribe of Manasseh have received their possession. **15**The two and a half tribes have received their possession across the Jordan opposite Jericho, eastward toward the sunrising.”

**16** Then the LORD spoke to Moses, saying, **17**“These are the names of the men who shall apportion the land to you for inheritance: Eleazar the priest and Joshua the son of Nun. **18**You shall take one leader of every tribe to apportion the land for inheritance. **19**These are the names of the men: of the tribe of Judah, Caleb the son of Jephunneh. **20**Of the tribe of the sons of Simeon, Samuel the son of Ammihud. **21**Of the tribe of Benjamin, Elidad the son of Chislon. **22**Of the tribe of the sons of Dan a leader, Bukki the son of Jogli. **23**Of the sons of Joseph: of the tribe of the sons of Manasseh a leader, Hanniel the son of Ephod. **24**Of the tribe of the sons of Ephraim a leader, Kemuel the son of Shiphtan. **25**Of the tribe of the sons of Zebulun a leader, Elizaphan the son of Parnach. **26**Of the tribe of the sons of Issachar a leader, Paltiel the son of Azzan. **27**Of the tribe of the sons of Asher a leader, Ahihud the son of Shelomi. **28**Of the tribe of the sons of Naphtali a leader, Pedahel the son of Ammihud.” **29**These are those whom the LORD commanded to apportion the inheritance to the sons of Israel in the land of Canaan.

## NUMBERS 35 [\[Books\]](#)

*Cities for the Levites* <sup>1</sup> Now the LORD spoke to Moses in the plains of Moab by the Jordan *opposite* Jericho, saying, <sup>2</sup>“Command the sons of Israel that they give to the Levites from the inheritance of their possession cities to live in; and you shall give to the Levites pasture lands around the cities. <sup>3</sup>The cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts.

<sup>4</sup> “The pasture lands of the cities which you shall give to the Levites *shall extend* from the wall of the city <sup>a</sup>outward a thousand cubits around. <sup>5</sup>You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities. [<sup>4</sup> <sup>a</sup>Lit *and outward*]

*Cities of Refuge* <sup>6</sup>The cities which you shall give to the Levites *shall be* the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities. <sup>7</sup>All the cities which you shall give to the Levites *shall be* forty-eight cities, <sup>a</sup>together with their pasture lands. <sup>8</sup>As for the cities which you shall give from the possession of the sons of Israel, you shall take more from the larger and you shall take less from the smaller; each shall give some of his cities to the Levites in proportion to his possession which he inherits.” [<sup>7</sup> <sup>a</sup>Lit *them*]

<sup>9</sup> Then the LORD spoke to Moses, saying, <sup>10</sup>“Speak to the sons of Israel and say to them, ‘When you cross the Jordan into the land of Canaan, <sup>11</sup>then you shall select for yourselves cities to be your cities of refuge, that the manslayer who has <sup>a</sup>killed any person unintentionally may flee

there. <sup>12</sup>The cities shall be to you as a refuge from the avenger, so that the manslayer will not die until he stands before the congregation for <sup>b</sup>trial. <sup>13</sup>The cities which you are to give shall be your six cities of refuge.

<sup>14</sup>You shall give three cities across the Jordan and three cities <sup>c</sup>in the land of Canaan; they are to be cities of refuge. <sup>15</sup>These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who <sup>d</sup>kills a person unintentionally may flee there. [11 <sup>a</sup>Lit smote 12 <sup>b</sup>Lit judgment 14 <sup>c</sup>Lit you shall give in 15 <sup>d</sup>Lit smites]

<sup>16</sup> ‘But if he struck him down with an iron object, so that he died, he is a murderer; the murderer shall surely be put to death. <sup>17</sup>If he struck him down with a stone in the hand, by which he will die, and *as a result* he died, he is a murderer; the murderer shall surely be put to death.

<sup>18</sup>Or if he struck him with a wooden object in the hand, by which he might die, and *as a result* he died, he is a murderer; the murderer shall surely be put to death. <sup>19</sup>The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him. <sup>20</sup>If he pushed him of hatred, or threw something at him lying in wait and *as a result* he died, <sup>21</sup>or if he struck him down with his hand in enmity, and *as a result* he died, the one who struck him shall surely be put to death, he is a murderer; the blood avenger shall put the murderer to death when he meets him.

<sup>22</sup> ‘But if he pushed him suddenly without enmity, or threw something at him without lying in wait, <sup>23</sup>or with any <sup>a</sup>deadly object of stone, and without seeing it dropped on him so that he died, while he was not his enemy nor seeking his injury, <sup>24</sup>then the congregation shall judge between the slayer and the blood avenger according to these ordinances. <sup>25</sup>The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil. <sup>26</sup>But if the manslayer at any time goes beyond the border of his city of refuge to which he may flee, <sup>27</sup>and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he will not be guilty of blood <sup>28</sup>because he should have remained in his

**city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.**

**[23 <sup>a</sup>Lit *by which he may die*]**

**29 ‘These things shall be for a statutory ordinance to you throughout your generations in all your dwellings.**

**30 ‘If anyone kills a person, the murderer shall be put to death at the <sup>a</sup>evidence of witnesses, but no person shall be put to death on the testimony of one witness. <sup>31</sup>Moreover, you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. <sup>32</sup>You shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land <sup>b</sup>before the death of the priest. <sup>33</sup>So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it. <sup>34</sup>You shall not defile the land in which you live, in the midst of which I dwell; for I the LORD am dwelling in the midst of the sons of Israel.’ ”**

**[30 <sup>a</sup>Lit *mouth* <sup>32</sup> <sup>b</sup>Or *until*]**

## NUMBERS 36 [\[Books\]](#)

### *Inheritance by Marriage*

1 And the heads of the fathers' *households* of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the heads of the fathers' *households* of the sons of Israel, <sup>2</sup>and they said, "The LORD commanded my lord to give the land by lot to the sons of Israel as an inheritance, and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. <sup>3</sup>But if they <sup>a</sup>marry one of the sons of the *other* tribes of the sons of Israel, their inheritance will be withdrawn from the inheritance of our fathers and will be added to the inheritance of the tribe to which they belong; thus it will be withdrawn from our allotted inheritance. <sup>4</sup>When the jubilee of the sons of Israel <sup>b</sup>comes, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be withdrawn from the inheritance of the tribe of our fathers." [3 <sup>a</sup>Lit *become wives to*, in this ch 4 <sup>b</sup>Lit *shall be*]

5 Then Moses commanded the sons of Israel according to the <sup>a</sup>word of the LORD, saying, "The tribe of the sons of Joseph are right in *their* statements. <sup>6</sup>This is <sup>b</sup>what the LORD has commanded concerning the daughters of Zelophehad, saying, 'Let them marry <sup>c</sup>whom they wish; only they must marry within the family of the tribe of their father.' <sup>7</sup>Thus no inheritance of the sons of Israel shall <sup>d</sup>be transferred from tribe to tribe, for the sons of Israel shall each <sup>e</sup>hold to the inheritance of the tribe of his fathers. <sup>8</sup>Every daughter who comes into possession of an inheritance of any tribe of the sons of Israel shall be wife to one of the family of the tribe of her father, so that the sons of Israel each may possess the inheritance of his fathers. <sup>9</sup>Thus no inheritance shall <sup>d</sup>be transferred from one tribe to another tribe, for the tribes of the sons of Israel shall each <sup>e</sup>hold to his own inheritance." [5 <sup>a</sup>Lit *mouth* 6 <sup>b</sup>Lit *the thing which* <sup>c</sup>Lit *to the good one in their eyes* 7 <sup>d</sup>Lit *turn about* <sup>e</sup>Lit *cleave*]

10 Just as the LORD had commanded Moses, so the daughters of Zelophehad did: <sup>11</sup>Mahlah, Tirzah, Hoglah, Milcah and Noah, the daughters of Zelophehad married their uncles' sons. <sup>12</sup>They married *those* from the families of the sons of Manasseh the son of Joseph, and their inheritance <sup>a</sup>remained with the tribe of the family of their father. [<sup>12</sup> <sup>a</sup>Lit was]

13 These are the commandments and the ordinances which the LORD commanded to the sons of Israel through Moses in the plains of Moab by the Jordan *opposite* Jericho.

## DEUTERONOMY 1 [\[Books\]](#)

### *Israel's History after the Exodus*

1 These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite <sup>a</sup>Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab. <sup>2</sup>It is eleven days' *journey* from Horeb by the way of Mount Seir to Kadesh-barnea. <sup>3</sup>In the fortieth year, on the first *day* of the eleventh month, Moses spoke to the children of Israel, according to all that the LORD had commanded him *to give* to them, <sup>4</sup>after he had <sup>b</sup>defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth <sup>c</sup>and Edrei. <sup>5</sup>Across the Jordan in the land of Moab, Moses undertook to expound this law, saying, [1 <sup>a</sup>Perhaps Red Sea 4 <sup>b</sup>Lit *smitten* <sup>c</sup>So with ancient versions; M.T. omits *and*]

6 “The LORD our God spoke to us at Horeb, saying, ‘You have <sup>a</sup>stayed long enough at this mountain. <sup>7</sup>Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the <sup>b</sup>Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. <sup>8</sup>See, I have placed the land before you; go in and possess the land which the LORD swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their <sup>c</sup>descendants after them.’ [6 <sup>a</sup>Lit *dwelt* 7 <sup>b</sup>I.e. South country 8 <sup>c</sup>Lit *seed*]

9 “I spoke to you at that time, saying, ‘I am not able to bear *the burden* of you alone. <sup>10</sup>The LORD your God has multiplied you, and behold, you are this day like the stars of heaven in number. <sup>11</sup>May the LORD, the God of your fathers, increase you a thousand-fold more than you are and bless you, just as He has <sup>a</sup>promised you! <sup>12</sup>How can I alone bear the load and burden of you and your strife? <sup>13</sup><sup>b</sup>Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.’ <sup>14</sup>You answered me and said, ‘The thing which you have said to do is good.’ <sup>15</sup>So I took the

heads of your tribes, wise and experienced men, and <sup>c</sup>appointed them heads over you, leaders of thousands and <sup>d</sup>of hundreds, <sup>d</sup>of fifties and <sup>d</sup>of tens, and officers for your tribes. [11 <sup>a</sup>Lit *spoken to* 13 <sup>b</sup>Lit *Give for yourselves* 15 <sup>c</sup>Lit *gave* <sup>d</sup>Lit *leaders of*]

16 “Then I charged your judges at that time, saying, ‘Hear *the cases* between your <sup>a</sup>fellow countrymen, and judge righteously between a man and his <sup>b</sup>fellow countryman, or the alien who is with him. <sup>17</sup>You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear <sup>c</sup>man, for the judgment is God’s. The case that is too hard for you, you shall bring to me, and I will hear it.’ <sup>18</sup>I commanded you at that time all the things that you should do. [16 <sup>a</sup>Lit *brothers* <sup>b</sup>Lit *brother* 17 <sup>c</sup>Lit *because of man*]

19 “Then we set out from Horeb, and went through all that great and terrible wilderness which you saw on the way to the hill country of the Amorites, just as the LORD our God had commanded us; and we came to Kadesh-barnea. <sup>20</sup>I said to you, ‘You have come to the hill country of the Amorites which the LORD our God is about to give us. <sup>21</sup>See, the LORD your God has placed the land before you; go up, take possession, as the LORD, the God of your fathers, has spoken to you. Do not fear or be dismayed.’

22 “Then all of you approached me and said, ‘Let us send men before us, that they may search out the land for us, and bring back to us word of the way by which we should go up and the cities which we shall enter.’ <sup>23</sup>The thing pleased me and I took twelve of your men, one man for each tribe. <sup>24</sup>They turned and went up into the hill country, and came to the valley of Eshcol and spied it out. <sup>25</sup>Then they took *some* of the fruit of the land in their hands and brought it down to us; and they brought us back a report and said, ‘It is a good land which the LORD our God is about to give us.’

26 “Yet you were not willing to go up, but rebelled against the <sup>a</sup>command of the LORD your God; <sup>27</sup>and you grumbled in your tents and said, ‘Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. <sup>28</sup>Where can we go up? Our brethren have made our hearts melt, saying, “The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we

saw the sons of the Anakim there.” ’ <sup>29</sup>Then I said to you, ‘Do not be shocked, nor fear them. <sup>30</sup>The LORD your God who goes before you will Himself fight on your behalf, <sup>b</sup>just as He did for you in Egypt before your eyes, <sup>31</sup>and in the wilderness where you saw how the LORD your God carried you, just as a man carries his son, in all the way which you have walked until you came to this place.’ <sup>32</sup>But <sup>c</sup>for all this, you did not trust the LORD your God, <sup>33</sup>who goes before you on *your* way, to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go. [26 <sup>a</sup>Lit *mouth* 30 <sup>b</sup>Lit *according to all that* 32 <sup>c</sup>Lit *in this matter*]

<sup>34</sup> “Then the LORD heard the sound of your words, and He was angry and took an oath, saying, <sup>35</sup>‘Not one of these men, this evil generation, shall see the good land which I swore to give your fathers, <sup>36</sup>except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the land on which he has set foot, because he has followed the LORD fully.’ <sup>37</sup>The LORD was angry with me also on your account, saying, ‘Not even you shall enter there. <sup>38</sup>Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he will cause Israel to inherit it. <sup>39</sup>Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them and they shall possess it. <sup>40</sup>But as for you, turn around and set out for the wilderness by the way to the <sup>a</sup>Red Sea.’ [40 <sup>a</sup>Lit *Sea of Reeds*]

<sup>41</sup> “Then you said to me, ‘We have sinned against the LORD; we will indeed go up and fight, just as the LORD our God commanded us.’ And every man of you girded on his weapons of war, and regarded it as easy to go up into the hill country. <sup>42</sup>And the LORD said to me, ‘Say to them, “Do not go up nor fight, for I am not among you; otherwise you will be <sup>a</sup>defeated before your enemies.” ’ <sup>43</sup>So I spoke to you, but you would not listen. Instead you rebelled against the <sup>b</sup>command of the LORD, and acted presumptuously and went up into the hill country. <sup>44</sup>The Amorites who <sup>c</sup>lived in that hill country came out against you and chased you as bees do, and crushed you from Seir to Hormah. <sup>45</sup>Then you returned and wept before the LORD; but the LORD did not listen to your voice nor give ear to you. <sup>46</sup>So you remained in Kadesh many days, <sup>d</sup>the days that you spent *there*. [42 <sup>a</sup>Lit *smitten* 43 <sup>b</sup>Lit *mouth* 44 <sup>c</sup>Lit *dwelt* 46 <sup>d</sup>Lit *as the days*]



## DEUTERONOMY 2 [\[Books\]](#)

### *Wanderings in the Wilderness*

1 “Then we turned and set out for the wilderness by the way to the <sup>a</sup>Red Sea, as the LORD spoke to me, and circled Mount Seir for many days. <sup>2</sup>And the LORD spoke to me, saying, <sup>3</sup>‘You have circled this mountain long enough. Now turn north, <sup>4</sup>and command the people, saying, “You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful; <sup>5</sup>do not <sup>b</sup>provoke them, for I will not give you any of their land, even *as little as* a <sup>c</sup>footstep because I have given Mount Seir to Esau as a possession. <sup>6</sup>You shall buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink. <sup>7</sup>For the LORD your God has blessed you in all <sup>d</sup>that you have done; He has known your <sup>e</sup>wanderings through this great wilderness. These forty years the LORD your God has been with you; you have not lacked a thing.” ’ [1 <sup>a</sup>Lit *Sea of Reeds* 5 <sup>b</sup>Or *engage in strife with* <sup>c</sup>Lit *treading of a sole of a foot* 7 <sup>d</sup>Lit *the work of your hand* <sup>e</sup>Lit *goings*]

8 “So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab. <sup>9</sup>Then the LORD said to me, ‘Do not harass Moab, nor provoke them to war, for I will not give you any of <sup>a</sup>their land as a possession, because I have given Ar to the sons of Lot as a possession.’ <sup>10</sup>(The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. <sup>11</sup>Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim. <sup>12</sup>The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of <sup>a</sup>their possession which the LORD gave to them.) <sup>13</sup>‘Now arise and cross over the <sup>b</sup>brook Zered yourselves.’ So we crossed over the <sup>b</sup>brook Zered. <sup>14</sup>Now the <sup>c</sup>time that it took for us to come from Kadesh-barnea until we crossed over the <sup>b</sup>brook Zered was thirty-eight years, until all the

generation of the men of war perished from within the camp, as the LORD had sworn to them. <sup>15</sup>Moreover the hand of the LORD was against them, to destroy them from within the camp until they all perished. [<sup>9</sup> <sup>a</sup>Lit *his* <sup>13</sup> <sup>b</sup>Or *wadi* <sup>14</sup> <sup>c</sup>Lit *days in which we went*]

<sup>16</sup> “So it came about when all the men of war had finally perished from among the people, <sup>17</sup>that the LORD spoke to me, saying, <sup>18</sup>‘Today you shall cross over Ar, the border of Moab. <sup>19</sup>When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.’ <sup>20</sup>(It is also regarded as the land of the Rephaim, *for* Rephaim formerly lived in it, but the Ammonites call them Zamzummin, <sup>21</sup>a people as great, numerous, and tall as the Anakim, but the LORD destroyed them before them. And they dispossessed them and settled in their place, <sup>22</sup>just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day. <sup>23</sup>And the Avvim, who lived in villages as far as Gaza, the <sup>a</sup>Caphtorim who came from <sup>b</sup>Caphtor, destroyed them and lived in their place.) <sup>24</sup>‘Arise, set out, and pass through the <sup>c</sup>valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle. <sup>25</sup>This day I will begin to put the dread and fear of you <sup>d</sup>upon the peoples <sup>e</sup>everywhere under the heavens, who, when they hear the report of you, will tremble and be in anguish because of you.’ [<sup>23</sup> <sup>a</sup>I.e. Philistines <sup>b</sup>I.e. Crete <sup>24</sup> <sup>c</sup>Or *wadi* <sup>25</sup> <sup>d</sup>Lit *in front of* <sup>e</sup>Lit *under all the heavens*]

<sup>26</sup> “So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, <sup>27</sup>‘Let me pass through your land, I will <sup>a</sup>travel only on the highway; I will not turn aside to the right or to the left. <sup>28</sup>You will sell me food for money so that I may eat, and give me water for money so that I may drink, only let me pass through on <sup>b</sup>foot, <sup>29</sup>just as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I cross over the Jordan into the land which the LORD our God is giving to us.’ <sup>30</sup>But Sihon king of Heshbon was not willing for us to pass <sup>c</sup>through his land; for the LORD your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as *he is* today. <sup>31</sup>The LORD said to me, ‘See, I have begun to deliver Sihon and his land <sup>d</sup>over to

you. Begin to <sup>e</sup>occupy, that you may possess his land.’ [27 <sup>a</sup>Lit *go by the way*  
28 <sup>b</sup>Lit *my feet* 30 <sup>c</sup>Lit *by him* 31 <sup>d</sup>Lit *before you* <sup>e</sup>Lit *possess*]

32 “Then Sihon <sup>a</sup>with all his people came out to meet us in battle at Jahaz.  
<sup>33</sup>The LORD our God delivered him <sup>b</sup>over to us, and we <sup>c</sup>defeated him with  
his sons and all his people. <sup>34</sup>So we captured all his cities at that time and  
<sup>d</sup>utterly destroyed <sup>e</sup>the men, women and children of every city. We left no  
survivor. <sup>35</sup>We took only the animals as our booty and the spoil of the cities  
which we had captured. <sup>36</sup>From Aroer which is on the edge of the <sup>f</sup>valley of  
Arnon and *from* the city which is in the <sup>g</sup>valley, even to Gilead, there was no  
city that was too high for us; the LORD our God delivered all <sup>b</sup>over to us.  
<sup>37</sup>Only you did not go near to the land of the sons of Ammon, all along the  
<sup>h</sup>river Jabbok and the cities of the hill country, and wherever the LORD our  
God had commanded us. [32 <sup>a</sup>Lit *he and* 33 <sup>b</sup>Lit *before us* <sup>c</sup>Lit *smote* 34 <sup>d</sup>Or  
*put under the ban* <sup>e</sup>Lit *every city of man...* 36 <sup>f</sup>Or *wadi* <sup>g</sup>Or *wadi* 37 <sup>h</sup>Or *wadi*]

## DEUTERONOMY 3 [\[Books\]](#)

### *Conquests Recounted*

1 “Then we turned and went up the road to Bashan, and Og, king of Bashan, <sup>a</sup>with all his people came out to meet us in battle at Edrei. <sup>2</sup>But the LORD said to me, ‘Do not fear him, for I have delivered him and all his people and his land into your hand; and you shall do to him just as you did to Sihon king of the Amorites, who lived at Heshbon.’ <sup>3</sup>So the LORD our God delivered Og also, king of Bashan, with all his people into our hand, and we smote <sup>b</sup>them until no survivor was <sup>c</sup>left. <sup>4</sup>We captured all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. <sup>5</sup>All these were cities fortified with high walls, gates and bars, besides a great many <sup>d</sup>unwalled towns. <sup>6</sup>We <sup>e</sup>utterly destroyed them, as we did to Sihon king of Heshbon, <sup>f</sup>utterly destroying <sup>g</sup>the men, women and children of every city. <sup>7</sup>But all the animals and the spoil of the cities we took as our booty. [<sup>1</sup> <sup>a</sup>Lit *he and* <sup>3</sup> <sup>b</sup>Lit *him* <sup>c</sup>Lit *left to him* <sup>5</sup> <sup>d</sup>Or *rural* <sup>6</sup> <sup>e</sup>Or *put them under the ban* <sup>f</sup>Or *putting under the ban* <sup>g</sup>Lit *every city of men...*]

8 “Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the <sup>a</sup>valley of Arnon to Mount Hermon <sup>9</sup>(Sidonians call Hermon Sirion, and the Amorites call it Senir): <sup>10</sup>all the cities of the plateau and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup>(For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his <sup>b</sup>bedstead was an iron <sup>b</sup>bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits <sup>c</sup>by ordinary cubit.) [<sup>8</sup> <sup>a</sup>Or *wadi* <sup>11</sup> <sup>b</sup>Or *couch* <sup>c</sup>Lit *by a man’s forearm*]

12 “So we took possession of this land at that time. From Aroer, which is by the <sup>a</sup>valley of Arnon, and half the hill country of Gilead and its cities I gave to the Reubenites and to the Gadites. <sup>13</sup>The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of

Argob (concerning all Bashan, it is called the land of Rephaim. <sup>14</sup>Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called <sup>b</sup>it, *that is*, Bashan, after his own name, <sup>c</sup>Havvoth-jair, *as it is* to this day.) <sup>15</sup>To Machir I gave Gilead. <sup>16</sup>To the Reubenites and to the Gadites I gave from Gilead even as far as the <sup>a</sup>valley of Arnon, the middle of the <sup>a</sup>valley <sup>d</sup>as a border and as far as the <sup>a</sup>river Jabbok, the border of the sons of Ammon; <sup>17</sup>the Arabah also, with the Jordan <sup>d</sup>as a border, from <sup>e</sup>Chinnereth even as far as the sea of the Arabah, the Salt Sea, <sup>f</sup>at the foot of the slopes of Pisgah on the east. [12 <sup>a</sup>Or *wadi* 14 <sup>b</sup>Lit *them* <sup>c</sup>I.e. the towns of Jair 16 <sup>d</sup>Lit *and* 17 <sup>e</sup>I.e. the Sea of Galilee <sup>f</sup>Lit *under*]

18 “Then I commanded you at that time, saying, ‘The LORD your God has given you this land to possess it; all you valiant men shall cross over armed before your brothers, the sons of Israel. <sup>19</sup>But your wives and your little ones and your livestock (I know that you have much livestock) shall remain in your cities which I have given you, <sup>20</sup>until the LORD gives rest to your fellow countrymen as to you, and they also possess the land which the LORD your God will give them beyond the Jordan. Then you may return every man to his possession which I have given you.’ <sup>21</sup>I commanded Joshua at that time, saying, ‘Your eyes have seen all that the LORD your God has done to these two kings; so the LORD shall do to all the kingdoms into which you are about to cross. <sup>22</sup>Do not fear them, for the LORD your God is the one fighting for you.’

23 “I also pleaded with the LORD at that time, saying, <sup>24</sup>‘O Lord <sup>a</sup>GOD, You have begun to show Your servant Your greatness and Your strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Yours? <sup>25</sup>Let me, I pray, cross over and see the fair land that is beyond the Jordan, <sup>b</sup>that good hill country and Lebanon.’ <sup>26</sup>But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, <sup>c</sup>‘Enough! Speak to Me no more of this matter. <sup>27</sup>Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see *it* with your eyes, for you shall not cross over this Jordan. <sup>28</sup>But charge Joshua and encourage him and strengthen him, for he shall go across <sup>d</sup>at the head of this people, and he will give them as an inheritance the land which you will see.’ <sup>29</sup>So we remained in the valley opposite Beth-peor. [24

<sup>a</sup>Heb *YHWH*, usually rendered *LORD* 25 <sup>b</sup>Lit *this* 26 <sup>c</sup>Lit *Enough for you* 28  
<sup>d</sup>Lit *before this people*]

## DEUTERONOMY 4 [\[Books\]](#)

### *Israel Urged to Obey God's Law*

1 “Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you. <sup>2</sup>You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you. <sup>3</sup>Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed <sup>a</sup>them from among you. <sup>4</sup>But you who held fast to the LORD your God are alive today, every one of you. [<sup>3</sup> <sup>a</sup>Lit *him*]

5 “See, I have taught you statutes and judgments just as the LORD my God commanded me, that you should do thus in the land where you are entering to possess it. <sup>6</sup>So keep and do *them*, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’ <sup>7</sup>For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him? <sup>8</sup>Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?

9 “Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons. <sup>10</sup>*Remember* the day you stood before the LORD your God at Horeb, when the LORD said to me, ‘Assemble the people to Me, that I may let them hear My words so they may learn to <sup>a</sup>fear Me all the days they live on the earth, and that they may teach their children.’ <sup>11</sup>You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: darkness, cloud and thick gloom. <sup>12</sup>Then the LORD spoke to you from the midst of the fire; you heard the sound of words,

but you saw no form—only a voice. <sup>13</sup>So He declared to you His covenant which He commanded you to perform, *that is*, the Ten <sup>b</sup>Commandments; and He wrote them on two tablets of stone. <sup>14</sup>The LORD commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it. [<sup>10</sup> <sup>a</sup>Or *reverence* <sup>13</sup> <sup>b</sup>Lit Words]

<sup>15</sup> “So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, <sup>16</sup>so that you do not act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female, <sup>17</sup>the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, <sup>18</sup>the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. <sup>19</sup>And *beware* not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven. <sup>20</sup>But the LORD has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today.

<sup>21</sup> “Now the LORD was angry with me on your account, and swore that I would not cross the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance. <sup>22</sup>For I will die in this land, I shall not cross the Jordan, but you shall cross and take possession of this good land. <sup>23</sup>So watch yourselves, that you do not forget the covenant of the LORD your God which He made with you, and make for yourselves a graven image in the form of anything *against* which the LORD your God has commanded you. <sup>24</sup>For the LORD your God is a consuming fire, a jealous God.

<sup>25</sup> “When you <sup>a</sup>become the father of children and children’s children and have remained long in the land, and act corruptly, and make an <sup>b</sup>idol in the form of anything, and do that which is evil in the sight of the LORD your God *so as* to provoke Him to anger, <sup>26</sup>I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not <sup>c</sup>live long on it, but will be utterly destroyed. <sup>27</sup>The LORD will scatter you among the

peoples, and you will be left few in number among the nations where the LORD drives you. <sup>28</sup>There you will serve gods, the work of man's hands, wood and stone, which neither see nor hear nor eat nor smell. <sup>29</sup>But from there you will seek the LORD your God, and you will find *Him* if you search for Him with all your heart and all your soul. <sup>30</sup>When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. <sup>31</sup>For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them. [25 <sup>a</sup>Lit *beget* <sup>b</sup>Or a *graven image* 26 <sup>c</sup>Lit *prolong your days*]

32 “Indeed, ask now concerning the former days which were before you, since the day that God created <sup>a</sup>man on the earth, and *inquire* from one end of the heavens to the other. Has *anything* been done like this great thing, or has *anything* been heard like it? <sup>33</sup>Has *any* people heard the voice of God speaking from the midst of the fire, as you have heard *it*, and survived? <sup>34</sup>Or has a god tried to go to take for himself a nation from within *another* nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, <sup>b</sup>as the LORD your God did for you in Egypt before your eyes? <sup>35</sup>To you it was shown that you might know that the LORD, He is God; there is no other besides Him. <sup>36</sup>Out of the heavens He let you hear His voice to discipline you; and on earth He let you see His great fire, and you heard His words from the midst of the fire. <sup>37c</sup>Because He loved your fathers, therefore He chose <sup>d</sup>their descendants after them. And He <sup>e</sup>personally brought you from Egypt by His great power, <sup>38</sup>driving out from before you nations greater and mightier than you, to bring you in *and* to give you their land for an inheritance, as it is today. <sup>39</sup>Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below; there is no other. <sup>40</sup>So you shall keep His statutes and His commandments which I am <sup>f</sup>giving you today, that it may go well with you and with your children after you, and that you may <sup>g</sup>live long on the land which the LORD your God is giving you for all time.” [32 <sup>a</sup>Or *Adam* 34 <sup>b</sup>Lit *according to all that* 37 <sup>c</sup>Lit *And instead, because* <sup>d</sup>Lit *his seed* <sup>e</sup>Lit *with His presence* 40 <sup>f</sup>Lit *commanding* <sup>g</sup>Lit *prolong your days*]

41 Then Moses set apart three cities across the Jordan to the <sup>a</sup>east, <sup>42</sup>that a manslayer might flee there, who unintentionally slew his neighbor without

having enmity toward him in time past; and by fleeing to one of these cities he might live: <sup>43</sup>Bezer in the wilderness on the plateau for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites. [41 <sup>a</sup>Lit *sunrise*]

44 Now this is the law which Moses set before the sons of Israel; <sup>45</sup>these are the testimonies and the statutes and the ordinances which Moses spoke to the sons of Israel, when they came out from Egypt, <sup>46</sup>across the Jordan, in the valley opposite Beth-peor, in the land of Sihon king of the Amorites who lived at Heshbon, whom Moses and the sons of Israel <sup>a</sup>defeated when they came out from Egypt. <sup>47</sup>They took possession of his land and the land of Og king of Bashan, the two kings of the Amorites, *who were* across the Jordan to the <sup>b</sup>east, <sup>48</sup>from Aroer, which is on the edge of the <sup>c</sup>valley of Arnon, even as far as Mount Sion (that is, Hermon), <sup>49</sup>with all the Arabah across the Jordan to the east, even as far as the sea of the Arabah, <sup>d</sup>at the foot of the slopes of Pisgah. [46 <sup>a</sup>Lit *smote* 47 <sup>b</sup>Lit *sunrise* 48 <sup>c</sup>Or *wadi* 49 <sup>d</sup>Lit *under*]

## DEUTERONOMY 5 [\[Books\]](#)

### *The Ten Commandments Repeated*

1 Then Moses summoned all Israel and said to them:

“Hear, O Israel, the statutes and the ordinances which I am speaking today in your <sup>a</sup>hearing, that you may learn them and observe <sup>b</sup>them carefully. <sup>2</sup>The LORD our God made a covenant with us at Horeb. <sup>3</sup>The LORD did not make this covenant with our fathers, but with us, *with* all those of <sup>c</sup>us alive here today. <sup>4</sup>The LORD spoke to you face to face at the mountain from the midst of the fire, <sup>5</sup>while I was standing between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire and did not go up the mountain. <sup>d</sup>He said, [<sup>1</sup> <sup>a</sup>Lit ears <sup>b</sup>Lit to do them <sup>3</sup> <sup>c</sup>Lit us ourselves <sup>5</sup> <sup>d</sup>Lit saying]

6 ‘I am the LORD your God who brought you out of the land of Egypt, out of the house of <sup>a</sup>slavery. [<sup>6</sup> <sup>a</sup>Lit slaves]

7 ‘You shall have no other gods <sup>a</sup>before Me. [<sup>7</sup> <sup>a</sup>Or besides]

8 ‘You shall not make for yourself <sup>a</sup>an idol, *or* any likeness *of* what is in heaven above <sup>b</sup>or on the earth beneath <sup>b</sup>or in the water under the earth. <sup>9</sup>You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth *generations* of those who hate Me, <sup>10</sup>but showing lovingkindness to thousands, to those who love Me and keep My commandments. [<sup>8</sup> <sup>a</sup>Or a graven image <sup>b</sup>Lit or what is]

11 ‘You shall not take the name of the LORD your God in vain, for the LORD will not <sup>a</sup>leave him unpunished who takes His name in vain. [<sup>11</sup> <sup>a</sup>Or hold him guiltless]

12 ‘Observe the sabbath day to keep it holy, as the LORD your God

commanded you. <sup>13</sup>Six days you shall labor and do all your work, <sup>14</sup>but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who <sup>a</sup>stays with you, so that your male servant and your female servant may rest as well as you. <sup>15</sup>You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day. [<sup>14</sup> <sup>a</sup>*Lit is in your gates*]

16 ‘Honor your father and your mother, as the LORD your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the LORD your God gives you.

17 ‘You shall not murder.

18 ‘You shall not commit adultery.

19 ‘You shall not steal.

20 ‘You shall not bear false witness against your neighbor.

21 ‘You shall not covet your neighbor’s wife, and you shall not desire your neighbor’s house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.’

### ***Moses Interceded***

22 “These words the LORD spoke to all your assembly at the mountain from the midst of the fire, *of the cloud and of the thick gloom*, with a great voice, and He added no more. He wrote them on two tablets of stone and gave them to me. <sup>23</sup>And when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders. <sup>24</sup>You said, ‘Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice

from the midst of the fire; we have seen today that God speaks with man, yet he lives. <sup>25</sup>Now then why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, then we will die. <sup>26</sup>For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have*, and lived? <sup>27a</sup>Go near and hear all that the LORD our God says; then speak to us all that the LORD our God speaks to you, and we will hear and do *it*.' [27 <sup>a</sup>Lit *Go yourself*]

28 "The LORD heard the voice of your words when you spoke to me, and the LORD said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken. <sup>29</sup>Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever! <sup>30</sup>Go, say to them, "Return to your tents." <sup>31</sup>But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe *them* in the land which I give them to possess.' <sup>32</sup>So you shall observe to do just as the LORD your God has commanded you; you shall not turn aside to the right or to the left. <sup>33</sup>You shall walk in all the way which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong *your* days in the land which you will possess.

## DEUTERONOMY 6 [\[Books\]](#)

### *Obey God and Prosper*

1 “Now this is the commandment, the statutes and the judgments which the LORD your God has commanded *me* to teach you, that you might do *them* in the land where you are going over to possess it, <sup>2</sup>so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. <sup>3</sup>O Israel, you should listen and <sup>a</sup>be careful to do *it*, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, *in* a land flowing with milk and honey. [3 <sup>a</sup>Lit *keep*]

4 “Hear, O Israel! The LORD is our God, the LORD is one! <sup>5</sup>You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup>These words, which I am commanding you today, shall be on your heart. <sup>7</sup>You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. <sup>8</sup>You shall bind them as a sign on your hand and they shall be as <sup>a</sup>frontals <sup>b</sup>on your forehead. <sup>9</sup>You shall write them on the doorposts of your house and on your gates. [8 <sup>a</sup>Or *frontlet bands* <sup>b</sup>Lit *between your eyes*]

10 “Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, <sup>11</sup>and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, <sup>12</sup>then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of <sup>a</sup>slavery. <sup>13</sup>You shall <sup>b</sup>fear *only* the LORD your God; and you shall <sup>c</sup>worship Him and swear by His name. <sup>14</sup>You shall not follow other gods, any of the gods of the peoples who surround you, <sup>15</sup>for the LORD your God in the midst of you is a jealous

God; otherwise the anger of the LORD your God will be kindled against you, and He will <sup>d</sup>wipe you off the face of the earth. [12 <sup>a</sup>Lit *slaves* 13 <sup>b</sup>Or *reverence* <sup>c</sup>Or *serve* 15 <sup>d</sup>Lit *destroy*]

16 “You shall not put the LORD your God to the test, as you tested *Him* at Massah. <sup>17</sup>You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you. <sup>18</sup>You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to *give* your fathers, <sup>19</sup>by driving out all your enemies from before you, as the LORD has spoken.

20 “When your son asks you in time to come, saying, ‘What *do* the testimonies and the statutes and the judgments *mean* which the LORD our God commanded you?’ <sup>21</sup>then you shall say to your son, ‘We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand. <sup>22</sup>Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; <sup>23</sup>He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.’ <sup>24</sup>So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as *it is* today. <sup>25</sup>It will be righteousness for us if we <sup>a</sup>are careful to observe all this commandment before the LORD our God, just as He commanded us. [25 <sup>a</sup>Lit *keep*]

## DEUTERONOMY 7 [\[Books\]](#)

### Warnings

1 “When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, <sup>2</sup>and when the LORD your God delivers them before you and you <sup>a</sup>defeat them, then you shall <sup>b</sup>utterly destroy them. You shall make no covenant with them and show no favor to them. <sup>3</sup>Furthermore, you shall not intermarry with them; you shall not give your <sup>c</sup>daughters to <sup>d</sup>their sons, nor shall you take <sup>e</sup>their daughters for your <sup>f</sup>sons. <sup>4</sup>For <sup>g</sup>they will turn your <sup>h</sup>sons away from <sup>i</sup>following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you. <sup>5</sup>But thus you shall do to them: you shall tear down their altars, and smash their *sacred* pillars, and hew down their <sup>j</sup>Asherim, and burn their graven images with fire. <sup>6</sup>For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His <sup>k</sup>own possession out of all the peoples who are on the face of the <sup>l</sup>earth. [<sup>2</sup> <sup>a</sup>Lit *smite* <sup>b</sup>Lit *surely devote to the ban* <sup>3</sup> <sup>c</sup>Lit *daughter* <sup>d</sup>Lit *his son* <sup>e</sup>Lit *his daughter* <sup>f</sup>Lit *son* <sup>4</sup> <sup>g</sup>Lit *he* <sup>h</sup>Lit *son* <sup>i</sup>Lit *after* <sup>5</sup> <sup>j</sup>I.e. wooden symbols of a female deity <sup>6</sup> <sup>k</sup>Or *special treasure* <sup>l</sup>Lit *ground*]

7 “The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, <sup>8</sup>but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of <sup>a</sup>slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup>Know therefore that the LORD your God, He is God, the faithful God, who keeps <sup>b</sup>His covenant and <sup>b</sup>His lovingkindness to a thousandth generation with those who love Him and keep His commandments; <sup>10</sup>but repays those who hate Him to <sup>c</sup>their faces, to destroy <sup>d</sup>them; He will not delay <sup>e</sup>with him who hates Him, He will repay him to his face. <sup>11</sup>Therefore,

you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them. [8 <sup>a</sup>Lit *slaves* 9 <sup>b</sup>Lit *the* 10 <sup>c</sup>Lit *his face* <sup>d</sup>Lit *him* <sup>e</sup>Lit *to*]

### ***Promises of God***

12 “Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you <sup>a</sup>His covenant and <sup>a</sup>His lovingkindness which He swore to your forefathers. <sup>13</sup>He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, <sup>b</sup>in the land which He swore to your forefathers to give you. <sup>14</sup>You shall be blessed above all peoples; there will be no male or female barren among you or among your cattle. <sup>15</sup>The LORD will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known, but He will lay them on all who hate you. <sup>16</sup>You shall consume all the peoples whom the LORD your God will deliver to you; your eye shall not pity them, nor shall you serve their gods, for that *would be* a snare to you. [12 <sup>a</sup>Lit *the* 13 <sup>b</sup>Lit *on the ground*]

17 “If you should say in your heart, ‘These nations are greater than I; how can I dispossess them?’ <sup>18</sup>you shall not be afraid of them; you shall well remember what the LORD your God did to Pharaoh and to all Egypt: <sup>19</sup>the great trials which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid. <sup>20</sup>Moreover, the LORD your God will send the hornet against them, until those who are left and hide themselves from you perish. <sup>21</sup>You shall not dread <sup>a</sup>them, for the LORD your God is in your midst, a great and awesome God. <sup>22</sup>The LORD your God will clear away these nations before you little by little; you will not be able to put an end to them quickly, for the <sup>b</sup>wild beasts would grow too numerous for you. <sup>23</sup>But the LORD your God will deliver them before you, and will <sup>c</sup>throw them into great confusion until they are destroyed. <sup>24</sup>He will deliver their kings into your hand so that

you will make their name perish from under heaven; no man will be able to stand before you until you have destroyed them. <sup>25</sup>The graven images of their gods you are to burn with fire; you shall not covet the silver or the gold that is on them, nor take it for yourselves, or you will be snared by it, for it is an abomination to the LORD your God. <sup>26</sup>You shall not bring an abomination into your house, and like it come under the ban; you shall utterly detest it and you shall utterly abhor it, for it is something banned. [21 <sup>a</sup>Lit *from before them* 22 <sup>b</sup>Lit *beasts of the field* 23 <sup>c</sup>Lit *confuse them with*]

## DEUTERONOMY 8 [\[Books\]](#)

### *God's Gracious Dealings*

1 “All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD swore *to give* to your forefathers. 2You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 3He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you <sup>a</sup>understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD. 4Your clothing did not wear out on you, nor did your foot swell these forty years. 5Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son. 6Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to <sup>b</sup>fear Him. 7For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; 9a land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. 10When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you. [3 <sup>a</sup>Lit *know* 6 <sup>b</sup>Or *reverence*]

11 “<sup>a</sup>Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 12otherwise, when you have eaten and are satisfied, and have built good houses and lived *in them*, 13and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 14then your heart will become <sup>b</sup>proud and you will forget the LORD your God who brought you out from the land of Egypt, out of the house of <sup>c</sup>slavery. 15He led you through the great and terrible wilderness,

*with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. <sup>16</sup>In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you <sup>d</sup>in the end. <sup>17</sup>Otherwise, you may say in your heart, ‘My power and the strength of my hand made me this wealth.’ <sup>18</sup>But you shall remember the LORD your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as *it is* this day. <sup>19</sup>It shall come about if you ever forget the LORD your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. <sup>20</sup>Like the nations that the LORD makes to perish before you, so you shall perish; because you would not listen to the voice of the LORD your God. [<sup>11</sup> <sup>a</sup>Lit *Take heed to yourself* <sup>14</sup> <sup>b</sup>Lit *lifted up* <sup>c</sup>Lit *slaves* <sup>16</sup> <sup>d</sup>Lit *at your end*]*

## DEUTERONOMY 9 [\[Books\]](#)

### *Israel Provoked God*

1 “Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities <sup>a</sup>fortified to heaven, <sup>2</sup>a people great and tall, the sons of the Anakim, whom you know and of whom you have heard *it said*, ‘Who can stand before the sons of Anak?’ <sup>3</sup>Know therefore today that it is the LORD your God who is crossing over before you as a consuming fire. He will destroy them and He will subdue them before you, so that you may drive them out and destroy them quickly, just as the LORD has spoken to you. [<sup>1</sup> <sup>a</sup>Lit *and fortified*]

4 “Do not say in your heart when the LORD your God has driven them out before <sup>a</sup>you, ‘Because of my righteousness the LORD has brought me in to possess this land,’ but *it is* because of the wickedness of these nations *that* the LORD is dispossessing them before you. <sup>5</sup>It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but *it is* because of the wickedness of these nations *that* the LORD your God is driving them out before you, in order to confirm the <sup>b</sup>oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob. [<sup>4</sup> <sup>a</sup>Lit *you saying* <sup>5</sup> <sup>b</sup>Lit *word*]

6 “Know, then, *it is* not because of your righteousness *that* the LORD your God is giving you this good land to possess, for you are a <sup>a</sup>stubborn people. <sup>7</sup>Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. <sup>8</sup>Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you. <sup>9</sup>When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; I neither ate bread nor drank water. <sup>10</sup>The LORD gave me the two tablets of stone written by the finger of God; and on them *were* all the words which

the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly. <sup>11</sup>It came about at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant. <sup>12</sup>Then the LORD said to me, ‘Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.’ <sup>13</sup>The LORD spoke further to me, saying, ‘I have seen this people, and indeed, it is a <sup>a</sup>stubborn people. <sup>14</sup>Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.’ [6 <sup>a</sup>Or *stiff-necked*]

<sup>15</sup> “So I turned and came down from the mountain while the mountain was burning with fire, and the two tablets of the covenant were in my two hands. <sup>16</sup>And I saw that you had indeed sinned against the LORD your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the LORD had commanded you. <sup>17</sup>I took hold of the two tablets and threw them from my hands and smashed them before your eyes. <sup>18</sup>I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger. <sup>19</sup>For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. <sup>20</sup>The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. <sup>21</sup>I took your <sup>a</sup>sinful *thing*, the calf which you had made, and burned it with fire and crushed it, grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain. [21 <sup>a</sup>Lit *sin*]

<sup>22</sup> “Again at Taberah and at Massah and at Kibroth-hattaavah you provoked the LORD to wrath. <sup>23</sup>When the LORD sent you from Kadesh-barnea, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the <sup>a</sup>command of the LORD your God; you neither believed Him nor listened to His voice. <sup>24</sup>You have been rebellious against the LORD from the day I knew you. [23 <sup>a</sup>Lit *mouth*]

<sup>25</sup> “So I fell down before the LORD the forty days and nights, which I <sup>a</sup>did

because the LORD had said He would destroy you. <sup>26</sup>I prayed to the LORD and said, ‘O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. <sup>27</sup>Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. <sup>28</sup>Otherwise the land from which You brought us may say, “Because the LORD was not able to bring them into the land which He had <sup>b</sup>promised them and because He hated them He has brought them out to slay them in the wilderness.” <sup>29</sup>Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.’ [25 <sup>a</sup>Lit *fell down* 28 <sup>b</sup>Lit *spoken to*]

## DEUTERONOMY 10 [\[Books\]](#)

### *The Tablets Rewritten*

1 “At that time the LORD said to me, ‘Cut out for yourself two tablets of stone like the former ones, and come up to Me on the mountain, and make an ark of wood for yourself. <sup>2</sup>I will write on the tablets the words that were on the former tablets which you shattered, and you shall put them in the ark.’ <sup>3</sup>So I made an ark of acacia wood and cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand. <sup>4</sup>He wrote on the tablets, like the former writing, the Ten <sup>a</sup>Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me. <sup>5</sup>Then I turned and came down from the mountain and put the tablets in the ark which I had made; and there they are, as the LORD commanded me.”  
[4 <sup>a</sup>Lit *Words*]

6 (Now the sons of Israel set out from <sup>a</sup>Beeroth Bene-jaakan to Moserah. There Aaron died and there he was buried and Eleazar his son ministered as priest in his place. <sup>7</sup>From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water. <sup>8</sup>At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name until this day. <sup>9</sup>Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.) [6 <sup>a</sup>Or *the wells of the sons of Jaakan*]

10 “I, moreover, stayed on the mountain forty days and forty nights like the first time, and the LORD listened to me that time also; the LORD was not willing to destroy you. <sup>11</sup>Then the LORD said to me, ‘Arise, proceed on your journey ahead of the people, that they may go in and possess the land which I swore to their fathers to give them.’

12 “Now, Israel, what does the LORD your God require from you, but to <sup>a</sup>fear

the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, <sup>13</sup>and to keep the LORD's commandments and His statutes which I am commanding you today for your good? <sup>14</sup>Behold, to the LORD your God belong heaven and the <sup>b</sup>highest heavens, the earth and all that is in it. <sup>15</sup>Yet on your fathers did the LORD set His affection to love them, and He chose their <sup>c</sup>descendants after them, *even* you above all peoples, as *it is* this day. <sup>16</sup>So circumcise <sup>d</sup>your heart, and stiffen your neck no longer. <sup>17</sup>For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. <sup>18</sup>He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. <sup>19</sup>So show your love for the alien, for you were aliens in the land of Egypt. <sup>20</sup>You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name. <sup>21</sup>He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen. <sup>22</sup>Your fathers went down to Egypt seventy persons *in all*, and now the LORD your God has made you as numerous as the stars of heaven. [12 <sup>a</sup>Or *reverence* 14 <sup>b</sup>Lit *heaven of heavens* 15 <sup>c</sup>Lit *seed* 16 <sup>d</sup>Lit *the foreskin of your heart*]

## DEUTERONOMY 11 [\[Books\]](#)

### *Rewards of Obedience*

1 “You shall therefore love the LORD your God, and always keep His charge, His statutes, His ordinances, and His commandments. <sup>2</sup>Know this day that I *am* not *speaking* with your sons who have not known and who have not seen the <sup>a</sup>discipline of the LORD your God—His greatness, His mighty hand and His outstretched arm, <sup>3</sup>and His signs and His works which He did in the midst of Egypt to Pharaoh the king of Egypt and to all his land; <sup>4</sup>and what He did to Egypt’s army, to its horses and its chariots, when He made the water of the <sup>b</sup>Red Sea to <sup>c</sup>engulf them while they were pursuing you, and the LORD <sup>d</sup>completely destroyed them; <sup>5</sup>and what He did to you in the wilderness until you came to this place; <sup>6</sup>and what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth and swallowed them, their households, their tents, and every living thing that <sup>e</sup>followed them, among all Israel— <sup>7</sup>but your own eyes have seen all the great work of the LORD which He did. [2 <sup>a</sup>Or *instruction* 4 <sup>b</sup>Lit *Sea of Reeds* <sup>c</sup>Lit *flow over their faces* <sup>d</sup>Lit *to this day* 6 <sup>e</sup>Lit *was at their feet*]

8 “You shall therefore keep every commandment which I am commanding you today, so that you may be strong and go in and possess the land into which you are about to cross to possess it; <sup>9</sup>so that you may prolong *your* days on the land which the LORD swore to your fathers to give to them and to their <sup>a</sup>descendants, a land flowing with milk and honey. <sup>10</sup>For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your <sup>b</sup>foot like a vegetable garden. <sup>11</sup>But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, <sup>12</sup>a land for which the LORD your God cares; the eyes of the LORD your God are always on it, from the <sup>c</sup>beginning even to the end of the year. [9 <sup>a</sup>Lit *seed* 10 <sup>b</sup>I.e. probably a treadmill 12 <sup>c</sup>Lit *beginning of the year*]

13 “It shall come about, if you listen obediently to my commandments

which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, <sup>14</sup>that <sup>a</sup>He will give the rain for your land in its season, the <sup>b</sup>early and <sup>c</sup>late rain, that you may gather in your grain and your new wine and your oil. <sup>15</sup><sup>a</sup>He will give grass in your fields for your cattle, and you will eat and be satisfied. <sup>16</sup><sup>d</sup>Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. <sup>17</sup>Or the anger of the LORD will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the LORD is giving you. [14 <sup>a</sup>So some ancient versions; M.T. reads *I* <sup>b</sup>I.e. autumn <sup>c</sup>I.e. spring 16 <sup>d</sup>Lit *Watch yourselves*]

18 “You shall therefore <sup>a</sup>impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as <sup>b</sup>frontals <sup>c</sup>on your forehead. <sup>19</sup>You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. <sup>20</sup>You shall write them on the doorposts of your house and on your gates, <sup>21</sup>so that your days and the days of your sons may be multiplied on the land which the LORD swore to your fathers to give them, as <sup>d</sup>long as the heavens *remain* above the earth. <sup>22</sup>For if you are careful to keep all this commandment which I am commanding you to do, to love the LORD your God, to walk in all His ways and hold fast to Him, <sup>23</sup>then the LORD will drive out all these nations from before you, and you will dispossess nations greater and mightier than you. <sup>24</sup>Every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, *and* from the river, the river Euphrates, as far as <sup>e</sup>the western sea. <sup>25</sup>No man will be able to stand before you; the LORD your God will lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you. [18 <sup>a</sup>Lit *put* <sup>b</sup>Lit *frontlet bands* <sup>c</sup>Lit *between your eyes* 21 <sup>d</sup>Lit *the days of the heavens* 24 <sup>e</sup>I.e. the Mediterranean]

26 “See, I am setting before you today a blessing and a curse: <sup>27</sup>the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; <sup>28</sup>and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, <sup>a</sup>by following other gods which you have not known. [28 <sup>a</sup>Lit *to follow*]

29 “It shall come about, when the LORD your God brings you into the land where you are entering to possess it, that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal. <sup>30</sup>Are they not across the Jordan, west of the way toward the sunset, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the <sup>a</sup>oaks of Moreh? <sup>31</sup>For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it, <sup>32</sup>and you shall be careful to do all the statutes and the judgments which I am setting before you today. [30 <sup>a</sup>Lit *terebinths*]

## DEUTERONOMY 12 [\[Books\]](#)

### *Laws of the Sanctuary*

1 “These are the statutes and the judgments which you shall carefully observe in the land which the LORD, the God of your fathers, has given you to possess <sup>a</sup>as long as you live on the <sup>b</sup>earth. <sup>2</sup>You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. <sup>3</sup>You shall tear down their altars and smash their *sacred* pillars and burn their <sup>c</sup>Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place. <sup>4</sup>You shall not act like this toward the LORD your God. <sup>5</sup>But you shall seek *the LORD* at the place which the LORD your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. <sup>6</sup>There you shall bring your burnt offerings, your sacrifices, your tithes, the <sup>d</sup>contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock. <sup>7</sup>There also you and your households shall eat before the LORD your God, and rejoice in all <sup>e</sup>your undertakings in which the LORD your God has blessed you. [1 <sup>a</sup>Lit *all the days* <sup>b</sup>Lit *ground* 3 <sup>c</sup>I.e. wooden symbols of a female deity 6 <sup>d</sup>Or *heave offering* 7 <sup>e</sup>Lit *the putting forth of your hand*]

8 “You shall not do at all what we are doing here today, every man *doing* whatever is right in his own eyes; <sup>9</sup>for you have not as yet come to the resting place and the inheritance which the LORD your God is giving you. <sup>10</sup>When you cross the Jordan and live in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies around *you* so that you live in security, <sup>11</sup>then it shall come about that the place in which the LORD your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the <sup>a</sup>contribution of your hand, and all your choice votive offerings which you will vow to the LORD. <sup>12</sup>And you shall rejoice before the LORD your God, you and your sons and daughters, your male and

female servants, and the Levite who is within your gates, since he has no portion or inheritance with you. [11 <sup>a</sup>Or *heave offering*]

13 “Be careful that you do not offer your burnt offerings in every *cultic* place you see, <sup>14</sup>but in the place which the LORD chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

15 “However, you may slaughter and eat meat within any of your gates, <sup>a</sup>whatever you desire, according to the blessing of the LORD your God which He has given you; the unclean and the clean may eat of it, as of the gazelle and the deer. <sup>16</sup>Only you shall not eat the blood; you are to pour it out on the ground like water. <sup>17</sup>You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the <sup>b</sup>contribution of your hand. <sup>18</sup>But you shall eat them before the LORD your God in the place which the LORD your God will choose, you and your son and daughter, and your male and female servants, and the Levite who is within your gates; and you shall rejoice before the LORD your God in all <sup>c</sup>your undertakings. <sup>19</sup>Be careful that you do not forsake the Levite <sup>d</sup>as long as you live in your land. [15 <sup>a</sup>Lit *in every desire of your soul* 17 <sup>b</sup>Lit *heave offering* 18 <sup>c</sup>Lit *the putting forth of your hand* 19 <sup>d</sup>Lit *all your days upon your land*]

20 “When the LORD your God extends your border as He has promised you, and you say, ‘I will eat meat,’ because <sup>a</sup>you desire to eat meat, *then* you may eat meat, <sup>b</sup>whatever you desire. <sup>21</sup>If the place which the LORD your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the LORD has given you, as I have commanded you; and you may eat within your gates <sup>b</sup>whatever you desire. <sup>22</sup>Just as a gazelle or a deer is eaten, so you will eat it; the unclean and the clean alike may eat of it. <sup>23</sup>Only be sure not to eat the blood, for the blood is the <sup>c</sup>life, and you shall not eat the <sup>c</sup>life with the flesh. <sup>24</sup>You shall not eat it; you shall pour it out on the ground like water. <sup>25</sup>You shall not eat it, so that it may be well with you and your sons after you, for you will be doing what is right in the sight of the LORD. <sup>26</sup>Only your holy things which you may have and your votive offerings, you shall take and go to the place which the LORD

chooses. <sup>27</sup>And you shall offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the flesh.

[<sup>20</sup> <sup>a</sup>Lit *your soul desires* <sup>b</sup>Lit *in every desire of your soul* <sup>23</sup> <sup>c</sup>Lit *soul*]

28 “Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God.

29 “When the LORD your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, <sup>30</sup>beware that you are not ensnared <sup>a</sup>to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’ <sup>31</sup>You shall not behave thus toward the LORD your God, for every abominable act which the LORD hates they have done for their gods; for they even burn their sons and daughters in the fire to their gods. [<sup>30</sup> <sup>a</sup>Lit *after them*]

32 “<sup>a</sup>Whatever I command you, you shall be careful to do; you shall not add to nor take away from it. [<sup>32</sup> <sup>a</sup>Lit *Everything that*]

## DEUTERONOMY 13 [\[Books\]](#)

### *Shun Idolatry*

1 “<sup>a</sup>If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, <sup>2</sup>and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ <sup>3</sup>you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul. <sup>4</sup>You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. <sup>5</sup>But that prophet or that dreamer of dreams shall be put to death, because he has <sup>b</sup>counseled <sup>c</sup>rebellion against the LORD your God who brought you from the land of Egypt and redeemed you from the house of <sup>d</sup>slavery, to seduce you from the way in which the LORD your God commanded you to walk. So you shall purge the evil from among you. [1 <sup>a</sup>Ch 13:2 in Heb 5 <sup>b</sup>Lit *spoken* <sup>c</sup>Lit *turning aside* <sup>d</sup>Lit *slaves*]

6 “If your brother, your mother’s son, or your son or daughter, or the wife <sup>a</sup>you cherish, or your friend who is as your own soul, entice you secretly, saying, ‘Let us go and serve other gods’ (whom neither you nor your fathers have known, <sup>7</sup>of the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end), <sup>8</sup>you shall not yield to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him. <sup>9</sup>But you shall surely kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. <sup>10</sup>So you shall stone him <sup>b</sup>to death because he has sought to seduce you from the LORD your God who brought you out from the land of Egypt, out of the house of <sup>c</sup>slavery. <sup>11</sup>Then all Israel will hear and be afraid, and will never again do such a wicked thing among you. [6 <sup>a</sup>Lit *of your bosom* 10 <sup>b</sup>Lit *with stones so that he dies* <sup>c</sup>Lit *slaves*]

12 “If you hear in one of your cities, which the LORD your God is giving you

to live in, *anyone saying that* <sup>13</sup>some worthless men have gone out from among you and have seduced the inhabitants of their city, saying, ‘Let us go and serve other gods’ (whom you have not known), <sup>14</sup>then you shall investigate and search out and inquire thoroughly. If it is true *and* the matter established that this abomination has been done among you, <sup>15</sup>you shall surely strike the inhabitants of that city with the edge of the sword, <sup>a</sup>utterly destroying it and all that is in it and its cattle with the edge of the sword. <sup>16</sup>Then you shall gather all its booty into the middle of its open square and burn the city and all its booty with fire as a whole burnt offering to the LORD your God; and it shall be a <sup>b</sup>ruin forever. It shall never be rebuilt. <sup>17</sup>Nothing from that which is put under the ban shall cling to your hand, in order that the LORD may turn from His burning anger and show mercy to you, and have compassion on you and make you increase, just as He has sworn to your fathers, <sup>18c</sup>if you will listen to the voice of the LORD your God, <sup>d</sup>keeping all His commandments which I am commanding you today, <sup>e</sup>and doing what is right in the sight of the LORD your God. [<sup>15</sup> <sup>a</sup>Or *putting it under the ban* <sup>16</sup> <sup>b</sup>Lit *mound* <sup>18</sup> <sup>c</sup>Or *for* <sup>d</sup>Lit *to keep* <sup>e</sup>Lit *to do*]

## DEUTERONOMY 14 [\[Books\]](#)

### *Clean and Unclean Animals*

1 “You are the sons of the LORD your God; you shall not cut yourselves nor <sup>a</sup>shave your forehead for the sake of the dead. <sup>2</sup>For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His <sup>b</sup>own possession out of all the peoples who are on the face of the earth. [1 <sup>a</sup>Lit *make a baldness between your eyes* 2 <sup>b</sup>Or *special treasure*]

3 “You shall not eat any detestable thing. <sup>4</sup>These are the animals which you may eat: the ox, the sheep, the goat, <sup>5a</sup>the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope and the mountain sheep. <sup>6</sup>Any animal that divides the hoof and has the hoof split in <sup>b</sup>two *and* <sup>c</sup>chews the cud, among the animals, that you may eat. <sup>7</sup>Nevertheless, you are not to eat of these among those which <sup>c</sup>chew the cud, or among those that divide the hoof in <sup>d</sup>two: the camel and the <sup>e</sup>rabbit and the <sup>f</sup>shaphan, for though they <sup>c</sup>chew the cud, they do not divide the hoof; they are unclean for you. <sup>8</sup>The pig, because it divides the hoof but *does not chew* the cud, it is unclean for you. You shall not eat any of their flesh nor touch their carcasses. [5 <sup>a</sup>Exact identification of these animals is uncertain 6 <sup>b</sup>Lit *two hoofs* <sup>c</sup>Lit *brings up* 7 <sup>d</sup>Lit *a cleaving* <sup>e</sup>Or *hare* <sup>f</sup>A small, shy, furry animal (*Hyrax syriacus*) found in the peninsula of the Sinai, northern Israel, and the region round the Dead Sea; KJV *coney*, orig NASB *rock-badger*]

9 “These you may eat of all that are in water: anything that has fins and scales you may eat, <sup>10</sup>but anything that does not have fins and scales you shall not eat; it is unclean for you.

11 “You may eat any clean bird. <sup>12</sup>But these are the ones which you shall not eat: the <sup>a</sup>eagle and the vulture and the <sup>b</sup>buzzard, <sup>13</sup>and the red kite, the falcon, and the kite in their kinds, <sup>14</sup>and every raven in its kind, <sup>15</sup>and the ostrich, the owl, the sea gull, and the hawk in their kinds, <sup>16</sup>the little owl, the <sup>c</sup>great owl, the white owl, <sup>17</sup>the pelican, the carrion vulture, the cormorant,

<sup>18</sup>the stork, and the heron in their kinds, and the hoopoe and the bat. <sup>19</sup>And all the <sup>d</sup>teeming life with wings are unclean to you; they shall not be eaten. <sup>20</sup>You may eat any clean bird. [<sup>12</sup> <sup>a</sup>Or *vulture* <sup>b</sup>Or *black vulture* <sup>16</sup> <sup>c</sup>Or *great horned owl* <sup>19</sup> <sup>d</sup>I.e. flying insects]

21 “You shall not eat anything which dies *of itself*. You may give it to the alien who is in your <sup>a</sup>town, so that he may eat it, or you may sell it to a foreigner, for you are a holy people to the LORD your God. You shall not boil a young goat in its mother’s milk. [21 <sup>a</sup>Lit *gates*]

22 “You shall surely tithe all the produce from <sup>a</sup>what you sow, which comes out of the field every year. <sup>23</sup>You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always. <sup>24</sup>If the <sup>b</sup>distance is so great for you that you are not able to <sup>c</sup>bring *the tithe*, since the place where the LORD your God chooses to set His name is too far away from you when the LORD your God blesses you, <sup>25</sup>then you shall <sup>d</sup>exchange *it* for money, and bind the money in your hand and go to the place which the LORD your God chooses. <sup>26</sup>You may spend the money for whatever your <sup>e</sup>heart desires: for oxen, or sheep, or wine, or strong drink, or whatever your <sup>e</sup>heart <sup>f</sup>desires; and there you shall eat in the presence of the LORD your God and rejoice, you and your household. <sup>27</sup>Also you shall not neglect the Levite who is in your <sup>g</sup>town, for he has no portion or inheritance among you. [22 <sup>a</sup>Lit *your seed* <sup>24</sup> <sup>b</sup>Lit *way* <sup>c</sup>Lit *carry it* <sup>25</sup> <sup>d</sup>Lit *give in money* <sup>26</sup> <sup>e</sup>Lit *soul* <sup>f</sup>Lit *asks of you* <sup>27</sup> <sup>g</sup>Lit *gates*]

28 “At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit *it* in your <sup>a</sup>town. <sup>29</sup>The Levite, because he has no portion or inheritance among you, and the alien, the <sup>b</sup>orphan and the widow who are in your <sup>a</sup>town, shall come and eat and be satisfied, in order that the LORD your God may bless you in all the work of your hand which you do. [28 <sup>a</sup>Lit *gates* <sup>29</sup> <sup>b</sup>Or *fatherless*]

## DEUTERONOMY 15 [\[Books\]](#)

### *The Sabbatic Year*

1 “At the end of every seven years you shall <sup>a</sup>grant a remission of debts.  
2This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the LORD’s remission has been proclaimed. 3From a foreigner you may exact *it*, but your hand shall release whatever of yours is with your brother. 4However, there will be no poor among you, since the LORD will surely bless you in the land which the LORD your God is giving you as an inheritance to possess, 5if only you listen obediently to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today. 6For the LORD your God will bless you as He has promised you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you. [1 <sup>a</sup>Lit *make a release*]

7 “If there is a poor man with you, one of your brothers, in any of your <sup>a</sup>towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; 8but you shall freely open your hand to him, and shall generously lend him sufficient for his need *in whatever he lacks*. 9Beware that there is no base <sup>b</sup>thought in your heart, saying, ‘The seventh year, the year of remission, is near,’ and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you. 10You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the LORD your God will bless you in all your work and in all <sup>c</sup>your undertakings. 11For the poor will never cease to *be* <sup>d</sup>in the land; therefore I command you, saying, ‘You shall freely open your hand to your brother, to your needy and poor in your land.’ [7 <sup>a</sup>Lit *gates* 9 <sup>b</sup>Lit *word* 10 <sup>c</sup>Lit *the putting forth of your hand* 11 <sup>d</sup>Lit *in the midst of*]

12 “If your <sup>a</sup>kinsman, a Hebrew man or woman, is sold to you, then he shall

serve you six years, but in the seventh year you shall set him <sup>b</sup>free. <sup>13</sup>When you set him <sup>b</sup>free, you shall not send him away empty-handed. <sup>14</sup>You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you. <sup>15</sup>You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you <sup>c</sup>this today. <sup>16</sup>It shall come about if he says to you, ‘I will not go out from you,’ because he loves you and your household, since he fares well with you; <sup>17</sup>then you shall take an awl and pierce it through his ear into the door, and he shall be your servant forever. Also you shall do likewise to your maidservant. [<sup>12</sup> <sup>a</sup>Lit *brother* <sup>b</sup>Lit *free from you* <sup>15</sup> <sup>c</sup>Lit *this thing*]

**18** “It shall not seem hard to you when you set him <sup>a</sup>free, for he has given you six years *with* <sup>b</sup>double the service of a hired man; so the LORD your God will bless you in whatever you do. [<sup>18</sup> <sup>a</sup>Lit *free from you* <sup>b</sup>Lit *double the amount*]

**19** “You shall consecrate to the LORD your God all the firstborn males that are born of your herd and of your flock; you shall not work with the firstborn of your herd, nor shear the firstborn of your flock. <sup>20</sup>You and your household shall eat it every year before the LORD your God in the place which the LORD chooses. <sup>21</sup>But if it has any <sup>a</sup>defect, *such as* lameness or blindness, *or* any serious <sup>a</sup>defect, you shall not sacrifice it to the LORD your God. <sup>22</sup>You shall eat it within your gates; the unclean and the clean alike *may eat it*, as a gazelle or a deer. <sup>23</sup>Only you shall not eat its blood; you are to pour it out on the ground like water. [<sup>21</sup> <sup>a</sup>Lit *blemish*]

## DEUTERONOMY 16 [\[Books\]](#)

### *The Feasts of Passover, of Weeks, and of Booths*

1 “Observe the month of Abib and <sup>a</sup>celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. <sup>2</sup>You shall sacrifice the Passover to the LORD your God from the flock and the herd, in the place where the LORD chooses to establish His name. <sup>3</sup>You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. <sup>4</sup>For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning. <sup>5</sup>You are not allowed to sacrifice the Passover in any of your <sup>b</sup>towns which the LORD your God is giving you; <sup>6</sup>but at the place where the LORD your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. <sup>7</sup>You shall cook and eat *it* in the place which the LORD your God chooses. In the morning you are to return to your tents. <sup>8</sup>Six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God; you shall do no work *on it*. [1 <sup>a</sup>Lit *perform* 5 <sup>b</sup>Lit *gates*]

9 “You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain. <sup>10</sup>Then you shall <sup>a</sup>celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you; <sup>11</sup>and you shall rejoice before the LORD your God, you and your son and your daughter and your male and female servants and the Levite who is in your <sup>b</sup>town, and the stranger and the <sup>c</sup>orphan and the widow who are in your midst, in the place where the LORD your God chooses to establish His name. <sup>12</sup>You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes. [10

<sup>a</sup>Lit *perform* <sup>11</sup> <sup>b</sup>Lit *gates* <sup>c</sup>Or *fatherless*]

13 “You shall <sup>a</sup>celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; <sup>14</sup>and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the <sup>b</sup>orphan and the widow who are in your <sup>c</sup>towns. <sup>15</sup>Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful. [13 <sup>a</sup>Lit *perform* 14 <sup>b</sup>Or *fatherless* <sup>c</sup>Lit *gates*]

16 “Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the LORD empty-handed. <sup>17</sup>Every man <sup>a</sup>shall give as he is able, according to the blessing of the LORD your God which He has given you. [17 <sup>a</sup>Lit *according to the gift of his hand*]

18 “You shall appoint for yourself judges and officers in all your <sup>a</sup>towns which the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. <sup>19</sup>You shall not distort justice; you shall not <sup>b</sup>be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. <sup>20</sup>Justice, *and only* justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you. [18 <sup>a</sup>Lit *gates* 19 <sup>b</sup>Lit *regard persons*]

21 “You shall not plant for yourself an <sup>a</sup>Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself. <sup>22</sup>You shall not set up for yourself a *sacred* pillar which the LORD your God hates. [21 <sup>a</sup>I.e. wooden symbol of a female deity]

## DEUTERONOMY 17 [\[Books\]](#)

### *Administration of Justice*

1 “You shall not sacrifice to the LORD your God an ox or a sheep which has a blemish or any <sup>a</sup>defect, for that is a detestable thing to the LORD your God. [1 <sup>a</sup>Lit *evil thing*]

2 “If there is found in your midst, in any of your <sup>a</sup>towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by transgressing His covenant, <sup>3</sup>and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, <sup>4</sup>and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Israel, <sup>5</sup>then you shall bring out that man or that woman who has done this evil deed to your gates, *that is*, the man or the woman, and you shall stone them to <sup>b</sup>death. <sup>6</sup>On the <sup>c</sup>evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the <sup>c</sup>evidence of one witness. <sup>7</sup>The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst. [2 <sup>a</sup>Lit *gates* 5 <sup>b</sup>Lit *death with stones* 6 <sup>c</sup>Lit *mouth*]

8 “If any case is too difficult for you to decide, between <sup>a</sup>one kind of homicide or another, between <sup>b</sup>one kind of lawsuit or another, and between <sup>c</sup>one kind of assault or another, being cases of dispute in your <sup>d</sup>courts, then you shall arise and go up to the place which the LORD your God chooses. <sup>9</sup>So you shall come to the Levitical priest or the judge who is *in office* in those days, and you shall inquire *of them* and they will declare to you the verdict in the case. <sup>10</sup>You shall do according to the <sup>e</sup>terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. <sup>11</sup>According to the <sup>e</sup>terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word

which they declare to you, to the right or the left. <sup>12</sup>The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. <sup>13</sup>Then all the people will hear and be afraid, and will not act presumptuously again. [8 <sup>a</sup>Lit *blood to blood* <sup>b</sup>Lit *judgment to judgment* <sup>c</sup>Lit *stroke to stroke* <sup>d</sup>Lit *gates* 10 <sup>e</sup>Lit *mouth*]

14 “When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, ‘I will set a king over me like all the nations who are around me,’ <sup>15</sup>you shall surely set a king over you whom the LORD your God chooses, *one* from among your <sup>a</sup>countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your <sup>a</sup>countryman. <sup>16</sup>Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, ‘You shall never again return that way.’ <sup>17</sup>He shall not multiply wives for himself, <sup>b</sup>or else his heart will turn away; nor shall he greatly increase silver and gold for himself. [15 <sup>a</sup>Lit *brother(s)* 17 <sup>b</sup>Lit *nor*]

18 “Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll <sup>a</sup>in the presence of the Levitical priests. <sup>19</sup>It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, <sup>b</sup>by carefully observing all the words of this law and these statutes, <sup>20</sup>that his heart may not be lifted up above his <sup>c</sup>countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel. [18 <sup>a</sup>Lit *from before* 19 <sup>b</sup>Lit *to keep to do them* 20 <sup>c</sup>Lit *brothers*]

## DEUTERONOMY 18 [\[Books\]](#)

### *Portion of the Levites*

1 “The Levitical priests, the whole tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the LORD’S offerings by fire and His <sup>a</sup>portion. <sup>2</sup>They shall have no inheritance among their <sup>b</sup>countrymen; the LORD is their inheritance, as He <sup>c</sup>promised them. [<sup>1</sup> <sup>a</sup>Or *inheritance* <sup>2</sup> <sup>b</sup>Lit *brothers* <sup>c</sup>Lit *spoke to*]

3 “Now this shall be the priests’ due from the people, from those who offer a sacrifice, either an ox or a sheep, of which they shall give to the priest the shoulder and the two cheeks and the stomach. <sup>4</sup>You shall give him the first fruits of your grain, your new wine, and your oil, and the first shearing of your sheep. <sup>5</sup>For the LORD your God has chosen him and his sons from all your tribes, to stand <sup>a</sup>and serve in the name of the LORD forever. [<sup>5</sup> <sup>a</sup>Lit *to*]

6 “Now if a Levite comes from any of your <sup>a</sup>towns throughout Israel where he resides, and comes <sup>b</sup>whenever he desires to the place which the LORD chooses, <sup>7</sup>then he shall serve in the name of the LORD his God, like all his fellow Levites who stand there before the LORD. <sup>8</sup>They shall eat <sup>c</sup>equal portions, except *what they receive* from the sale of their fathers’ *estates*. [<sup>6</sup> <sup>a</sup>Lit *gates* <sup>b</sup>Lit *with all the desire of his soul* <sup>8</sup> <sup>c</sup>Lit *portion like portion*]

### *Spiritism Forbidden*

9 “When you enter the land which the LORD your God gives you, you shall not learn to <sup>a</sup>imitate the detestable things of those nations. <sup>10</sup>There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, <sup>11</sup>or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. <sup>12</sup>For whoever does these things is detestable to the LORD; and because of these detestable

things the LORD your God will drive them out before you. <sup>13</sup>You shall be <sup>b</sup>blameless before the LORD your God. <sup>14</sup>For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you *to do so*. [<sup>9</sup> <sup>a</sup>Lit *do according to* <sup>13</sup> <sup>b</sup>Lit *complete, perfect; or having integrity*]

<sup>15</sup> “The LORD your God will raise up for you a prophet like me from among you, from your <sup>a</sup>countrymen, you shall listen to him. <sup>16</sup>This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.’ <sup>17</sup>The LORD said to me, ‘They have <sup>b</sup>spoken well. <sup>18</sup>I will raise up a prophet from among their <sup>a</sup>countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. <sup>19</sup>It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him. <sup>20</sup>But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, <sup>c</sup>that prophet shall die.’ <sup>21</sup><sup>d</sup>You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ <sup>22</sup>When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. [<sup>15</sup> <sup>a</sup>Lit *brothers* <sup>17</sup> <sup>b</sup>Lit *done well what they have spoken* <sup>20</sup> <sup>c</sup>Lit *and that* <sup>21</sup> <sup>d</sup>Lit *if you say*]

## DEUTERONOMY 19 [\[Books\]](#)

### *Cities of Refuge*

1 “When the LORD your God cuts off the nations, whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses, <sup>2</sup>you shall set aside three cities for yourself in the midst of your land, which the LORD your God gives you to <sup>a</sup>possess. <sup>3</sup>You shall prepare the <sup>b</sup>roads for yourself, and divide into three parts the territory of your land which the LORD your God will give you as a possession, <sup>c</sup>so that any manslayer may flee there. [<sup>2</sup> <sup>a</sup>Lit possess it <sup>3</sup> <sup>b</sup>Lit road <sup>c</sup>Lit and it shall be for every manslayer to flee there]

4 “Now this is the case of the manslayer who may flee there and live: when he <sup>a</sup>kills his friend <sup>b</sup>unintentionally, <sup>c</sup>not hating him previously— <sup>5</sup>as when a man goes into the forest with his friend to cut wood, and his hand <sup>d</sup>swings the axe to cut down the tree, and the iron *head* slips off the <sup>e</sup>handle and <sup>f</sup>strikes his friend so that he dies—he may flee to one of these cities and live; <sup>6</sup>otherwise the avenger of blood might pursue the manslayer <sup>g</sup>in the heat of his anger, and overtake him, because the way is long, and <sup>h</sup>take his life, though he was not deserving of death, since he had not hated him previously. <sup>7</sup>Therefore, I command you, saying, ‘You shall set aside three cities for yourself.’ [<sup>4</sup> <sup>a</sup>Lit smites <sup>b</sup>Lit without knowledge <sup>c</sup>Lit and he was not hating him previously <sup>5</sup> <sup>d</sup>Lit is thrust with <sup>e</sup>Lit wood <sup>f</sup>Lit finds <sup>6</sup> <sup>g</sup>Lit while his heart is hot <sup>h</sup>Lit smite him in the soul]

8 “If the LORD your God enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He <sup>a</sup>promised to give your fathers— <sup>9</sup>if you <sup>b</sup>carefully observe all this commandment which I command you today, to love the LORD your God, and to walk in His ways always—then you shall add three more cities for yourself, besides these three. <sup>10</sup>So innocent blood will not be shed in the midst of your land which the LORD your God gives you as an inheritance, and bloodguiltiness be on you. [<sup>8</sup> <sup>a</sup>Lit spoke <sup>9</sup> <sup>b</sup>Lit keep...to do it]

11 “But if there is a man who hates his neighbor and lies in wait for him and rises up against him and strikes <sup>a</sup>him so that he dies, and he flees to one of these cities, <sup>12</sup>then the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, that he may die. <sup>13b</sup>You shall not pity him, but you shall purge the blood of the innocent from Israel, that it may go well with you. [11 <sup>a</sup>Lit *him in the soul* 13 <sup>b</sup>Lit *Your eye*]

### ***Laws of Landmark and Testimony***

14 “You shall not move your neighbor’s boundary mark, which the ancestors have set, in your inheritance which you will inherit in the land that the LORD your God gives you to <sup>a</sup>possess. [14 <sup>a</sup>Lit *possess it*]

15 “A single witness shall not rise up against a man on account of any iniquity or any sin <sup>a</sup>which he has committed; on the <sup>b</sup>evidence of two or three witnesses a matter shall be confirmed. <sup>16</sup>If a malicious witness rises up against a man to <sup>c</sup>accuse him of <sup>d</sup>wrongdoing, <sup>17</sup>then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be *in office* in those days. <sup>18</sup>The judges shall investigate thoroughly, and if the witness is a false witness *and* he has <sup>e</sup>accused his brother falsely, <sup>19</sup>then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you. <sup>20</sup>The rest will hear and be afraid, and will never again do such an evil thing among you. <sup>21</sup>Thus <sup>f</sup>you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. [15 <sup>a</sup>Lit *in any sin, which he sins* <sup>b</sup>Lit *mouth of two witnesses, or by the mouth of three* 16 <sup>c</sup>Lit *testify against* <sup>d</sup>Lit *turning aside* 18 <sup>e</sup>Lit *testified against* 21 <sup>f</sup>Lit *your eye*]

## DEUTERONOMY 20 [\[Books\]](#)

### *Laws of Warfare*

1 “When you go out to battle against your enemies and see horses and chariots *and* people more numerous than you, do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you. 2When you are approaching the battle, the priest shall come near and speak to the people. 3He shall say to them, ‘Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them, 4for the LORD your God is the one who goes with you, to fight for you against your enemies, to save you.’ 5The officers also shall speak to the people, saying, ‘Who is the man that has built a new house and has not dedicated it? Let him depart and return to his house, otherwise he might die in the battle and another man would dedicate it. 6Who is the man that has planted a vineyard and has not <sup>a</sup>begun to use its fruit? Let him depart and return to his house, otherwise he might die in the battle and another man <sup>a</sup>would begin to use its fruit. 7And who is the man that is engaged to a woman and has not <sup>b</sup>married her? Let him depart and return to his house, otherwise he might die in the battle and another man <sup>c</sup>would marry her.’ 8Then the officers shall speak further to the people and say, ‘Who is the man that is afraid and fainthearted? Let him depart and return to his house, so that <sup>d</sup>he might not make his brothers’ hearts melt like his heart.’ 9When the officers have finished speaking to the people, they shall appoint commanders of armies at the head of the people. [6 <sup>a</sup>Lit *treat(ed) it as common* 7 <sup>b</sup>Lit *taken* <sup>c</sup>Lit *take* 8 <sup>d</sup>So with Gr and other ancient versions]

10 “When you approach a city to fight against it, you shall <sup>a</sup>offer it terms of peace. 11If it <sup>b</sup>agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. 12However, if it does not make peace with you, but makes war against you, then you shall besiege it. 13When the LORD your God gives it into your hand, you shall strike all the <sup>c</sup>men in it with the edge of the sword. 14Only

the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall <sup>d</sup>use the spoil of your enemies which the LORD your God has given you. <sup>15</sup>Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations <sup>e</sup>nearby. <sup>16</sup>Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. <sup>17</sup>But you shall <sup>f</sup>utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, <sup>18</sup>so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God. [10 <sup>a</sup>Lit *call to it for peace* 11 <sup>b</sup>Lit *answers peace* 13 <sup>c</sup>Lit *males* 14 <sup>d</sup>Lit *eat* 15 <sup>e</sup>Lit *here* 17 <sup>f</sup>Or *put them under the ban*]

19 “When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. <sup>a</sup>For is the tree of the field a man, that it should <sup>b</sup>be besieged by you? <sup>20</sup>Only the trees which you know <sup>c</sup>are not fruit trees you shall destroy and cut down, that you may construct siegeworks against the city that is making war with you until it falls. [19 <sup>a</sup>Read as interrogative with ancient versions <sup>b</sup>Lit *come before you in the siege* 20 <sup>c</sup>Lit *they are not trees for food*]

## DEUTERONOMY 21 [\[Books\]](#)

### *Expiation of a Crime*

1 “If a slain person is found lying in the open country in the land which the LORD your God gives you to <sup>a</sup>possess, *and* it is not known who has struck him, <sup>2</sup>then your elders and your judges shall go out and measure *the distance* to the cities which are around the slain one. <sup>3</sup>It shall be that the city which is nearest to the slain man, that is, the elders of that city, shall take a heifer of the herd, which has not been worked and which has not pulled in a yoke; <sup>4</sup>and the elders of that city shall bring the heifer down to a valley with running water, which has not been plowed or sown, and shall break the heifer’s neck there in the valley. <sup>5</sup>Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to serve Him and to bless in the name of the LORD; and every dispute and every <sup>b</sup>assault <sup>c</sup>shall be settled by them. <sup>6</sup>All the elders of that city <sup>d</sup>which is nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley; <sup>7</sup>and they shall answer and say, ‘Our hands did not shed this blood, nor did our eyes see *it*. <sup>8e</sup>Forgive Your people Israel whom You have redeemed, O LORD, and do not place the guilt of innocent blood in the midst of Your people Israel.’ And the bloodguiltiness shall be <sup>f</sup>forgiven them. <sup>9</sup>So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the LORD. [1 <sup>a</sup>Lit *possess it* 5 <sup>b</sup>Lit *stroke* <sup>c</sup>Lit *shall be according to their mouth* 6 <sup>d</sup>Lit *who are* 8 <sup>e</sup>Lit *Cover over, atone for* <sup>f</sup>Lit *covered over, atoned for*]

### *Domestic Relations*

10 “When you go out to battle against your enemies, and the LORD your God delivers them into your hands and you take them away captive, <sup>11</sup>and see among the captives a beautiful woman, and have a desire for her and would take her as a wife for yourself, <sup>12</sup>then you shall bring her home to your house, and she shall shave her head and <sup>a</sup>trim her nails. <sup>13</sup>She shall also

<sup>b</sup>remove the clothes of her captivity and shall remain in your house, and mourn her father and mother a full month; and after that you may go in to her and be her husband and she shall be your wife. <sup>14</sup>It shall be, if you are not pleased with her, then you shall let her go <sup>c</sup>wherever she wishes; but you shall certainly not sell her for money, you shall not <sup>d</sup>mistreat her, because you have humbled her. [<sup>12</sup> <sup>a</sup>Lit *do* <sup>13</sup> <sup>b</sup>Lit *remove from her* <sup>14</sup> <sup>c</sup>Lit *according to her soul* <sup>d</sup>Or *enslave*]

15 “If a man has two wives, the one loved and the other <sup>a</sup>unloved, and *both* the loved and the <sup>a</sup>unloved have borne him sons, if the firstborn son belongs to the <sup>a</sup>unloved, <sup>16</sup>then it shall be in the day he <sup>b</sup>wills what he has to his sons, he cannot make the son of the loved the firstborn before the son of the <sup>a</sup>unloved, who is the firstborn. <sup>17</sup>But he shall acknowledge the firstborn, the son of the <sup>a</sup>unloved, by giving him a double portion of all that <sup>c</sup>he has, for he is the beginning of his strength; to him belongs the right of the firstborn. [<sup>15</sup> <sup>a</sup>Lit *hated* <sup>16</sup> <sup>b</sup>Lit *makes to inherit* <sup>17</sup> <sup>c</sup>Lit *is found with him*]

18 “If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, <sup>19</sup>then his father and mother shall seize him, and bring him out to the elders of his city <sup>a</sup>at the gateway of his hometown. <sup>20</sup>They shall say to the elders of his city, ‘This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.’ <sup>21</sup>Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel will hear *of it* and fear. [<sup>19</sup> <sup>a</sup>Lit *and to the gate of his place*]

22 “If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, <sup>23</sup>his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is <sup>a</sup>accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance. [<sup>23</sup> <sup>a</sup>Lit *the curse of God*]

## DEUTERONOMY 22 [\[Books\]](#)

**Sundry Laws** 1 “You shall not see your <sup>a</sup>countryman’s ox or his sheep straying away, and <sup>b</sup>pay no attention to them; you shall certainly bring them back to your countryman. 2If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him. 3Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to <sup>c</sup>neglect *them*. 4You shall not see your countryman’s donkey or his ox fallen down on the way, and <sup>b</sup>pay no attention to them; you shall certainly help him to raise *them* up. [1 <sup>a</sup>Lit *brother*, and so through v 4 <sup>b</sup>Lit *hide yourself from them* 3 <sup>c</sup>Lit *hide yourself*]

5 “A woman shall not wear man’s clothing, nor shall a man put on a woman’s clothing; for whoever does these things is an abomination to the LORD your God.

6 “If you happen to come upon a bird’s nest along the way, in any tree or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs, you shall not take the mother with the young; <sup>7</sup>you shall certainly let the mother go, but the young you may take for yourself, in order that it may be well with you and that you may prolong your days.

8 “When you build a new house, you shall make a parapet for your roof, so that you will not bring bloodguilt on your house if anyone falls from it.

9 “You shall not sow your vineyard with two kinds of seed, or <sup>a</sup>all the produce of the seed which you have sown and the increase of the vineyard will become defiled. [9 <sup>a</sup>Lit *the fullness*]

10 “You shall not plow with an ox and a donkey together.

11 “You shall not wear a material mixed of wool and linen together.

12 “You shall make yourself tassels on the four corners of your garment with which you cover yourself.

*Laws on Morality* 13 “If any man takes a wife and goes in to her and then <sup>a</sup>turns against her, <sup>14</sup>and charges her with shameful deeds and <sup>b</sup>publicly defames her, and says, ‘I took this woman, *but* when I came near her, I did not find her a virgin,’ <sup>15</sup>then the girl’s father and her mother shall take and bring out the *evidence* of the girl’s virginity to the elders of the city at the gate. <sup>16</sup>The girl’s father shall say to the elders, ‘I gave my daughter to this man for a wife, but he <sup>c</sup>turned against her; <sup>17</sup>and behold, he has charged her with shameful deeds, saying, “I did not find your daughter a virgin.” But <sup>d</sup>this is the evidence of my daughter’s virginity.’ And they shall spread the garment before the elders of the city. <sup>18</sup>So the elders of that city shall take the man and chastise him, <sup>19</sup>and they shall fine him a hundred *shekels* of silver and give it to the girl’s father, because he <sup>e</sup>publicly defamed a virgin of Israel. And she shall remain his wife; he cannot <sup>f</sup>divorce her all his days. [<sup>13</sup> <sup>a</sup>Lit *hates her* <sup>14</sup> <sup>b</sup>Lit *causes an evil name to go out against her* <sup>16</sup> <sup>c</sup>Lit *hated her* <sup>17</sup> <sup>d</sup>Lit *these are* <sup>19</sup> <sup>e</sup>Lit *caused an evil name to go out against a virgin* <sup>f</sup>Lit *send her away*]

20 “But if this <sup>a</sup>charge is true, that the girl was not found a virgin, <sup>21</sup>then they shall bring out the girl to the doorway of her father’s house, and the men of her city shall stone her <sup>b</sup>to death because she has committed an act of folly in Israel by playing the harlot in her father’s house; thus you shall purge the evil from among you. [<sup>20</sup> <sup>a</sup>Lit *matter* <sup>21</sup> <sup>b</sup>Lit *with stones so that she dies*]

22 “If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.

23 “If there is a girl who is a virgin engaged to a man, and *another* man finds her in the city and lies with her, <sup>24</sup>then you shall bring them both out to the gate of that city and you shall stone them <sup>a</sup>to death; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor’s wife. Thus you shall purge the evil from among you. [24 <sup>a</sup>Lit *with stones so that they die*]

25 “But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die. <sup>26</sup>But you shall do nothing to the girl; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case. <sup>27</sup>When he found her in the field, the engaged girl cried out, but there was no one to save her.

28 “If a man finds a girl who is a virgin, who is not engaged, and seizes her and lies with her and they are discovered, <sup>29</sup>then the man who lay with her shall give to the girl’s father fifty *shekels* of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.

30 “<sup>a</sup>A man shall not take his father’s wife so that he will not uncover his father’s skirt. [30 <sup>a</sup>Ch 23:1 in Heb]

## DEUTERONOMY 23 [\[Books\]](#)

### *Persons Excluded from the Assembly*

1 “No one who is <sup>a</sup>emasculated or has his male organ cut off shall enter the assembly of the LORD. <sup>2</sup>No one of illegitimate birth shall enter the assembly of the LORD; none of his *descendants*, even to the tenth generation, shall enter the assembly of the LORD. <sup>3</sup>No Ammonite or Moabite shall enter the assembly of the LORD; none of their *descendants*, even to the tenth generation, shall ever enter the assembly of the LORD, <sup>4</sup>because they did not meet you with <sup>b</sup>food and water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of <sup>c</sup>Mesopotamia, to curse you. <sup>5</sup>Nevertheless, the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loves you. <sup>6</sup>You shall never seek their peace or their prosperity all your days. [1 <sup>a</sup>Lit *wounded by crushing* of testicles 4 <sup>b</sup>Lit *bread* <sup>c</sup>Heb *Aram-naharaim*]

7 “You shall not detest an Edomite, for he is your brother; you shall not detest an Egyptian, because you were an alien in his land. <sup>8</sup>The sons of the third generation who are born to them may enter the assembly of the LORD.

9 “When you go out as <sup>a</sup>an army against your enemies, you shall keep yourself from every evil thing. [9 <sup>a</sup>Or *a camp*]

10 “If there is among you any man who is unclean because of a nocturnal emission, then he must go outside the camp; he may not <sup>a</sup>reenter the camp. <sup>11</sup>But it shall be when evening approaches, he shall bathe himself with water, and at sundown he may <sup>a</sup>reenter the camp. [10 <sup>a</sup>Lit *come to the midst of*]

12 “You shall also have a place outside the camp and go out there, <sup>13</sup>and you shall have a <sup>a</sup>spade among your tools, and it shall be when you sit down outside, you shall dig with it and shall turn <sup>b</sup>to cover up your excrement.

<sup>14</sup>Since the LORD your God walks in the midst of your camp to deliver you and to <sup>c</sup>defeat your enemies before you, therefore your camp must be holy; and He must not see <sup>d</sup>anything indecent among you <sup>b</sup>or He will turn away from you. [<sup>13</sup> <sup>a</sup>Lit *peg* <sup>b</sup>Lit *and* <sup>14</sup> <sup>c</sup>Lit *give* <sup>d</sup>Lit *nakedness of anything*]

15 “You shall not hand over to his master a slave who has <sup>a</sup>escaped from his master to you. <sup>16</sup>He shall live with you in your midst, in the place which he shall choose in one of your <sup>b</sup>towns where it pleases him; you shall not mistreat him. [<sup>15</sup> <sup>a</sup>Lit *delivered himself* <sup>16</sup> <sup>b</sup>Lit *gates*]

17 “None of the daughters of Israel shall be a cult prostitute, nor shall any of the sons of Israel be a cult prostitute. <sup>18</sup>You shall not bring the hire of a harlot or the wages of a <sup>a</sup>dog into the house of the LORD your God for any votive offering, for both of these are an abomination to the LORD your God. [<sup>18</sup> <sup>a</sup>I.e. male prostitute, sodomite]

19 “You shall not charge interest to your <sup>a</sup>countrymen: interest on money, food, or anything that may be loaned at interest. <sup>20</sup>You may charge interest to a foreigner, but to your <sup>a</sup>countrymen you shall not charge interest, so that the LORD your God may bless you in all <sup>b</sup>that you undertake in the land which you are about to enter to <sup>c</sup>possess. [<sup>19</sup> <sup>a</sup>Lit *brother* <sup>20</sup> <sup>b</sup>Lit *the putting forth of your hand* <sup>c</sup>Lit *possess it*]

21 “When you make a vow to the LORD your God, you shall not delay to pay it, for it would be sin in you, <sup>a</sup>and the LORD your God will surely require it of you. <sup>22</sup>However, if you refrain from vowing, it would not be sin in you. <sup>23</sup>You shall be careful to perform what goes out from your lips, just as you have voluntarily vowed to the LORD your God, what you have <sup>b</sup>promised. [<sup>21</sup> <sup>a</sup>Lit *for* <sup>23</sup> <sup>b</sup>Lit *spoken with your mouth*]

24 “When you enter your neighbor’s vineyard, then you may eat grapes <sup>a</sup>until you are fully satisfied, but you shall not put any in your <sup>b</sup>basket. [<sup>24</sup> <sup>a</sup>Lit *according to your satisfaction of your soul* <sup>b</sup>Or *vessel*]

25 “When you enter your neighbor’s standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor’s standing grain.



## DEUTERONOMY 24 [\[Books\]](#)

*Law of Divorce* 1 “When a man takes a wife and marries her, and it happens <sup>a</sup>that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts *it* in her hand and sends her out from his house, <sup>2</sup>and she leaves his house and goes and becomes another man’s *wife*, <sup>3</sup>and if the latter husband <sup>b</sup>turns against her and writes her a certificate of divorce and puts *it* in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, <sup>4</sup>*then* her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance. [1 <sup>a</sup>Lit *if* 3 <sup>b</sup>Lit *hates her*]

5 “When a man takes a new wife, he shall not go out with the army nor be charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken.

*Sundry Laws* 6 “No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge.

7 “If a man is <sup>a</sup>caught kidnapping any of his <sup>b</sup>countrymen of the sons of Israel, and he deals with him violently or sells him, then that thief shall die; so you shall purge the evil from among you. [7 <sup>a</sup>Lit *found stealing* <sup>b</sup>Lit *brothers*]

8 “Be careful against <sup>a</sup>an infection of leprosy, that you diligently observe and do according to all that the Levitical priests teach you; as I have commanded them, so you shall be careful to do. <sup>9</sup>Remember what the LORD your God did to Miriam on the way as you came out of Egypt. [8 <sup>a</sup>Lit *a mark or stroke*]

10 “When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge. <sup>11</sup>You shall remain outside, and the man to whom you make the loan shall bring the pledge out to you. <sup>12</sup>If he is a poor man, you shall not sleep with his pledge. <sup>13</sup>When the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you; and it will be righteousness for you before the LORD your God.

14 “You shall not oppress a hired servant *who is* poor and needy, whether *he is* one of your <sup>a</sup>countrymen or one of your aliens who is in your land in your <sup>b</sup>towns. <sup>15</sup>You shall give him his wages on his day <sup>c</sup>before the sun sets, for he is poor and sets his <sup>d</sup>heart on it; so that he will not cry against you to the LORD and it become sin in you. [14 <sup>a</sup>Lit brothers <sup>b</sup>Lit gates 15 <sup>c</sup>Lit that the sun shall not go down on it <sup>d</sup>Lit soul]

16 “Fathers shall not be put to death <sup>a</sup>for *their* sons, nor shall sons be put to death <sup>a</sup>for *their* fathers; everyone shall be put to death for his own sin. [16 <sup>a</sup>Or with]

17 “You shall not pervert the justice <sup>a</sup>due an alien or <sup>b</sup>an orphan, nor take a widow’s garment in pledge. <sup>18</sup>But you shall remember that you were a slave in Egypt, and that the LORD your God redeemed you from there; therefore I am commanding you to do this thing. [17 <sup>a</sup>Lit of <sup>b</sup>Or the fatherless]

19 “When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, for the <sup>a</sup>orphan, and for the widow, in order that the LORD your God may bless you in all the work of your hands. <sup>20</sup>When you beat your olive tree, you shall not go over the boughs <sup>b</sup>again; it shall be for the alien, for the <sup>a</sup>orphan, and for the widow. [19 <sup>a</sup>Or fatherless 20 <sup>b</sup>Lit after yourself]

21 “When you gather the grapes of your vineyard, you shall not <sup>a</sup>go over it again; it shall be for the alien, for the <sup>b</sup>orphan, and for the widow. <sup>22</sup>You shall remember that you were a slave in the land of Egypt;

**therefore I am commanding you to do this thing. [21 <sup>a</sup>Lit *glean it after yourself* <sup>b</sup>Or *fatherless*]**

## DEUTERONOMY 25 [\[Books\]](#)

*Sundry Laws* 1 “If there is a dispute between men and they go to <sup>a</sup>court, and <sup>b</sup>the judges decide their case, and they justify the righteous and condemn the wicked, <sup>2</sup>then it shall be if the wicked man <sup>c</sup>deserves to be beaten, the judge shall then make him lie down and be beaten in his presence with the number of stripes according to his <sup>d</sup>guilt. <sup>3</sup>He may beat him forty times *but* no more, so that he does not beat him with many more stripes than these and your brother is not degraded in your eyes. [1 <sup>a</sup>Lit *the judgment* <sup>b</sup>Lit *they judge them* 2 <sup>c</sup>Lit *is a son of beating* <sup>d</sup>Or *wickedness*]

4 “You shall not muzzle the ox while he is threshing.

5 “When brothers live together and one of them dies and has no son, the wife of the deceased shall not be *married* outside *the family* to a strange man. Her husband’s brother shall go in to her and take her to himself as wife and perform the duty of a husband’s brother to her. <sup>6</sup>It shall be that the firstborn whom she bears shall <sup>a</sup>assume the name of his dead brother, so that his name will not be blotted out from Israel. <sup>7</sup>But if the man does not desire to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband’s brother to me.’ <sup>8</sup>Then the elders of his city shall summon him and speak to him. And *if* he persists and says, ‘I do not desire to take her,’ <sup>9</sup>then his brother’s wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall <sup>b</sup>declare, ‘Thus it is done to the man who does not build up his brother’s house.’ <sup>10</sup>In Israel his name shall be called, ‘The house of him whose sandal is removed.’ [6 <sup>a</sup>Lit *stand on* 9 <sup>b</sup>Lit *answer and say*]

11 “If *two* men, a man and his <sup>a</sup>countryman, are struggling together, and the wife of one comes near to deliver her husband from the hand of the

one who is striking him, and puts out her hand and seizes his genitals,  
<sup>12</sup>then you shall cut off her <sup>b</sup>hand; <sup>c</sup>you shall not show pity. [<sup>11</sup> <sup>a</sup>Lit  
*brother* <sup>12</sup> <sup>b</sup>Lit *palm* <sup>c</sup>Lit *your eye*]

<sup>13</sup> “You shall not have in your bag <sup>a</sup>differing weights, a large and a  
small. <sup>14</sup>You shall not have in your house <sup>b</sup>differing measures, a large  
and a small. <sup>15</sup>You shall have a full and just weight; you shall have a full  
and just <sup>c</sup>measure, that your days may be prolonged in the <sup>d</sup>land which  
the LORD your God gives you. <sup>16</sup>For everyone who does these things,  
everyone who acts unjustly is an abomination to the LORD your God.  
[<sup>13</sup> <sup>a</sup>Lit *a stone and a stone* <sup>14</sup> <sup>b</sup>Lit *an ephah and an ephah* <sup>15</sup> <sup>c</sup>Lit *ephah*  
<sup>d</sup>Lit *ground*]

<sup>17</sup> “Remember what Amalek did to you along the way when you came  
out from Egypt, <sup>18</sup>how he met you along the way and attacked among  
you all the stragglers at your rear when you were faint and weary; and  
he did not <sup>a</sup>fear God. <sup>19</sup>Therefore it shall come about when the LORD  
your God has given you rest from all your surrounding enemies, in the  
land which the LORD your God gives you as an inheritance to <sup>b</sup>possess,  
you shall blot out the memory of Amalek from under heaven; you must  
not forget. [<sup>18</sup> <sup>a</sup>Or *reverence* <sup>19</sup> <sup>b</sup>Lit *possess it*]

## DEUTERONOMY 26 [\[Books\]](#)

### *Offering First Fruits*

1 “Then it shall be, when you enter the land which the LORD your God gives you as an inheritance, and you possess it and live in it, <sup>2</sup>that you shall take some of the first of all the produce of the ground which you bring in from your land that the LORD your God gives you, and you shall put *it* in a basket and go to the place where the LORD your God chooses to establish His name. <sup>3</sup>You shall go to the priest who is in office at that time and say to him, ‘I declare this day to the LORD <sup>a</sup>my God that I have entered the land which the LORD swore to our fathers to give us.’ <sup>4</sup>Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God. <sup>5</sup>You shall answer and say before the LORD your God, ‘My father was a <sup>b</sup>wandering Aramean, and he went down to Egypt and <sup>c</sup>sojourned there, few in number; but there he became a great, mighty and populous nation. <sup>6</sup>And the Egyptians treated us harshly and afflicted us, and imposed hard labor on us. <sup>7</sup>Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression; <sup>8</sup>and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; <sup>9</sup>and He has brought us to this place and has given us this land, a land flowing with milk and honey. <sup>10</sup>Now behold, I have brought the first of the produce of the ground which You, O LORD have given me.’ And you shall set it down before the LORD your God, and worship before the LORD your God; <sup>11</sup>and you and the Levite and the alien who is among you shall rejoice in all the good which the LORD your God has given you and your household. [3 <sup>a</sup>So with Gr; Heb *your* <sup>5</sup> <sup>b</sup>Or *perishing* <sup>c</sup>Or *lived as an alien*]

12 “When you have finished <sup>a</sup>paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the <sup>b</sup>orphan and to the widow, that they may eat in your <sup>c</sup>towns and be satisfied. <sup>13</sup>You shall say before the LORD your God, ‘I have removed the sacred *portion* from *my* house, and also have given it to the Levite and the

alien, the <sup>b</sup>orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments. <sup>14</sup>I have not eaten of it <sup>d</sup>while mourning, nor have I removed any of it while I was unclean, nor offered any of it to the dead. I have listened to the voice of the LORD my God; I have done according to all that You have commanded me. <sup>15</sup>Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, a land flowing with milk and honey, as You swore to our fathers.’ [12 <sup>a</sup>Lit *tithing* <sup>b</sup>Or *fatherless* <sup>c</sup>Lit *gates* 14 <sup>d</sup>Lit *while in my*]

16 “This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. <sup>17</sup>You have today declared the LORD to be your God, and <sup>a</sup>that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. <sup>18</sup>The LORD has today declared you to be His people, a treasured possession, as He promised you, and <sup>b</sup>that you should keep all His commandments; <sup>19</sup>and <sup>c</sup>that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken.” [17 <sup>a</sup>Lit *to walk in* 18 <sup>b</sup>Lit *to keep all* 19 <sup>c</sup>Lit *to set you*]

## DEUTERONOMY 27 [\[Books\]](#)

*The Curses of Mount Ebal* 1 Then Moses and the elders of Israel charged the people, saying, “Keep all the commandments which I command you today. 2So it shall be on the day when you cross the Jordan to the land which the LORD your God gives you, that you shall set up for yourself large stones and coat them with lime 3and write on them all the words of this law, when you cross over, so that you may enter the land which the LORD your God gives you, a land flowing with milk and honey, as the LORD, the God of your fathers, <sup>a</sup>promised you. 4So it shall be when you cross the Jordan, you shall set up on Mount Ebal, these stones, <sup>b</sup>as I am commanding you today, and you shall coat them with lime. 5Moreover, you shall build there an altar to the LORD your God, an altar of stones; you shall not <sup>c</sup>wield an iron *tool* on them. 6You shall build the altar of the LORD your God of <sup>d</sup>uncut stones, and you shall offer on it burnt offerings to the LORD your God; 7and you shall sacrifice peace offerings and eat there, and rejoice before the LORD your God. 8You shall write on the <sup>e</sup>stones all the words of this law very distinctly.” [3 <sup>a</sup>Lit *spoke to* 4 <sup>b</sup>Lit *which* 5 <sup>c</sup>Lit *lift up* 6 <sup>d</sup>Lit *whole* 8 <sup>e</sup>I.e. stones coated with lime, cf v 4]

9 Then Moses and the Levitical priests spoke to all Israel, saying, “Be silent and listen, O Israel! This day you have become a people for the LORD your God. 10You shall therefore <sup>a</sup>obey the LORD your God, and do His commandments and His statutes which I command you today.” [10 <sup>a</sup>Lit *listen to the voice of*]

11 Moses also charged the people on that day, saying, <sup>12</sup>“When you cross the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. <sup>13</sup>For the curse, these shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. <sup>14</sup>The Levites shall then answer and say to all the men of Israel with a loud voice,

15 'Cursed is the man who makes <sup>a</sup>an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.' And all the people shall answer and say, 'Amen.' [15

<sup>a</sup>Or a graven image]

16 'Cursed is he who dishonors his father or mother.' And all the people shall say, 'Amen.'

17 'Cursed is he who moves his neighbor's boundary mark.' And all the people shall say, 'Amen.'

18 'Cursed is he who misleads a blind *person* on the road.' And all the people shall say, 'Amen.'

19 'Cursed is he who distorts the justice due an alien, <sup>a</sup>orphan, and widow.' And all the people shall say, 'Amen.' [19 <sup>a</sup>Or *fatherless*]

20 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' And all the people shall say, 'Amen.'

21 'Cursed is he who lies with any animal.' And all the people shall say, 'Amen.'

22 'Cursed is he who lies with his sister, the daughter of his father or of his mother.' And all the people shall say, 'Amen.'

23 'Cursed is he who lies with his mother-in-law.' And all the people shall say, 'Amen.'

24 'Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.'

25 'Cursed is he who accepts a bribe to strike down an innocent person.' And all the people shall say, 'Amen.'

26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'



## DEUTERONOMY 28 [\[Books\]](#)

### *Blessings at Gerizim*

1 “Now it shall be, if you diligently <sup>a</sup>obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. <sup>2</sup>All these blessings will come upon you and overtake you if you <sup>a</sup>obey the LORD your God: [1 <sup>a</sup>Lit *listen to the voice of*]

3 “Blessed *shall you be* in the city, and blessed *shall you be* in the <sup>a</sup>country. [3 <sup>a</sup>Or *field*]

4 “Blessed *shall be* the <sup>a</sup>offspring of your <sup>b</sup>body and the <sup>a</sup>produce of your ground and the <sup>a</sup>offspring of your beasts, the increase of your herd and the young of your flock. [4 <sup>a</sup>Lit *fruit* <sup>b</sup>Lit *womb*]

5 “Blessed *shall be* your basket and your kneading bowl.

6 “Blessed *shall you be* when you come in, and blessed *shall you be* when you go out.

7 “The LORD shall cause your enemies who rise up against you to be <sup>a</sup>defeated before you; they will come out against you one way and will flee before you seven ways. <sup>8</sup>The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you. <sup>9</sup>The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. <sup>10</sup>So all the peoples of the earth will see that <sup>b</sup>you are called by the name of the LORD, and they will be afraid of you. <sup>11</sup>The LORD will make you abound in prosperity, in the <sup>c</sup>offspring of your <sup>d</sup>body and in the <sup>c</sup>offspring of your beast and in the <sup>c</sup>produce of your ground, in the land which the LORD swore to your fathers to give you. <sup>12</sup>The LORD will open for you His good storehouse, the

heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. <sup>13</sup>The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to <sup>e</sup>observe *them* carefully, <sup>14</sup>and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them. [7 <sup>a</sup>Lit *smitten* 10 <sup>b</sup>Lit *the name of the LORD is called upon you* 11 <sup>c</sup>Lit *fruit* <sup>d</sup>Or *womb* 13 <sup>e</sup>Lit *keep and do*]

### ***Consequences of Disobedience***

15 “But it shall come about, if you do not <sup>a</sup>obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses will come upon you and overtake you: [15 <sup>a</sup>Lit *listen to the voice of*]

16 “Cursed *shall you be* in the city, and cursed *shall you be* in the <sup>a</sup>country. [16 <sup>a</sup>Or *field*]

17 “Cursed *shall be* your basket and your kneading bowl.

18 “Cursed *shall be* the <sup>a</sup>offspring of your <sup>b</sup>body and the <sup>a</sup>produce of your ground, the increase of your herd and the young of your flock. [18 <sup>a</sup>Lit *fruit* <sup>b</sup>Or *womb*]

19 “Cursed *shall you be* when you come in, and cursed *shall you be* when you go out.

20 “The LORD will send upon you curses, confusion, and rebuke, in all <sup>a</sup>you undertake to do, until you are destroyed and until you perish quickly, on account of the evil of your deeds, because you have forsaken Me. <sup>21</sup>The LORD will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it. <sup>22</sup>The LORD will smite you with consumption and with fever and with inflammation and with fiery heat

and with <sup>b</sup>the sword and with blight and with mildew, and they will pursue you until you perish. <sup>23c</sup>The heaven which is over your head shall be bronze, and the earth which is under you, iron. <sup>24</sup>The LORD will make the rain of your land powder and dust; from heaven it shall come down on you until you are destroyed. [20 <sup>a</sup>Lit *the putting forth of your hand which you do* 22 <sup>b</sup>Another reading is *drought* 23 <sup>c</sup>Lit *Your*]

25 “The LORD shall cause you to be <sup>a</sup>defeated before your enemies; you will go out one way against them, but you will flee seven ways before them, and you will be *an example of terror* to all the kingdoms of the earth. <sup>26</sup>Your carcasses will be food to all birds of the sky and to the beasts of the earth, and there will be no one to frighten *them* away. [25 <sup>a</sup>Lit *smitten*]

27 “The LORD will smite you with the boils of Egypt and with tumors and with the scab and with the itch, from which you cannot be healed. <sup>28</sup>The LORD will smite you with madness and with blindness and with bewilderment of heart; <sup>29</sup>and you will <sup>a</sup>grope at noon, as the blind man gropes in darkness, and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you. <sup>30</sup>You shall betroth a wife, but another man will violate her; you shall build a house, but you will not live in it; you shall plant a vineyard, but you will not <sup>b</sup>use its fruit. <sup>31</sup>Your ox shall be slaughtered before your eyes, but you will not eat of it; your donkey shall be torn away from you, and will not be restored to you; your sheep shall be given to your enemies, and you will have none to save you. <sup>32</sup>Your sons and your daughters shall be given to another people, while your eyes look on and yearn for them continually; but there will be nothing <sup>c</sup>you can do. <sup>33</sup>A people whom you do not know shall eat up the produce of your ground and all your labors, and you will never be anything but oppressed and crushed continually. <sup>34</sup>You shall be driven mad by the sight of <sup>d</sup>what you see. <sup>35</sup>The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head. <sup>36</sup>The LORD will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known, and there you shall serve other gods, wood and stone. <sup>37</sup>You shall become a horror, a proverb, and a taunt among all the people where the LORD drives you. [29 <sup>a</sup>Lit *be groping* 30 <sup>b</sup>Lit *begin it* 32 <sup>c</sup>Lit *in the power of your hand* 34 <sup>d</sup>Lit *your eyes which you*]

38 “You shall bring out much seed to the field but you will gather in little, for the locust will consume it. 39You shall plant and cultivate vineyards, but you will neither drink of the wine nor gather *the grapes*, for the worm will devour them. 40You shall have olive trees throughout your territory but you will not anoint yourself with the oil, for your olives will drop off. 41You shall <sup>a</sup>have sons and daughters but they will not be yours, for they will go into captivity. 42The cricket shall possess all your trees and the produce of your ground. 43The alien who is among you shall rise above you higher and higher, but you will go down lower and lower. 44He shall lend to you, but you will not lend to him; he shall be the head, and you will be the tail. [41 <sup>a</sup>Lit *beget*]

45 “So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not <sup>a</sup>obey the LORD your God by keeping His commandments and His statutes which He commanded you. 46They shall become a sign and a wonder on you and your <sup>b</sup>descendants forever. [45 <sup>a</sup>Lit *listen to the voice of* 46 <sup>b</sup>Lit *seed*]

47 “Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things; 48therefore you shall serve your enemies whom the LORD will send against you, in hunger, in thirst, in nakedness, and in the lack of all things; and He will put an iron yoke on your neck until He has destroyed you.

49 “The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, 50a nation of fierce countenance who will have no respect for the old, nor show favor to the young. 51Moreover, it shall eat the <sup>a</sup>offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new wine, or oil, nor the increase of your herd or the young of your flock until they have caused you to perish. 52It shall besiege you in all your <sup>b</sup>towns until your high and fortified walls in which you trusted come down throughout your land, and it shall besiege you in all your <sup>b</sup>towns throughout your land which the LORD your God has given you. 53Then you shall eat the <sup>a</sup>offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the

siege and the distress by which your enemy will <sup>c</sup>oppress you. <sup>54</sup>The man who is <sup>d</sup>refined and very delicate among you <sup>e</sup>shall be hostile toward his brother and toward the wife <sup>f</sup>he cherishes and toward the rest of his children who remain, <sup>55</sup>so that he will not give *even* one of them any of the flesh of his children which he will eat, since he has nothing *else* left, during the siege and the distress by which your enemy will <sup>c</sup>oppress you in all your <sup>b</sup>towns. <sup>56</sup>The <sup>d</sup>refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and <sup>g</sup>refinement, <sup>h</sup>shall be hostile toward the husband <sup>i</sup>she cherishes and toward her son and daughter, <sup>57</sup>and toward her afterbirth which issues from between her <sup>j</sup>legs and toward her children whom she bears; for she will eat them secretly for lack of anything *else*, during the siege and the distress by which your enemy will <sup>c</sup>oppress you in your <sup>b</sup>towns. [51 <sup>a</sup>Lit *fruit* 52 <sup>b</sup>Lit *gates* 53 <sup>c</sup>Or *distress* 54 <sup>d</sup>Lit *tender* <sup>e</sup>Lit *his eye shall be evil toward* <sup>f</sup>Lit *of his bosom* 56 <sup>g</sup>Lit *tenderness* <sup>h</sup>Lit *her eye shall be evil toward* <sup>i</sup>Lit *of her bosom* 57 <sup>j</sup>Lit *feet*]

<sup>58</sup> “If you are not careful to observe all the words of this law which are written in this book, to <sup>a</sup>fear this honored and awesome name, <sup>b</sup>the LORD your God, <sup>59</sup>then the LORD will bring extraordinary plagues on you and <sup>c</sup>your descendants, even <sup>d</sup>severe and lasting plagues, and miserable and chronic sicknesses. <sup>60</sup>He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you. <sup>61</sup>Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed. <sup>62</sup>Then you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not <sup>e</sup>obey the LORD your God. <sup>63</sup>It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. <sup>64</sup>Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. <sup>65</sup>Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. <sup>66</sup>So your life shall <sup>f</sup>hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. <sup>67</sup>In the morning you shall say,

‘Would that it were evening!’ And at evening you shall say, ‘Would that it were morning!’ because of the dread of your heart which you dread, and for the sight of your eyes which you will see. <sup>68</sup>The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, ‘You will never see it again!’ And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.” [58 <sup>a</sup>Or *reverence* <sup>b</sup>Heb *YHWH* 59 <sup>c</sup>Lit *plague on your seed* <sup>d</sup>Lit *great* 62 <sup>e</sup>Lit *listen to the voice of* 66 <sup>f</sup>Lit *be hung for you in front*]

## DEUTERONOMY 29 [\[Books\]](#)

### *The Covenant in Moab*

1 <sup>a</sup>These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb. [1 <sup>a</sup>Ch 28:69 in Heb]

2 <sup>a</sup>And Moses summoned all Israel and said to them, “You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; <sup>3</sup>the great trials which your eyes have seen, those great signs and wonders. <sup>4</sup>Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. <sup>5</sup>I have led you forty years in the wilderness; your clothes have not worn out on you, and your sandal has not worn out on your foot. <sup>6</sup>You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God. <sup>7</sup>When you <sup>b</sup>reached this place, Sihon the king of Heshbon and Og the king of Bashan came out to meet us for battle, but we <sup>c</sup>defeated them; <sup>8</sup>and we took their land and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. <sup>9</sup>So keep the words of this covenant to do them, that you may prosper in all that you do. [2 <sup>a</sup>Ch 29:1 in Heb 7 <sup>b</sup>Lit *came to* <sup>c</sup>Lit *smote*]

10 “You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, *even* all the men of Israel, <sup>11</sup>your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, <sup>12</sup>that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, <sup>13</sup>in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.

14 “Now not with you alone am I making this covenant and this oath, <sup>15</sup>but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today <sup>16</sup>(for you know how we lived in the land of Egypt, and how we came through the midst of the

nations through which you passed; <sup>17</sup>moreover, you have seen their abominations and their idols *of* wood, stone, silver, and gold, which *they had* with them); <sup>18</sup>so that there will not be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; that there will not be among you a root bearing poisonous fruit and wormwood. <sup>19</sup>It shall be when he hears the words of this curse, that he will <sup>a</sup>boast, saying, ‘I have peace though I walk in the stubbornness of my heart in order <sup>b</sup>to destroy the watered *land* with the dry.’ <sup>20</sup>The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will <sup>c</sup>burn against that man, and every curse which is written in this book will <sup>d</sup>rest on him, and the LORD will blot out his name from under heaven. <sup>21</sup>Then the LORD will single him out for <sup>e</sup>adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law. [19 <sup>a</sup>Lit *bless himself in his heart* <sup>b</sup>I.e. to destroy everything 20 <sup>c</sup>Lit *smoke* <sup>d</sup>Lit *lie down* 21 <sup>e</sup>Lit *evil*]

22 “Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has <sup>a</sup>afflicted it, will say, <sup>23</sup>‘All its land is brimstone and salt, a burning waste, <sup>b</sup>unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.’ <sup>24</sup>All the nations will say, ‘Why has the LORD done thus to this land? Why this great <sup>c</sup>outburst of anger?’ <sup>25</sup>Then *men* will say, ‘Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. <sup>26</sup>They went and served other gods and worshiped them, gods whom they have not known and whom He had not <sup>d</sup>allotted to them. <sup>27</sup>Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book; <sup>28</sup>and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as *it is* this day.’ [22 <sup>a</sup>Lit *made it sick* 23 <sup>b</sup>Lit *it is not sown and does not cause to sprout* 24 <sup>c</sup>Lit *heat* 26 <sup>d</sup>Lit *portioned*]

29 “The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.



## DEUTERONOMY 30 [\[Books\]](#)

### *Restoration Promised*

1 “So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you <sup>a</sup>call *them* to mind in all nations where the LORD your God has banished you, <sup>2</sup>and you return to the LORD your God and <sup>b</sup>obey Him with all your heart and soul according to all that I command you today, you and your sons, <sup>3</sup>then the LORD your God will restore <sup>c</sup>you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. <sup>4</sup>If your outcasts are at the ends of the <sup>d</sup>earth, from there the LORD your God will gather you, and from there He will <sup>e</sup>bring you back. <sup>5</sup>The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. [1 <sup>a</sup>Lit *cause them to return to your heart* 2 <sup>b</sup>Lit *listen to His voice* 3 <sup>c</sup>Lit *your captivity* 4 <sup>d</sup>Lit *sky* <sup>e</sup>Lit *take you*]

6 “Moreover the LORD your God will circumcise your heart and the heart of your <sup>a</sup>descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. <sup>7</sup>The LORD your God will <sup>b</sup>inflict all these curses on your enemies and on those who hate you, who persecuted you. <sup>8</sup>And you shall again <sup>c</sup>obey the LORD, and observe all His commandments which I command you today. <sup>9</sup>Then the LORD your God will <sup>d</sup>prosper you abundantly in all the work of your hand, in the <sup>e</sup>offspring of your <sup>f</sup>body and in the <sup>e</sup>offspring of your cattle and in the <sup>e</sup>produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers; <sup>10g</sup>if you <sup>c</sup>obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, <sup>b</sup>if you turn to the LORD your God with all your heart and soul. [6 <sup>a</sup>Lit *seed* 7 <sup>b</sup>Lit *put* 8 <sup>c</sup>Lit *listen to the voice of* 9 <sup>d</sup>Lit *make you have excess for good* <sup>e</sup>Lit *fruit* <sup>f</sup>Lit *womb* 10 <sup>g</sup>Or *for you will* <sup>h</sup>Or *for you will*]

11 “For this commandment which I command you today is not too difficult

for you, nor is it <sup>a</sup>out of reach. <sup>12</sup>It is not in heaven, <sup>b</sup>that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?’ <sup>13</sup>Nor is it beyond the sea, <sup>b</sup>that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may observe it?’ <sup>14</sup>But the word is very near you, in your mouth and in your heart, that you may observe it. [11 <sup>a</sup>Lit *far off* 12 <sup>b</sup>Lit *to say*]

### ***Choose Life***

<sup>15</sup> “See, I have set before you today life and <sup>a</sup>prosperity, and death and <sup>b</sup>adversity; <sup>16</sup>in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it. <sup>17</sup>But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, <sup>18</sup>I declare to you today that you shall surely perish. You will not prolong *your* days in the land where you are crossing the Jordan to enter <sup>c</sup>and possess it. <sup>19</sup>I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your <sup>d</sup>descendants, <sup>20</sup>by loving the LORD your God, by obeying His voice, and by holding fast to Him; for <sup>e</sup>this is your life and the length of your days, <sup>f</sup>that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” [15 <sup>a</sup>Lit *good* <sup>b</sup>Lit *evil* 18 <sup>c</sup>Lit *to* 19 <sup>d</sup>Lit *seed* 20 <sup>e</sup>Lit *that* <sup>f</sup>Lit *to dwell*]

## DEUTERONOMY 31 [\[Books\]](#)

### *Moses' Last Counsel*

<sup>1</sup> So Moses went and spoke these words to all Israel. <sup>2</sup>And he said to them, “I am a hundred and twenty years old today; I am no longer able to come and go, and the LORD has said to me, ‘You shall not cross this Jordan.’ <sup>3</sup>It is the LORD your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the LORD has spoken. <sup>4</sup>The LORD will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. <sup>5</sup>The LORD will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you. <sup>6</sup>Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you.”

<sup>7</sup> Then Moses called to Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land which the LORD has sworn to their fathers to give them, and you shall give it to them as an inheritance. <sup>8</sup>The LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.”

<sup>9</sup> So Moses wrote this law and gave it to the priests, the sons of Levi who carried the ark of the covenant of the LORD, and to all the elders of Israel. <sup>10</sup>Then Moses commanded them, saying, “At the end of *every* seven years, at the time of the year of remission of debts, at the Feast of Booths, <sup>11</sup>when all Israel comes to appear before the LORD your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. <sup>12</sup>Assemble the people, the men and the women and children and <sup>a</sup>the alien who is in your <sup>b</sup>town, so that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law. <sup>13</sup>Their children, who have not known, will hear and learn to fear the LORD your

God, as long as you live on the land <sup>c</sup>which you are about to cross the Jordan to <sup>d</sup>possess.” [12 <sup>a</sup>Lit *your alien* <sup>b</sup>Lit *gates* 13 <sup>c</sup>Lit *where* <sup>d</sup>Lit *possess it*]

### ***Israel Will Fall Away***

14 Then the LORD said to Moses, “Behold, <sup>a</sup>the time for you to die is near; call Joshua, and present yourselves at the tent of meeting, that I may commission him.” So Moses and Joshua went and presented themselves at the tent of meeting. <sup>15</sup>The LORD appeared in the tent in a pillar of cloud, and the pillar of cloud stood at the doorway of the tent. <sup>16</sup>The LORD said to Moses, “Behold, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and will forsake Me and break My covenant which I have made with them. <sup>17</sup>Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they will be consumed, and many evils and troubles will come upon them; so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’ <sup>18</sup>But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods. [14 <sup>a</sup>Lit *your days to die are*]

19 “Now therefore, write this song for yourselves, and teach it to the sons of Israel; put it <sup>a</sup>on their lips, so that this song may be a witness for Me against the sons of Israel. <sup>20</sup>For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and become <sup>b</sup>prosperous, then they will turn to other gods and serve them, and spurn Me and break My covenant. <sup>21</sup>Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the <sup>c</sup>lips of their descendants); for I know their intent which they are <sup>d</sup>developing today, before I have brought them into the land which I swore.” <sup>22</sup>So Moses wrote this song the same day, and taught it to the sons of Israel. [19 <sup>a</sup>Lit *in their mouths* 20 <sup>b</sup>Lit *fat* 21 <sup>c</sup>Lit *mouth of its seed* <sup>d</sup>Lit *making*]

## *Joshua Is Commissioned*

23 Then He commissioned Joshua the son of Nun, and said, “Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.”

24 It came about, when Moses finished writing the words of this law in a book until they were complete, <sup>25</sup>that Moses commanded the Levites who carried the ark of the covenant of the LORD, saying, <sup>26</sup>“Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may <sup>a</sup>remain there as a witness against you. <sup>27</sup>For I know your rebellion and your <sup>b</sup>stubbornness; behold, while I am still alive with you today, you have been rebellious against the LORD; how much more, then, after my death? <sup>28</sup>Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. <sup>29</sup>For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands.” [26 <sup>a</sup>Lit *be* 27 <sup>b</sup>Lit *stiff neck*]

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song, until they were complete:

## DEUTERONOMY 32 [\[Books\]](#)

### *The Song of Moses*

1 “Give ear, O heavens, and let me speak;  
And let the earth hear the words of my mouth.  
2“Let my teaching drop as the rain,  
My speech distill as the dew,  
As the droplets on the fresh grass  
And as the showers on the herb.  
3“For I proclaim the name of the LORD;  
Ascribe greatness to our God!  
4“The Rock! His work is perfect,  
For all His ways are <sup>a</sup>just;  
A God of faithfulness and without injustice,  
Righteous and upright is He. [<sup>a</sup>Or *judgment*]  
5“<sup>a</sup>They have acted corruptly toward Him,  
*They are* not His children, because of their defect;  
*But are* a perverse and crooked generation. [<sup>a</sup>Lit *It has*]  
6“Do you thus repay the LORD,  
O foolish and unwise people?  
Is not He your Father who has bought you?  
He has made you and established you.  
7“Remember the days of old,  
Consider the years of all generations.  
Ask your father, and he will inform you,  
Your elders, and they will tell you.  
8“<sup>a</sup>When the Most High gave the nations their inheritance,  
When He separated the sons of <sup>a</sup>man,  
He set the boundaries of the peoples  
According to the number of the sons of Israel. [<sup>a</sup>Or *Adam*]  
9“For the LORD’S portion is His people;  
Jacob is the allotment of His inheritance.  
10“He found him in a desert land,  
And in the howling waste of a wilderness;  
He encircled him, He cared for him,

He guarded him as the pupil of His eye.

<sup>11</sup>“Like an eagle that stirs up its nest,

That hovers over its young,

He spread His wings and caught them,

He carried them on His pinions.

<sup>12</sup>“The LORD alone guided him,

And there was no foreign god with him.

<sup>13</sup>“He made him ride on the high places of the earth,

And he ate the produce of the field;

And He made him suck honey from the rock,

And oil from the flinty rock,

<sup>14</sup>Curds of cows, and milk of the flock,

With fat of lambs,

And rams, the breed of Bashan, and goats,

With the finest of the wheat—

And of the blood of grapes you drank wine.

<sup>15</sup> “But <sup>a</sup>Jeshurun grew fat and kicked—

You are grown fat, thick, and sleek—

Then he forsook God who made him,

And scorned the Rock of his salvation. [<sup>a</sup>I.e. Israel]

<sup>16</sup>“They made Him jealous with strange *gods*;

With abominations they provoked Him to anger.

<sup>17</sup>“They sacrificed to demons who were not God,

To gods whom they have not known,

New *gods* who came lately,

Whom your fathers did not dread.

<sup>18</sup>“You neglected the Rock who begot you,

And forgot the God who gave you birth.

<sup>19</sup> “The LORD saw *this*, and spurned *them*

Because of the provocation of His sons and daughters.

<sup>20</sup>“Then He said, ‘I will hide My face from them,

I will see what their end *shall be*;

For they are a perverse generation,

Sons in whom is no faithfulness.

<sup>21</sup>“They have made Me jealous with *what* is not God;

They have provoked Me to anger with their <sup>a</sup>idols.

So I will make them jealous with *those who* are not a people;

I will provoke them to anger with a foolish nation, [<sup>a</sup>Lit *vanities*]  
<sup>22</sup>For a fire is kindled in My anger,  
And burns to the lowest part of <sup>a</sup>Sheol,  
And consumes the earth with its yield,  
And sets on fire the foundations of the mountains. [<sup>a</sup>I.e. the nether  
world]  
<sup>23</sup> 'I will heap misfortunes on them;  
I will use My arrows on them.  
<sup>24</sup> *They will be* wasted by famine, and consumed by <sup>a</sup>plague  
And bitter destruction;  
And the teeth of beasts I will send upon them,  
With the venom of crawling things of the dust. [<sup>a</sup>Lit *burning heat*]  
<sup>25</sup> 'Outside the sword will bereave,  
And inside terror—  
Both young man and virgin,  
The nursling with the man of gray hair.  
<sup>26</sup> 'I would have said, "I will cut them to pieces,  
I will remove the memory of them from men,"  
<sup>27</sup> Had I not feared the provocation by the enemy,  
That their adversaries would misjudge,  
That they would say, "Our hand is <sup>a</sup>triumphant,  
And the LORD has not done all this." ' [<sup>a</sup>Lit *high*]  
<sup>28</sup> "For they are a nation <sup>a</sup>lacking in counsel,  
And there is no understanding in them. [<sup>a</sup>Lit *perishing*]  
<sup>29</sup> "Would that they were wise, that they understood this,  
That they would discern their <sup>a</sup>future! [<sup>a</sup>Or *latter end*]  
<sup>30</sup> "How could one chase a thousand,  
And two put ten thousand to flight,  
Unless their Rock had sold them,  
And the LORD had given them up?  
<sup>31</sup> "Indeed their rock is not like our Rock,  
Even our enemies <sup>a</sup>themselves judge this. [<sup>a</sup>Lit *are judges*]  
<sup>32</sup> "For their vine is from the vine of Sodom,  
And from the fields of Gomorrah;  
Their grapes are grapes of poison,  
Their clusters, bitter.  
<sup>33</sup> "Their wine is the venom of <sup>a</sup>serpents,

And the <sup>b</sup>deadly poison of cobras. [<sup>a</sup>Lit *dragons* <sup>b</sup>Lit *cruel*]

34 'Is it not laid up in store with Me,  
Sealed up in My treasuries?

35 'Vengeance is Mine, and retribution,  
In due time their foot will slip;  
For the day of their calamity is near,  
And the impending things are hastening upon them.'

36 'For the LORD will vindicate His people,  
And will have compassion on His servants,  
When He sees that *their* <sup>a</sup>strength is gone,  
And there is none *remaining*, bond or free. [<sup>a</sup>Lit *hand*]

37 'And He will say, 'Where are their gods,  
The rock in which they sought refuge?

38 'Who ate the fat of their sacrifices,  
*And* drank the wine of their drink offering?  
Let them rise up and help you,  
Let them be your hiding place!

39 'See now that I, I am He,  
And there is no god besides Me;  
It is I who put to death and give life.  
I have wounded and it is I who heal,  
And there is no one who can deliver from My hand.

40 'Indeed, I lift up My hand to heaven,  
And say, as I live forever,

41 'If I sharpen My <sup>a</sup>flashing sword,  
And My hand takes hold on justice,  
I will render vengeance on My adversaries,  
And I will repay those who hate Me. [<sup>a</sup>Or *lightning*]

42 'I will make My arrows drunk with blood,  
And My sword will devour flesh,  
With the blood of the slain and the captives,  
From the long-haired <sup>a</sup>leaders of the enemy.' [<sup>a</sup>Lit *head*]

43 'Rejoice, O nations, *with* His people;  
For He will avenge the blood of His servants,  
And will render vengeance on His adversaries,  
And will atone for His land *and* His people."

44 Then Moses came and spoke all the words of this song in the hearing of the people, he, with <sup>a</sup>Joshua the son of Nun. <sup>45</sup>When Moses had finished speaking all these words to all Israel, <sup>46</sup>he said to them, “Take to your heart all the words with which I am warning you today, which you shall command your sons to observe <sup>b</sup>carefully, *even* all the words of this law. <sup>47</sup>For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, <sup>c</sup>which you are about to cross the Jordan to <sup>d</sup>possess.” [44 <sup>a</sup>Lit *Hoshea* 46 <sup>b</sup>Lit *to do* 47 <sup>c</sup>Lit *where* <sup>d</sup>Lit *possess it*]

48 The LORD spoke to Moses that very same day, saying, <sup>49</sup>“Go up to this mountain of the Abarim, Mount Nebo, which is in the land of Moab <sup>a</sup>opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for a possession. <sup>50</sup>Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people, <sup>51</sup>because you broke faith with Me in the midst of the sons of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, because you did not treat Me as holy in the midst of the sons of Israel. <sup>52</sup>For you shall see the land at a distance, but you shall not go there, into the land which I am giving the sons of Israel.” [49 <sup>a</sup>Lit *which is opposite*]

## DEUTERONOMY 33 [\[Books\]](#)

***The Blessing of Moses*** 1 Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. 2He said, “The LORD came from Sinai, And <sup>a</sup>dawned on them from Seir; He shone forth from Mount Paran, And He came from the <sup>b</sup>midst of ten thousand holy ones; At His right hand there was <sup>c</sup>flashing lightning for them. [2 <sup>a</sup>Lit rose to <sup>b</sup>Lit myriads of holiness <sup>c</sup>Or a fiery law]

3“Indeed, He loves <sup>a</sup>the people; All <sup>b</sup>Your holy ones are in Your hand, And they <sup>c</sup>followed in Your steps; *Everyone* receives of Your words. [<sup>a</sup>Lit peoples <sup>b</sup>Lit His <sup>c</sup>Or lie down at Your feet]

4“Moses charged us with a law, A possession for the assembly of Jacob.

5“And He was king in Jeshurun, When the heads of the people were gathered, The tribes of Israel together.

6 “May Reuben live and not die, Nor his men be few.”

7 And this regarding Judah; so he said, “Hear, O LORD, the voice of Judah, And bring him to his people.

With his hands he contended for <sup>a</sup>them, And may You be a help against his adversaries.” [7 <sup>a</sup>Lit him]

8 Of Levi he said, “*Let Your Thummim and Your Urim belong to* <sup>a</sup>Your godly man, Whom You proved at Massah, With whom You contended at the waters of Meribah; [8 <sup>a</sup>Lit him]

9Who said of his father and his mother, ‘I did not consider them’; And he did not acknowledge his brothers, Nor did he regard his own sons, For they observed Your word, And kept Your covenant.

10“They shall teach Your ordinances to Jacob, And Your law to Israel. They shall put incense <sup>a</sup>before You, And whole burnt offerings on Your altar. [<sup>a</sup>Lit in Your nostrils]

11“O LORD, bless his substance, And accept the work of his hands; Shatter the loins of those who rise up against him, And those who hate him, so that they will not rise *again*.”

12 Of Benjamin he said, “May the beloved of the LORD dwell in security by Him, Who shields him all the day, And he dwells between His shoulders.”

13 Of Joseph he said, “Blessed of the LORD *be* his land, With the choice things of heaven, with the dew, And from the deep lying beneath, <sup>14</sup>And with the choice yield of the sun, And with the choice produce of the months.

<sup>15</sup>“And with the <sup>a</sup>best things of the ancient mountains, And with the choice things of the everlasting hills, [<sup>a</sup>Or *chief*]

<sup>16</sup>And with the choice things of the earth and its fullness, And the favor of Him who dwelt in the bush.

Let it come to the head of Joseph, And to the crown of the head of the one distinguished among his brothers.

<sup>17</sup>“As the firstborn of his ox, majesty is his, And his horns are the horns of the wild ox; With them he will push the peoples, All <sup>a</sup>at once, *to* the ends of the earth.

And those are the ten thousands of Ephraim, And those are the thousands of Manasseh.” [<sup>a</sup>Or *together*]

18 Of Zebulun he said, “Rejoice, Zebulun, in your going forth, And, Issachar, in your tents.

<sup>19</sup>“They will call peoples *to* the mountain; There they will offer righteous sacrifices; For they will <sup>a</sup>draw out the abundance of the seas, And the hidden treasures of the sand.” [<sup>a</sup>Lit *suck*]

20 Of Gad he said, “Blessed is the one who enlarges Gad; He lies down as a <sup>a</sup>lion, And tears the arm, also the crown of the head. [<sup>20</sup> <sup>a</sup>Or *lioness*]

<sup>21</sup>“Then he <sup>a</sup>provided the first *part* for himself, For there the ruler’s portion was <sup>b</sup>reserved; And he came *with* the leaders of the people; He executed the justice of the LORD, And His ordinances with Israel.” [<sup>a</sup>Lit *saw* <sup>b</sup>Or *covered up*]

22 Of Dan he said, “Dan is a lion’s whelp, That leaps forth from Bashan.”

23 Of Naphtali he said, “O Naphtali, satisfied with favor, And full of the blessing of the LORD, Take possession of the sea and the south.”

24 Of Asher he said, “More blessed than sons is Asher; May he be favored by his brothers, And may he dip his foot in oil.

25“Your locks will be iron and bronze, And according to your days, so will your leisurely walk be.

26 “There is none like the God of <sup>a</sup>Jeshurun, Who rides the heavens <sup>b</sup>to your help, And through the skies in His majesty. [<sup>a</sup>I.e. Israel <sup>b</sup>Lit *in*]

27“The eternal God is a <sup>a</sup>dwelling place, And underneath are the everlasting arms; And He drove out the enemy from before you, And said, ‘Destroy!’ [<sup>a</sup>Or *refuge*]

28“So Israel dwells in security, The fountain of Jacob secluded, In a land of grain and new wine; His heavens also drop down dew.

29“Blessed are you, O Israel; Who is like you, a people saved by the LORD, Who is the shield of your help And the sword of your majesty!

So your enemies will cringe before you, And you will tread upon their high places.”

## DEUTERONOMY 34 [\[Books\]](#)

### *The Death of Moses*

1 Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, <sup>2</sup>and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the <sup>a</sup>western sea, <sup>3</sup>and the <sup>b</sup>Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. <sup>4</sup>Then the LORD said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your <sup>c</sup>descendants’; I have let you see *it* with your eyes, but you shall not go over there.” <sup>5</sup>So Moses the servant of the LORD died there in the land of Moab, according to the <sup>d</sup>word of the LORD. <sup>6</sup>And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. <sup>7</sup>Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated. <sup>8</sup>So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping *and* mourning for Moses came to an end. [2 <sup>a</sup>I.e. Mediterranean Sea 3 <sup>b</sup>I.e. South country 4 <sup>c</sup>Lit *seed* 5 <sup>d</sup>Lit *mouth*]

9 Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses. <sup>10</sup>Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face, <sup>11</sup>for all the signs and wonders which the LORD sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, <sup>12</sup>and for all the mighty <sup>a</sup>power and for all the great terror which Moses performed in the sight of all Israel. [12 <sup>a</sup>Lit *hand*]

## JOSHUA 1 [\[Books\]](#)

### *God's Charge to Joshua*

1 Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' <sup>a</sup>servant, saying, <sup>2</sup>“Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. <sup>3</sup>Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. <sup>4</sup>From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory. <sup>5</sup>No man will *be able to* stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. <sup>6</sup>Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. <sup>7</sup>Only be strong and very courageous; <sup>b</sup>be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may <sup>c</sup>have success wherever you go. <sup>8</sup>This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may <sup>b</sup>be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will <sup>c</sup>have success. <sup>9</sup>Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go.” [1 <sup>a</sup>Or *minister* 7 <sup>b</sup>Lit *observe* <sup>c</sup>Or *act wisely*]

### *Joshua Assumes Command*

10 Then Joshua commanded the officers of the people, saying, <sup>11</sup>“Pass through the midst of the camp and command the people, saying, ‘Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in to possess the land which the LORD your God is giving you, to possess it.’ ”

12 To the Reubenites and to the Gadites and to the half-tribe of Manasseh, Joshua <sup>a</sup>said, <sup>13</sup>“Remember the word which Moses the servant of the LORD commanded you, saying, ‘The LORD your God gives you rest and will give you this land.’ <sup>14</sup>Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan, but you shall cross before your brothers in battle array, all your valiant warriors, and shall help them, <sup>15</sup>until the LORD gives your brothers rest, as *He gives* you, and they also possess the land which the LORD your God is giving them. Then you shall return to <sup>b</sup>your own land, and possess <sup>c</sup>that which Moses the servant of the LORD gave you beyond the Jordan toward the sunrise.” [12 <sup>a</sup>Lit *said*, *saying* 15 <sup>b</sup>Lit *the land of your possession* <sup>c</sup>Lit *it*]

16 They answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us we will go. <sup>17</sup>Just as we obeyed Moses in all things, so we will obey you; only may the LORD your God be with you as He was with Moses. <sup>18</sup>Anyone who rebels against your <sup>a</sup>command and does not obey your words in all that you command him, shall be put to death; only be strong and courageous.” [18 <sup>a</sup>Lit *mouth*]

## JOSHUA 2 [\[Books\]](#)

### *Rahab Shelters Spies*

1 Then Joshua the son of Nun sent two men as spies secretly from Shittim, saying, “Go, view the land, especially Jericho.” So they went and came into the house of a harlot whose name was Rahab, and <sup>a</sup>lodged there. <sup>2</sup>It was told the king of Jericho, saying, “Behold, men from the sons of Israel have come here tonight to search out the land.” <sup>3</sup>And the king of Jericho sent *word* to Rahab, saying, “Bring out the men who have come to you, who have entered your house, for they have come to search out all the land.” <sup>4</sup>But the woman had taken the two men and hidden them, and she said, “Yes, the men came to me, but I did not know where they were from. <sup>5</sup>It came about when *it was time* to shut the gate at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them.” <sup>6</sup>But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof. <sup>7</sup>So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate. [1 <sup>a</sup>Lit *lay down*]

8 Now before they lay down, <sup>a</sup>she came up to them on the roof, <sup>9</sup>and said to the men, “I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have <sup>b</sup>melted away before you. <sup>10</sup>For we have heard how the LORD dried up the water of the <sup>c</sup>Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you <sup>d</sup>utterly destroyed. <sup>11</sup>When we heard *it*, our hearts melted and no <sup>e</sup>courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath. <sup>12</sup>Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father’s household, and give me a pledge of <sup>f</sup>truth, <sup>13</sup>and <sup>g</sup>spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our <sup>h</sup>lives from death.” <sup>14</sup>So the men said to her, “Our <sup>i</sup>life <sup>j</sup>for yours if you do not tell this

business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and <sup>k</sup>faithfully with you.” [8 <sup>a</sup>Lit *then she* 9 <sup>b</sup>Or *become demoralized* 10 <sup>c</sup>Lit *Sea of Reeds* <sup>d</sup>Or *put under the ban* 11 <sup>e</sup>Lit *spirit arose* 12 <sup>f</sup>Or *faithfulness* 13 <sup>g</sup>Lit *let live* <sup>h</sup>Lit *souls* 14 <sup>i</sup>Lit *soul* <sup>j</sup>Lit *instead of you to die* <sup>k</sup>Or *truly*]

### ***The Promise to Rahab***

15 Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall. 16 She said to them, “Go to the hill country, so that the pursuers will not happen upon you, and hide yourselves there for three days until the pursuers return. Then afterward you may go on your way.” 17 The men said to her, “We *shall be* free from this oath <sup>a</sup>to you which you have made us swear, <sup>18b</sup>unless, when we come into the land, you tie this cord of scarlet thread in the window through which you let us down, and gather to yourself into the house your father and your mother and your brothers and all your father’s household. 19 It shall come about that anyone who goes out of the doors of your house into the street, his blood *shall be* on his own head, and we *shall be* free; but anyone who is with you in the house, his blood *shall be* on our head if a hand is *laid* on him. 20 But if you tell this business of ours, then we shall be free from the oath which you have made us swear.” 21 She said, “According to your words, so be it.” So she sent them away, and they departed; and she tied the scarlet cord in the window. [17 <sup>a</sup>Lit *of yours* 18 <sup>b</sup>Lit *behold*]

22 They departed and came to the hill country, and remained there for three days until the pursuers returned. Now the pursuers had sought *them* <sup>a</sup>all along the road, but had not found *them*. 23 Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them. 24 They said to Joshua, “Surely the LORD has given all the land into our hands; moreover, all the inhabitants of the land have <sup>b</sup>melted away before us.” [22 <sup>a</sup>Lit *through all the road* 24 <sup>b</sup>Or *become demoralized*]

## JOSHUA 3 [\[Books\]](#)

### *Israel Crosses the Jordan*

1 Then Joshua rose early in the morning; and he and all the sons of Israel set out from Shittim and came to the Jordan, and they lodged there before they crossed. <sup>2</sup>At the end of three days the officers went through the midst of the camp; <sup>3</sup>and they commanded the people, saying, “When you see the ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it. <sup>4</sup>However, there shall be between you and it a distance of about 2,000 <sup>a</sup>cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.” [4 <sup>a</sup>I.e. One cubit equals approx 18 in.]

5 Then Joshua said to the people, “Consecrate yourselves, for tomorrow the LORD will do wonders among you.” <sup>6</sup>And Joshua spoke to the priests, saying, “Take up the ark of the covenant and cross over ahead of the people.” So they took up the ark of the covenant and went ahead of the people.

7 Now the LORD said to Joshua, “This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with Moses, I will be with you. <sup>8</sup>You shall, moreover, command the priests who are carrying the ark of the covenant, saying, ‘When you come to the edge of the waters of the Jordan, you shall stand *still* in the Jordan.’ ” <sup>9</sup>Then Joshua said to the sons of Israel, “Come here, and hear the words of the LORD your God.” <sup>10</sup>Joshua said, “By this you shall know that the living God is among you, and that He will assuredly dispossess from before you the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite. <sup>11</sup>Behold, the ark of the covenant of the Lord of all the earth is crossing over ahead of you into the Jordan. <sup>12</sup>Now then, take for yourselves twelve men from the tribes of Israel, one man for each tribe. <sup>13</sup>It shall come about when the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, rest in the waters of the Jordan, the waters

of the Jordan will be cut off, *and* the waters which are <sup>a</sup>flowing down from above <sup>b</sup>will stand in one heap.” [13 <sup>a</sup>Lit *going* <sup>b</sup>Lit *and they will*]

14 So when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people, <sup>15</sup>and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest), <sup>16</sup>the waters which were <sup>a</sup>flowing down from above stood *and* rose up in one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were <sup>a</sup>flowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho. <sup>17</sup>And the priests who carried the ark of the covenant of the LORD stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan. [16 <sup>a</sup>Lit *going*]

## JOSHUA 4 [\[Books\]](#)

### *Memorial Stones from Jordan*

1 Now when all the nation had finished crossing the Jordan, the LORD spoke to Joshua, saying, <sup>2</sup>“Take for yourselves twelve men from the people, one man from each tribe, <sup>3</sup>and command them, saying, ‘Take up for yourselves twelve stones from here out of the middle of the Jordan, from the place where the priests’ feet are standing firm, and carry them over with you and lay them down in the lodging place where you will lodge tonight.’ ” <sup>4</sup>So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe; <sup>5</sup>and Joshua said to them, “<sup>a</sup>Cross again to the ark of the LORD your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel. <sup>6b</sup>Let this be a sign among you, so that when your children ask <sup>c</sup>later, saying, ‘What do these stones mean to you?’ <sup>7</sup>then you shall say to them, ‘Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed the Jordan, the waters of the Jordan were cut off.’ So these stones shall become a memorial to the sons of Israel forever.” [5 <sup>a</sup>Lit *Cross before the ark* 6 <sup>b</sup>Lit *That this may be* <sup>c</sup>Lit *tomorrow*]

8 Thus the sons of Israel did as Joshua commanded, and took up twelve stones from the middle of the Jordan, just as the LORD spoke to Joshua, according to the number of the tribes of the sons of Israel; and they carried them over with them to the lodging place and put them down there. <sup>9</sup>Then Joshua set up twelve stones in the middle of the Jordan at the place where the feet of the priests who carried the ark of the covenant were standing, and they are there to this day. <sup>10</sup>For the priests who carried the ark were standing in the middle of the Jordan until everything was completed that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed; <sup>11</sup>and when all the people had finished crossing, the ark of the LORD and the priests crossed before the people. <sup>12</sup>The sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the sons

of Israel, just as Moses had spoken to them; <sup>13</sup>about 40,000 equipped for war, crossed for battle before the LORD to the desert plains of Jericho.

14 On that day the LORD exalted Joshua in the sight of all Israel; so that they <sup>a</sup>revered him, just as they had <sup>a</sup>revered Moses all the days of his life. [14 <sup>a</sup>Or *feared*]

15 Now the LORD said to <sup>a</sup>Joshua, <sup>16</sup>“Command the priests who carry the ark of the testimony that they come up from the Jordan.” <sup>17</sup>So Joshua commanded the priests, saying, “Come up from the Jordan.” <sup>18</sup>It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests’ feet were <sup>b</sup>lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before. [15 <sup>a</sup>Lit *Joshua, saying* 18 <sup>b</sup>Lit *drawn out*]

19 Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho. <sup>20a</sup>Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal. <sup>21</sup>He said to the sons of <sup>b</sup>Israel, “When your children ask their fathers in time to come, saying, ‘What are these stones?’ <sup>22</sup>then you shall inform your children, saying, ‘Israel crossed this Jordan on dry ground.’ <sup>23</sup>For the LORD your God dried up the waters of the Jordan before you until you had crossed, just as the LORD your God had done to the <sup>c</sup>Red Sea, which He dried up before us until we had crossed; <sup>24</sup>that all the peoples of the earth may know that the hand of the LORD is mighty, so that you may <sup>d</sup>fear the LORD your God <sup>e</sup>forever.” [20 <sup>a</sup>Lit *these* 21 <sup>b</sup>Lit *Israel, saying*, 23 <sup>c</sup>Lit *Sea of Reeds* 24 <sup>d</sup>Or *reverence* <sup>e</sup>Lit *all the days*]

## JOSHUA 5 [\[Books\]](#)

### *Israel Is Circumcised*

1 Now it came about when all the kings of the Amorites who *were* beyond the Jordan to the west, and all the kings of the Canaanites who *were* by the sea, heard how the LORD had dried up the waters of the Jordan before the sons of Israel until <sup>a</sup>they had crossed, that their hearts melted, and there was no spirit in them any longer because of the sons of Israel. [1 <sup>a</sup>Other mss read *we*]

2 At that time the LORD said to Joshua, “Make for yourself flint knives and circumcise again the sons of Israel the second time.” <sup>3</sup>So Joshua made himself flint knives and circumcised the sons of Israel at <sup>a</sup>Gibeath-haaraloth. <sup>4</sup>This is the reason why Joshua circumcised them: all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way after they came out of Egypt. <sup>5</sup>For all the people who came out were circumcised, but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised. <sup>6</sup>For the sons of Israel walked forty years in the wilderness, until all the nation, *that is*, the men of war who came out of Egypt, <sup>b</sup>perished because they did not listen to the voice of the LORD, to whom the LORD had sworn that He would not let them see the land which the LORD had sworn to their fathers to give us, a land flowing with milk and honey. <sup>7</sup>Their children whom He raised up in their place, Joshua <sup>c</sup>circumcised; for they were uncircumcised, because they had not circumcised them along the way. [3 <sup>a</sup>I.e. the hill of the foreskins 6 <sup>b</sup>Lit *were finished* 7 <sup>c</sup>Lit *circumcised them*]

8 Now when they had finished circumcising all the nation, they remained in their places in the camp until they were <sup>a</sup>healed. <sup>9</sup>Then the LORD said to Joshua, “Today I have rolled away the reproach of Egypt from you.” So the name of that place is called <sup>b</sup>Gilgal to this day. [8 <sup>a</sup>Lit *revived* 9 <sup>b</sup>I.e. rolling]

10 While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. <sup>11</sup>On the <sup>a</sup>day after the Passover, on <sup>b</sup>that very day, they ate some of the produce of the land, unleavened cakes and parched *grain*. <sup>12</sup>The manna ceased on the <sup>a</sup>day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year. [<sup>11</sup> <sup>a</sup>Lit *morrow* <sup>b</sup>Lit *this*]

13 Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our adversaries?” <sup>14</sup>He said, “No; rather I indeed come now *as* captain of the host of the LORD.” And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my lord to say to his servant?” <sup>15</sup>The captain of the LORD’s host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.

## JOSHUA 6 [\[Books\]](#)

### *The Conquest of Jericho*

1 Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. <sup>2</sup>The LORD said to Joshua, “See, I have given Jericho into your hand, with its king *and* the valiant warriors. <sup>3</sup>You shall march around the city, all the men of war circling the city once. You shall do so for six days. <sup>4</sup>Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. <sup>5</sup>It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down <sup>a</sup>flat, and the people will go up every man <sup>b</sup>straight ahead.” [5 <sup>a</sup>Lit *in its place* <sup>b</sup>Lit *before himself*]

6 So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns before the ark of the LORD.” <sup>7</sup>Then <sup>a</sup>he said to the people, “Go forward, and march around the city, and let the armed men go on before the ark of the LORD.” <sup>8</sup>And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams’ horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them. <sup>9</sup>The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets. <sup>10</sup>But Joshua commanded the people, saying, “You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, ‘Shout!’ Then you shall shout!” <sup>11</sup>So he had the ark of the LORD <sup>b</sup>taken around the city, circling *it* once; then they came into the camp and spent the night in the camp. [7 <sup>a</sup>Or *they* 11 <sup>b</sup>Lit *to go around*]

12 Now Joshua rose early in the morning, and the priests took up the ark of the LORD. <sup>13</sup>The seven priests carrying the seven trumpets of rams’ horns

before the ark of the LORD went on continually, and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the LORD, while they continued to blow the trumpets. <sup>14</sup>Thus the second day they marched around the city once and returned to the camp; they did so for six days.

<sup>15</sup> Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. <sup>16</sup>At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the LORD has given you the city. <sup>17</sup>The city shall be under the ban, it and all that is in it belongs to the LORD; only Rahab the harlot <sup>a</sup>and all who are with her in the house shall live, because she hid the messengers whom we sent. <sup>18</sup>But as for you, only keep yourselves from the things under the ban, so that you do not <sup>b</sup>covet *them* and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it. <sup>19</sup>But all the silver and gold and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD.” <sup>20</sup>So the people shouted, and <sup>c</sup>priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down <sup>d</sup>flat, so that the people went up into the city, every man straight <sup>e</sup>ahead, and they took the city. <sup>21</sup>They <sup>f</sup>utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword. [17 <sup>a</sup>Lit *she and all* 18 <sup>b</sup>Lit *devote* 20 <sup>c</sup>Or *they* <sup>d</sup>Lit *in its place* <sup>e</sup>Lit *before himself* 21 <sup>f</sup>Or *put under the ban*]

<sup>22</sup> Joshua said to the two men who had spied out the land, “Go into the harlot’s house and bring the woman and all she has out of there, as you have sworn to her.” <sup>23</sup>So the young men who were spies went in and brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel. <sup>24</sup>They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the <sup>a</sup>house of the LORD. <sup>25</sup>However, Rahab the harlot and her father’s household and all she had, Joshua <sup>b</sup>spared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho. [24 <sup>a</sup>I.e. *tabernacle* 25 <sup>b</sup>Lit *let live*]

26 Then Joshua made them take an oath at that time, saying, “Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates.” 27 So the LORD was with Joshua, and his fame was in all the land.

## JOSHUA 7 [\[Books\]](#)

### *Israel Is Defeated at Ai*

1 But the sons of Israel acted unfaithfully in regard to the things under the ban, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took some of the things under the ban, therefore the anger of the LORD burned against the sons of Israel.

2 Now Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, “<sup>a</sup>Go up and spy out the land.” So the men went up and spied out Ai. <sup>3</sup>They returned to Joshua and said to him, “Do not let all the people go up; *only* about two or three thousand men need go up <sup>b</sup>to Ai; do not make all the people toil up there, for they are few.” <sup>4</sup>So about three thousand men from the people went up there, but they fled <sup>c</sup>from the men of Ai. <sup>5</sup>The men of Ai struck down about thirty-six of their men, and pursued them <sup>d</sup>from the gate as far as Shebarim and struck them down on the descent, so the hearts of the people melted and became as water. [2 <sup>a</sup>Lit saying, Go 3 <sup>b</sup>Lit and smite 4 <sup>c</sup>Lit before 5 <sup>d</sup>Or before]

6 Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, *both* he and the elders of Israel; and they put dust on their heads. <sup>7</sup>Joshua said, “Alas, O Lord <sup>a</sup>GOD, why did You ever bring this people over the Jordan, *only* to deliver us into the hand of the Amorites, to destroy us? If only we had been willing <sup>b</sup>to dwell beyond the Jordan! <sup>8</sup>O Lord, what can I say since Israel has turned *their* <sup>c</sup>back before their enemies? <sup>9</sup>For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our name from the earth. And what will You do for Your great name?” [7 <sup>a</sup>Heb YHWH, usually rendered LORD <sup>b</sup>Lit and had dwelt 8 <sup>c</sup>Lit neck]

10 So the LORD said to Joshua, “Rise up! Why is it that you have fallen on your face? <sup>11</sup>Israel has sinned, and they have also transgressed My covenant which I commanded them. And they have even taken some of the things

under the ban and have both stolen and deceived. Moreover, they have also put *them* among their own things. <sup>12</sup>Therefore the sons of Israel cannot stand before their enemies; they turn *their* <sup>a</sup>backs before their enemies, for they have become accursed. I will not be with you anymore unless you destroy the things under the ban from your midst. <sup>13</sup>Rise up! Consecrate the people and say, ‘Consecrate yourselves for tomorrow, for thus the LORD, the God of Israel, has said, “There are things under the ban in your midst, O Israel. You cannot stand before your enemies until you have removed the things under the ban from your midst.” <sup>14</sup>In the morning then you shall come near by your tribes. And it shall be that the tribe which the LORD takes *by lot* shall come near by families, and the family which the LORD takes shall come near by households, and the household which the LORD takes shall come near man by man. <sup>15</sup>It shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of the LORD, and because he has committed a disgraceful thing in Israel.’ ” [12 <sup>a</sup>Lit *necks*]

### ***The Sin of Achan***

<sup>16</sup> So Joshua arose early in the morning and brought Israel near by <sup>a</sup>tribes, and the tribe of Judah was taken. <sup>17</sup>He brought the family of Judah near, and he took the family of the Zerahites; and he brought the family of the Zerahites near man by man, and Zabdi was taken. <sup>18</sup>He brought his household near man by man; and Achan, son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was taken. <sup>19</sup>Then Joshua said to Achan, “My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me.” <sup>20</sup>So Achan answered Joshua and said, “Truly, I have sinned against the LORD, the God of Israel, and <sup>b</sup>this is what I did: <sup>21</sup>when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.” [16 <sup>a</sup>Lit *its tribes* 20 <sup>b</sup>Lit *thus and thus I did*]

<sup>22</sup> So Joshua sent messengers, and they ran to the tent; and behold, it was

concealed in his tent with the silver underneath it. <sup>23</sup>They took them from inside the tent and brought them to Joshua and to all the sons of Israel, and they poured them out before the LORD. <sup>24</sup>Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his <sup>a</sup>oxen, his donkeys, his sheep, his tent and all that belonged to him; and they brought them up to the valley of <sup>b</sup>Achor. <sup>25</sup>Joshua said, “Why have you troubled us? The LORD will trouble you this day.” And all Israel stoned <sup>c</sup>them with stones; and they burned them with fire <sup>d</sup>after they had stoned them with stones. <sup>26</sup>They raised over him a great heap of stones that stands to this day, and the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the valley of <sup>b</sup>Achor to this day. [24 <sup>a</sup>Or *cattle* <sup>b</sup>I.e. trouble 25 <sup>c</sup>Lit *him* <sup>d</sup>Lit *and they stoned*]

## JOSHUA 8 [\[Books\]](#)

### *The Conquest of Ai*

1 Now the LORD said to Joshua, “Do not fear or be dismayed. Take all the people of war with you and arise, go up to Ai; see, I have given into your hand the king of Ai, his people, his city, and his land. <sup>2</sup>You shall do to Ai and its king just as you did to Jericho and its king; you shall take only its spoil and its cattle as plunder for yourselves. <sup>a</sup>Set an ambush for the city behind it.” [2 <sup>a</sup>Lit *Set for yourself*]

3 So Joshua rose with all the people of war to go up to Ai; and Joshua chose 30,000 men, valiant warriors, and sent them out at night. <sup>4</sup>He commanded them, saying, “See, you are going to ambush the city from behind <sup>a</sup>it. Do not go very far from the city, but all of you be ready. <sup>5</sup>Then I and all the people who are with me will approach the city. And when they come out to meet us as at the first, we will flee before them. <sup>6</sup>They will come out after us until we have drawn them away from the city, for they will say, ‘*They are fleeing before us as at the first.*’ So we will flee before them. <sup>7</sup>And you shall rise from *your* ambush and take possession of the city, for the LORD your God will deliver it into your hand. <sup>8</sup>Then it will be when you have seized the city, that you shall set the city on fire. You shall do *it* according to the word of the LORD. See, I have commanded you.” <sup>9</sup>So Joshua sent them away, and they went to the place of ambush and remained between Bethel and Ai, on the west side of Ai; but Joshua spent that night among the people. [4 <sup>a</sup>Lit *the city*]

10 Now Joshua rose early in the morning and mustered the people, and he went up with the elders of Israel before the people to Ai. <sup>11</sup>Then all the people of war who *were* with him went up and drew near and arrived in front of the city, and camped on the north side of Ai. Now *there was* a valley between him and Ai. <sup>12</sup>And he took about 5,000 men and set them in ambush between Bethel and Ai, on the west side of the <sup>a</sup>city. <sup>13</sup>So they stationed the people, all the army that was on the north side of the city, and

its rear guard on the west side of the city, and Joshua spent that night in the midst of the valley. <sup>14</sup>It came about when the king of Ai saw *it*, that the men of the city hurried and rose up early and went out to meet Israel in battle, he and all his people at the appointed place before the desert plain. But he did not know that *there was* an ambush against him behind the city. <sup>15</sup>Joshua and all Israel pretended to be beaten before them, and fled by the way of the wilderness. <sup>16</sup>And all the people who were in the city were called together to pursue them, and they pursued Joshua and were drawn away from the city. <sup>17</sup>So not a man was left in Ai or Bethel who had not gone out after Israel, and they left the city <sup>b</sup>unguarded and pursued Israel. [<sup>12</sup> <sup>a</sup>I.e. Ai <sup>17</sup> <sup>b</sup>Lit *open*]

<sup>18</sup> Then the LORD said to Joshua, “Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand.” So Joshua stretched out the javelin that was in his hand toward the city. <sup>19</sup>The *men in* ambush rose quickly from their place, and when he had stretched out his hand, they ran and entered the city and captured it, and they quickly set the city on fire. <sup>20</sup>When the men of Ai turned <sup>a</sup>back and looked, behold, the smoke of the city ascended to the sky, and they had no place to flee this way or that, for the people who had been fleeing to the wilderness turned against the pursuers. <sup>21</sup>When Joshua and all Israel saw that the *men in* ambush had captured the city and that the smoke of the city ascended, they turned back and <sup>b</sup>slew the men of Ai. <sup>22</sup><sup>c</sup>The others came out from the city to encounter them, so that they were *trapped* in the midst of Israel, <sup>d</sup>some on this side and some on that side; and they <sup>b</sup>slew them until no one was left <sup>e</sup>of those who survived or escaped. <sup>23</sup>But they took alive the king of Ai and brought him to Joshua. [<sup>20</sup> <sup>a</sup>Lit *behind them* <sup>21</sup> <sup>b</sup>Lit *smote* <sup>22</sup> <sup>c</sup>Lit *These came* <sup>d</sup>Lit *these...those* <sup>e</sup>Lit *for it*]

<sup>24</sup> Now when Israel had finished killing all the inhabitants of Ai in the field in the wilderness where they pursued them, and all of them were fallen by the edge of the sword until they were destroyed, then all Israel returned to Ai and struck it with the edge of the sword. <sup>25</sup>All who fell that day, both men and women, were 12,000—all the <sup>a</sup>people of Ai. <sup>26</sup>For Joshua did not withdraw his hand with which he stretched out the javelin until he had <sup>b</sup>utterly destroyed all the inhabitants of Ai. <sup>27</sup>Israel took only the cattle and the spoil of that city as plunder for themselves, according to the word of the LORD which He had commanded Joshua. <sup>28</sup>So Joshua burned Ai and made it

a heap forever, a desolation until this day. <sup>29</sup>He hanged the king of Ai on a tree until evening; and at sunset Joshua gave command and they took his body down from the tree and threw it at the entrance of the city gate, and raised over it a great heap of stones *that stands* to this day. [<sup>25</sup> <sup>a</sup>Lit *men* <sup>26</sup> <sup>b</sup>Or *put under the ban*]

**30** Then Joshua built an altar to the LORD, the God of Israel, in Mount Ebal, <sup>31</sup>just as Moses the servant of the LORD had commanded the sons of Israel, as it is written in the book of the law of Moses, an altar of uncut stones on which no man had wielded an iron *tool*; and they offered burnt offerings on it to the LORD, and sacrificed peace offerings. <sup>32</sup>He wrote there on the stones a copy of the law of Moses, which <sup>a</sup>he had written, in the presence of the sons of Israel. <sup>33</sup>All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, the stranger as well as the native. Half of them *stood* in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had given command at first to bless the people of Israel. <sup>34</sup>Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. <sup>35</sup>There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel with the women and the little ones and the strangers who were <sup>b</sup>living among them. [<sup>32</sup> <sup>a</sup>I.e. Moses <sup>35</sup> <sup>b</sup>Lit *walking*]

## JOSHUA 9 [\[Books\]](#)

### *Guile of the Gibeonites*

1 Now it came about when all the kings who were beyond the Jordan, in the hill country and in the lowland and on all the coast of the Great Sea toward Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite, heard of it, <sup>2</sup>that they gathered themselves together with <sup>a</sup>one accord to fight with Joshua and with Israel. [<sup>2</sup> <sup>a</sup>Lit *one mouth*]

3 When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, <sup>4</sup>they also acted craftily and <sup>a</sup>set out as envoys, and took worn-out sacks on their donkeys, and wineskins worn-out and torn and <sup>b</sup>mended, <sup>5</sup>and worn-out and patched sandals on their feet, and worn-out clothes on themselves; and all the bread of their provision was dry *and* had become crumbled. <sup>6</sup>They went to Joshua to the camp at Gilgal and said to him and to the men of Israel, “We have come from a far country; now therefore, make a covenant with us.” <sup>7</sup>The men of Israel said to the Hivites, “Perhaps you are living <sup>c</sup>within our land; how then shall we make a covenant with you?” <sup>8</sup>But they said to Joshua, “We are your servants.” Then Joshua said to them, “Who are you and where do you come from?” <sup>9</sup>They said to him, “Your servants have come from a very far country because of the <sup>d</sup>fame of the LORD your God; for we have heard the report of Him and all that He did in Egypt, <sup>10</sup>and all that He did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan who was at Ashtaroth. <sup>11</sup>So our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions in your hand for the journey, and go to meet them and say to them, “We are your servants; now then, make a covenant with us.”’ <sup>12</sup>This our bread *was warm when* we took it for our provisions out of our houses on the day that we left to come to you; but now behold, it is dry and has become crumbled. <sup>13</sup>These wineskins which we filled were new, and behold, they are torn; and these our clothes and our sandals are worn out because of the very long journey.” <sup>14</sup>So the men of *Israel* took some of their provisions, and did not ask for the <sup>e</sup>counsel of the

LORD. <sup>15</sup>Joshua made peace with them and made a covenant with them, to let them live; and the leaders of the congregation swore *an oath* to them. [4 <sup>a</sup>Lit *went and traveled as envoys* <sup>b</sup>Lit *tied up* 7 <sup>c</sup>Lit *among us* 9 <sup>d</sup>Or *name* 14 <sup>e</sup>Lit *mouth*]

16 It came about at the end of three days after they had made a covenant with them, that they heard that they were neighbors and that they were living <sup>a</sup>within their land. <sup>17</sup>Then the sons of Israel set out and came to their cities on the third day. Now their cities *were* Gibeon and Chephirah and Beeroth and Kiriath-jearim. <sup>18</sup>The sons of Israel did not strike them because the leaders of the congregation had sworn to them by the LORD the God of Israel. And the whole congregation grumbled against the leaders. <sup>19</sup>But all the leaders said to the whole congregation, “We have sworn to them by the LORD, the God of Israel, and now we cannot touch them. <sup>20</sup>This we will do to them, even let them live, so that wrath will not be upon us for the oath which we swore to them.” <sup>21</sup>The leaders said to them, “Let them live.” So they became hewers of wood and drawers of water for the whole congregation, just as the leaders had spoken to them. [16 <sup>a</sup>Lit *among them*]

22 Then Joshua called for them and spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ when you are living <sup>a</sup>within our land? <sup>23</sup>Now therefore, you are cursed, and <sup>b</sup>you shall never cease being slaves, both hewers of wood and drawers of water for the house of my God.” <sup>24</sup>So they answered Joshua and said, “Because it was certainly told your servants that the LORD your God had commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you; therefore we feared greatly for our lives because of you, and have done this thing. <sup>25</sup>Now behold, we are in your hands; do as it seems good and right in your sight to do to us.” <sup>26</sup>Thus he did to them, and delivered them from the hands of the sons of Israel, and they did not kill them. <sup>27</sup>But Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the LORD, to this day, in the place which He would choose. [22 <sup>a</sup>Lit *among us* 23 <sup>b</sup>Lit *a servant shall not be cut off from you*]

## JOSHUA 10 [\[Books\]](#)

*Five Kings Attack Gibeon* 1 Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had <sup>a</sup>utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were <sup>b</sup>within their land, <sup>2</sup>that <sup>c</sup>he feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty. <sup>3</sup>Therefore Adoni-zedek king of Jerusalem sent word to Hoham king of Hebron and to Piram king of Jarmuth and to Japhia king of Lachish and to Debir king of Eglon, saying, <sup>4</sup>“Come up to me and help me, and let us <sup>d</sup>attack Gibeon, for it has made peace with Joshua and with the sons of Israel.” <sup>5</sup>So the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and went up, they with all their armies, and camped by Gibeon and fought against it. [1 <sup>a</sup>Or put under the ban <sup>b</sup>Lit among them 2 <sup>c</sup>Lit they 4 <sup>d</sup>Lit smite]

<sup>6</sup> Then the men of Gibeon sent word to Joshua to the camp at Gilgal, saying, “Do not <sup>a</sup>abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us.” <sup>7</sup>So Joshua went up from Gilgal, he and all the people of war with him and all the valiant warriors. <sup>8</sup>The LORD said to Joshua, “Do not fear them, for I have given them into your hands; not <sup>b</sup>one of them shall stand before you.” <sup>9</sup>So Joshua came upon them suddenly <sup>c</sup>by marching all night from Gilgal. <sup>10</sup>And the LORD confounded them before Israel, and He <sup>d</sup>slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah. <sup>11</sup>As they fled from before Israel, while they were at the descent of Beth-horon, the LORD threw large stones from heaven on them as far as Azekah, and they died; there were more who died <sup>e</sup>from the hailstones than those whom the sons of Israel killed with the sword. [6 <sup>a</sup>Lit slacken your

*hands from* <sup>8</sup> *Lit a man* <sup>9</sup> *Lit he went up* <sup>10</sup> *Lit struck* <sup>11</sup> *Lit with]*

**12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the sons of Israel, and he said in the sight of Israel, “O sun, stand still at Gibeon, And O moon in the valley of Aijalon.”**

<sup>13</sup>So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies.

Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go *down* for about a whole day. <sup>14</sup>There was no day like that before it or after it, when the LORD listened to the voice of a man; for the LORD fought for Israel.

**15** Then Joshua and all Israel with him returned to the camp to Gilgal.

***Victory at Makkedah*** **16** Now these five kings had fled and hidden themselves in the cave at Makkedah. <sup>17</sup>It was told Joshua, saying, “The five kings have been found hidden in the cave at Makkedah.” <sup>18</sup>Joshua said, “Roll large stones against the mouth of the cave, and assign men by it to guard them, <sup>19</sup>but do not stay *there* yourselves; pursue your enemies and <sup>a</sup>attack them in the rear. Do not allow them to enter their cities, for the LORD your God has delivered them into your hand.” <sup>20</sup>It came about when Joshua and the sons of Israel had finished <sup>b</sup>slaying them with a very great slaughter, until they were destroyed, and the survivors *who* remained of them <sup>c</sup>had entered the fortified cities, <sup>21</sup>that all the people returned to the camp to Joshua at Makkedah in peace. No one <sup>d</sup>uttered a word against any of the sons of Israel. [<sup>19</sup> *Lit smite their tail* <sup>20</sup> *Lit striking* <sup>c</sup> *Lit and had* <sup>21</sup> *Lit sharpened his tongue]*

**22** Then Joshua said, “Open the mouth of the cave and bring these five kings out to me from the cave.” <sup>23</sup>They did so, and brought these five kings out to him from the cave: the king of Jerusalem, the king of

Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. <sup>24</sup>When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, “Come near, put your feet on the necks of these kings.” So they came near and put their feet on their necks. <sup>25</sup>Joshua then said to them, “Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight.” <sup>26</sup>So afterward Joshua struck them and put them to death, and he hanged them on five trees; and they hung on the trees until evening. <sup>27</sup>It came about at <sup>a</sup>sunset that Joshua gave a command, and they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave, to this very day. [27 <sup>a</sup>Lit *the time of the going of the sun*]

<sup>28</sup> Now Joshua captured Makkedah on that day, and struck it and its king with the edge of the sword; he <sup>a</sup>utterly destroyed <sup>b</sup>it and every <sup>c</sup>person who was in it. He left no survivor. Thus he did to the king of Makkedah just as he had done to the king of Jericho. [28 <sup>a</sup>Or *put under the ban* <sup>b</sup>Some mss read *them* <sup>c</sup>Lit *soul*, and so throughout the ch]

*Joshua's Conquest of Southern Palestine* <sup>29</sup> Then Joshua and all Israel with him passed on from Makkedah to Libnah, and fought against Libnah. <sup>30</sup>The LORD gave it also with its king into the hands of Israel, and he struck it and every person who *was* in it with the edge of the sword. He left no survivor in it. Thus he did to its king just as he had done to the king of Jericho.

<sup>31</sup> And Joshua and all Israel with him passed on from Libnah to Lachish, and they camped by it and fought against it. <sup>32</sup>The LORD gave Lachish into the hands of Israel; and he captured it on the second day, and struck it and every person who *was* in it with the edge of the sword, according to all that he had done to Libnah.

<sup>33</sup> Then Horam king of Gezer came up to help Lachish, and Joshua <sup>a</sup>defeated him and his people until he had left him no survivor. [33 <sup>a</sup>Lit

*smote]*

**34 And Joshua and all Israel with him passed on from Lachish to Eglon, and they camped by it and fought against it. <sup>35</sup>They captured it on that day and struck it with the edge of the sword; and he <sup>a</sup>utterly destroyed that day every person who was in it, according to all that he had done to Lachish. [35 <sup>a</sup>Or *put under the ban*]**

**36 Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it. <sup>37</sup>They captured it and struck it and its king and all its cities and all the persons who were in it with the edge of the sword. He left no survivor, according to all that he had done to Eglon. And he <sup>a</sup>utterly destroyed it and every person who was in it. [37 <sup>a</sup>Or *put it under the ban*]**

**38 Then Joshua and all Israel with him returned to Debir, and they fought against it. <sup>39</sup>He captured it and its king and all its cities, and they struck them with the edge of the sword, and <sup>a</sup>utterly destroyed every person *who was* in it. He left no survivor. Just as he had done to Hebron, so he did to Debir and its king, as he had also done to Libnah and its king. [39 <sup>a</sup>Or *put it under the ban*]**

**40 Thus Joshua struck all the land, the hill country and the <sup>a</sup>Negev and the lowland and the slopes and all their kings. He left no survivor, but he <sup>b</sup>utterly destroyed all who breathed, just as the LORD, the God of Israel, had commanded. <sup>41</sup>Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of Goshen even as far as Gibeon. <sup>42</sup>Joshua captured all these kings and their lands at one time, because the LORD, the God of Israel, fought for Israel. <sup>43</sup>So Joshua and all Israel with him returned to the camp at Gilgal. [40 <sup>a</sup>I.e. South country <sup>b</sup>Or *put it under the ban*]**

## JOSHUA 11 [\[Books\]](#)

### *Northern Palestine Taken*

1 Then it came about, when Jabin king of Hazor heard *of it*, that he sent to Jobab king of Madon and to the king of Shimron and to the king of Achshaph, <sup>2</sup>and to the kings who were of the north in the hill country, and in the Arabah—south of <sup>a</sup>Chinneroth and in the lowland and on the <sup>b</sup>heights of Dor on the west— <sup>3</sup>to the Canaanite on the east and on the west, and the Amorite and the Hittite and the Perizzite and the Jebusite in the hill country, and the Hivite <sup>c</sup>at the foot of Hermon in the land of Mizpeh. <sup>4</sup>They came out, they and all their armies with them, *as* many people as the sand that is on the seashore, with very many horses and chariots. <sup>5</sup>So all of these kings having agreed to meet, came and encamped together at the waters of Merom, to fight against Israel. [2 <sup>a</sup>I.e. Sea of Galilee <sup>b</sup>Or *Naphoth-dor* 3 <sup>c</sup>Lit *under*]

6 Then the LORD said to Joshua, “Do not be afraid because of them, for tomorrow at this time I will deliver all of them slain before Israel; you shall hamstring their horses and burn their chariots with fire.” <sup>7</sup>So Joshua and all the people of war with him came upon them suddenly by the waters of Merom, and attacked them. <sup>8</sup>The LORD delivered them into the hand of Israel, so that they <sup>a</sup>defeated them, and pursued them as far as Great Sidon and Misrephoth-maim and the valley of Mizpeh to the east; and they struck them until no survivor was left to them. <sup>9</sup>Joshua did to them as the LORD had told him; he hamstrung their horses and burned their chariots with fire. [8 <sup>a</sup>Lit *smote*]

10 Then Joshua turned back at that time, and captured Hazor and struck its king with the sword; for Hazor formerly was the head of all these kingdoms. <sup>11</sup>They struck every person who was in it with the edge of the sword, <sup>a</sup>utterly destroying *them*; there was no one left who breathed. And he burned Hazor with fire. <sup>12</sup>Joshua captured all the cities of these kings, and all their kings, and he struck them with the edge of the sword, *and* utterly

destroyed them; just as Moses the servant of the LORD had commanded.  
<sup>13</sup>However, Israel did not burn any cities that stood on their mounds, except Hazor alone, *which* Joshua burned. <sup>14</sup>All the spoil of these cities and the cattle, the sons of Israel took as their plunder; but they struck every man with the edge of the sword, until they had destroyed them. They left no one who breathed. <sup>15</sup>Just as the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that the LORD had commanded Moses. [11 <sup>a</sup>Or *putting them under the ban*, and so throughout the ch]

<sup>16</sup> Thus Joshua took all that land: the hill country and all the <sup>a</sup>Negev, all that land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland <sup>17</sup>from Mount Halak, that rises toward Seir, even as far as Baal-gad in the valley of Lebanon <sup>b</sup>at the foot of Mount Hermon. And he captured all their kings and struck them down and put them to death. <sup>18</sup>Joshua waged war a long time with all these kings. <sup>19</sup>There was not a city which made peace with the sons of Israel except the Hivites living in Gibeon; they took them all in battle. <sup>20</sup>For it was of the LORD to <sup>c</sup>harden their hearts, to meet Israel in battle in order that he might utterly destroy them, that they might <sup>d</sup>receive no mercy, but that he might destroy them, just as the LORD had commanded Moses. [16 <sup>a</sup>I.e. South country 17 <sup>b</sup>Lit *under* 20 <sup>c</sup>Lit *make strong* <sup>d</sup>Lit *have*]

<sup>21</sup> Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. <sup>22</sup>There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained. <sup>23</sup>So Joshua took the whole land, according to all that the LORD had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.

## JOSHUA 12 [\[Books\]](#)

***Kings Defeated by Israel*** <sup>1</sup> Now these are the kings of the land whom the sons of Israel <sup>a</sup>defeated, and whose land they possessed beyond the Jordan toward the sunrise, from the valley of the Arnon as far as Mount Hermon, and all the Arabah to the east: <sup>2</sup>Sihon king of the Amorites, who lived in Heshbon, *and* ruled from Aroer, which is on the edge of the valley of the Arnon, both the middle of the valley and half of Gilead, even as far as the brook Jabbok, the border of the sons of Ammon; <sup>3</sup>and the Arabah as far as the Sea of <sup>b</sup>Chinneroth toward the east, and as far as the sea of the Arabah, *even* the Salt Sea, eastward <sup>c</sup>toward Beth-jeshimoth, and on the south, <sup>d</sup>at the foot of the slopes of Pisgah; <sup>4</sup>and the territory of Og king of Bashan, one of the remnant of Rephaim, who lived at Ashtaroth and at Edrei, <sup>5</sup>and ruled over Mount Hermon and Salecah and all Bashan, as far as the border of the Geshurites and the Maacathites, and half of Gilead, *as far as* the border of Sihon king of Heshbon. <sup>6</sup>Moses the servant of the LORD and the sons of Israel <sup>a</sup>defeated them; and Moses the servant of the LORD gave it to the Reubenites and the Gadites and the half-tribe of Manasseh as a possession. [1 <sup>a</sup>Lit *smote* 3 <sup>b</sup>I.e. Galilee <sup>c</sup>Lit *the way of* <sup>d</sup>Lit *under*]

<sup>7</sup> Now these are the kings of the land whom Joshua and the sons of Israel <sup>a</sup>defeated beyond the Jordan toward the west, from Baal-gad in the valley of Lebanon even as far as Mount Halak, which rises toward Seir; and Joshua gave it to the tribes of Israel as a possession according to their divisions, <sup>8</sup>in the hill country, in the lowland, in the Arabah, on the slopes, and in the wilderness, and in the <sup>b</sup>Negev; the Hittite, the Amorite and the Canaanite, the Perizzite, the Hivite and the Jebusite: <sup>9</sup>the king of Jericho, one; the king of Ai, which is beside Bethel, one; <sup>10</sup>the king of Jerusalem, one; the king of Hebron, one; <sup>11</sup>the king of Jarmuth, one; the king of Lachish, one; <sup>12</sup>the king of Eglon, one; the king of Gezer, one; <sup>13</sup>the king of Debir, one; the king of Geder, one; <sup>14</sup>the king of Hormah, one; the king of Arad, one; <sup>15</sup>the king of Libnah, one; the king of Adullam, one; <sup>16</sup>the king of Makkedah, one; the king of

**Bethel, one; <sup>17</sup>the king of Tappuah, one; the king of Hephher, one; <sup>18</sup>the king of Aphek, one; the king of Lasharon, one; <sup>19</sup>the king of Madon, one; the king of Hazor, one; <sup>20</sup>the king of Shimron-meron, one; the king of Achshaph, one; <sup>21</sup>the king of Taanach, one; the king of Megiddo, one; <sup>22</sup>the king of Kedesh, one; the king of Jokneam in Carmel, one; <sup>23</sup>the king of Dor in the <sup>4</sup>heights of Dor, one; the king of Goiim in Gilgal, one; <sup>24</sup>the king of Tirzah, one: in all, thirty-one kings. [7 <sup>a</sup>Lit *smote* 8 <sup>b</sup>I.e. South country 23 <sup>c</sup>Or *Naphath-dor*]**

## JOSHUA 13 [\[Books\]](#)

*Canaan Divided among the Tribes* <sup>1</sup> Now Joshua was old *and* advanced in years when the LORD said to him, “You are old *and* advanced in years, and very much of the land remains to be possessed. <sup>2</sup>This is the land that remains: all the regions *of* the Philistines and all *those of* the Geshurites; <sup>3</sup>from the Shihor which is <sup>a</sup>east of Egypt, even as far as the border of Ekron to the north (it is counted as Canaanite); the five lords of the Philistines: the Gazite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite; and the Avvite <sup>4b</sup>to the south, all the land of the Canaanite, and Mearah that belongs to the Sidonians, as far as Aphek, to the border of the Amorite; <sup>5</sup>and the land of the Gebalite, and all of Lebanon, toward the <sup>c</sup>east, from Baal-gad below Mount Hermon as far as <sup>d</sup>Lebo-hamath. <sup>6</sup>All the inhabitants of the hill country from Lebanon as far as Misrephoth-maim, all the Sidonians, I will <sup>e</sup>drive them out from before the sons of Israel; only allot it to Israel for an inheritance as I have commanded you. <sup>7</sup>Now therefore, apportion this land for an inheritance to the nine tribes and the half-tribe of Manasseh.” [3 <sup>a</sup>Lit on the face of 4 <sup>b</sup>Or from the Teman 5 <sup>c</sup>Lit sunrise <sup>d</sup>Or the entrance of Hamath 6 <sup>e</sup>Or dispossess]

<sup>8</sup> With <sup>a</sup>the other half-tribe, the Reubenites and the Gadites received their inheritance which Moses gave them beyond the Jordan to the east, just as Moses the servant of the LORD gave to them; <sup>9</sup>from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley, and all the plain of Medeba, as far as Dibon; <sup>10</sup>and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the sons of Ammon; <sup>11</sup>and Gilead, and the <sup>b</sup>territory of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan as far as Salecah; <sup>12</sup>all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of the remnant of the Rephaim); for Moses struck them and dispossessed them. <sup>13</sup>But the sons of Israel did not dispossess the Geshurites or the Maacathites; for Geshur and Maacath live among Israel until this day. <sup>14</sup>Only to the

tribe of Levi he did not give an inheritance; the offerings by fire to the LORD, the God of Israel, are <sup>c</sup>their inheritance, as He spoke to him. [8  
<sup>a</sup>Lit it, the 11 <sup>b</sup>Or border 14 <sup>c</sup>Lit his]

15 So Moses gave *an inheritance* to the tribe of the sons of Reuben according to their families. <sup>16</sup>Their <sup>a</sup>territory was from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley and all the plain by Medeba; <sup>17</sup>Heshbon, and all its cities which are on the plain: Dibon and Bamoth-baal and Beth-baal-meon, <sup>18</sup>and Jahaz and Kedemoth and Mephaath, <sup>19</sup>and Kiriathaim and Sibmah and Zereth-shahar on the hill of the valley, <sup>20</sup>and Beth-peor and the slopes of Pisgah and Beth-jeshimoth, <sup>21</sup>even all the cities of the plain and all the kingdom of Sihon king of the Amorites who reigned in Heshbon, whom Moses struck with the chiefs of Midian, Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land. <sup>22</sup>The sons of Israel also killed Balaam the son of Beor, the diviner, with the sword among *the rest of their slain*. <sup>23</sup>The border of the sons of Reuben was the <sup>b</sup>Jordan. This was the inheritance of the sons of Reuben according to their families, the cities and their villages. [16 <sup>a</sup>Or border 23 <sup>b</sup>Lit Jordan and border]

24 Moses also gave *an inheritance* to the tribe of Gad, to the sons of Gad, according to their families. <sup>25</sup>Their territory was Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, as far as Aroer which is before Rabbah; <sup>26</sup>and from Heshbon as far as Ramath-mizpeh and Betonim, and from Mahanaim as far as the border of <sup>a</sup>Debir; <sup>27</sup>and in the valley, Beth-haram and Beth-nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan <sup>b</sup>as a border, as far as the *lower end of the Sea of* <sup>c</sup>Chinnereth beyond the Jordan to the east. <sup>28</sup>This is the inheritance of the sons of Gad according to their families, the cities and their villages. [26 <sup>a</sup>Or *Lidebir* 27 <sup>b</sup>Lit and border <sup>c</sup>I.e. Galilee]

29 Moses also gave *an inheritance* to the half-tribe of Manasseh; and it was for the half-tribe of the sons of Manasseh according to their families. <sup>30</sup>Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the <sup>a</sup>towns of Jair, which are in

**Bashan, sixty cities; <sup>31</sup>also half of Gilead, with Ashtaroth and Edrei, the cities of the kingdom of Og in Bashan, were for the sons of Machir the son of Manasseh, for half of the sons of Machir according to their families. [30 <sup>a</sup>Lit *tent villages*]**

**32 These are *the territories* which Moses apportioned for an inheritance in the plains of Moab, beyond the Jordan at Jericho to the east. <sup>33</sup>But to the tribe of Levi, Moses did not give an inheritance; the LORD, the God of Israel, is their inheritance, as He had <sup>a</sup>promised to them. [33 <sup>a</sup>Lit *spoken to*]**

## JOSHUA 14 [\[Books\]](#)

### *Caleb's Request*

1 Now these are *the territories* which the sons of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the <sup>a</sup>households of the tribes of the sons of Israel apportioned to them for an inheritance, <sup>2</sup>by the lot of their inheritance, as the LORD commanded <sup>b</sup>through Moses, for the nine tribes and the half-tribe. <sup>3</sup>For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but he did not give an inheritance to the Levites among them. <sup>4</sup>For the sons of Joseph were two tribes, Manasseh and Ephraim, and they did not give a portion to the Levites in the land, except cities to live in, with their pasture lands for their livestock and for their property. <sup>5</sup>Thus the sons of Israel did just as the LORD had commanded Moses, and they divided the land. [<sup>1</sup> <sup>a</sup>Lit *fathers'* <sup>2</sup> <sup>b</sup>Lit *by the hand of*]

6 Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, “You know the word which the LORD spoke to Moses the man of God concerning <sup>a</sup>you and me in Kadesh-barnea. <sup>7</sup>I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought word back to him as *it was* in my heart. <sup>8</sup>Nevertheless my brethren who went up with me made the heart of the people <sup>b</sup>melt with fear; but I followed the LORD my God fully. <sup>9</sup>So Moses swore on that day, saying, ‘Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, because you have followed the LORD my God fully.’ <sup>10</sup>Now behold, the LORD has let me live, just as He spoke, these forty-five years, from the time that the LORD spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today. <sup>11</sup>I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in. <sup>12</sup>Now then, give me this hill country about which the LORD spoke on that day, for you heard on that day that Anakim *were* there, with great fortified cities;

perhaps the LORD will be with me, and I will <sup>c</sup>drive them out as the LORD has spoken.” [6 <sup>a</sup>Lit *me and concerning you* 8 <sup>b</sup>Lit *become demoralized* 12 <sup>c</sup>Or *dispossess*]

13 So Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance. <sup>14</sup>Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the LORD God of Israel fully. <sup>15</sup>Now the name of Hebron was formerly <sup>a</sup>Kiriath-arba; *for Arba* was the greatest man among the Anakim. Then the land had rest from war. [15 <sup>a</sup>I.e. the city of Arba]

## JOSHUA 15 [\[Books\]](#)

*Territory of Judah* 1 Now the lot for the tribe of the sons of Judah according to their families <sup>a</sup>reached the border of Edom, southward to the wilderness of Zin at the extreme south. 2 Their south border was from the lower end of the Salt Sea, from the bay that turns to the south. 3 Then it proceeded southward to the ascent of Akrabbim and continued to Zin, then went up by the south of Kadesh-barnea and continued to Hezron, and went up to Addar and turned about to Karka. 4 It continued to Azmon and proceeded to the <sup>b</sup>brook of Egypt, and the <sup>c</sup>border ended at the sea. This shall be your south border. 5 The east border was the Salt Sea, as far as the <sup>d</sup>mouth of the Jordan. And the border of the north side was from the bay of the sea at the <sup>d</sup>mouth of the Jordan. 6 Then the border went up to Beth-hoglah, and continued on the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben. 7 The border went up to Debir from the valley of Achor, and turned northward toward Gilgal which is opposite the ascent of Adummim, which is on the south of the valley; and the border continued to the waters of En-shemesh and <sup>e</sup>it ended at En-rogel. 8 Then the border went up the valley of Ben-hinnom to the slope of the Jebusite on the south (that is, Jerusalem); and the border went up to the top of the mountain which is before the valley of Hinnom to the west, which is at the end of the valley of Rephaim toward the north. 9 From the top of the mountain the border curved to the spring of the waters of Nephtoah and proceeded to the cities of Mount Ephron, then the border curved to Baalah (that is, Kiriath-jearim). 10 The border turned about from Baalah westward to Mount Seir, and continued to the slope of Mount Jearim on the north (that is, Chesalon), and went down to Beth-shemesh and continued through Timnah. 11 The border proceeded to the side of Ekron northward. Then the border curved to Shikkeron and continued to Mount Baalah and proceeded to Jabneel, and the <sup>f</sup>border ended at the sea. 12 The west border was at the Great Sea, even *its* <sup>g</sup>coastline. This is the border around the sons of Judah according to their families. [1 <sup>a</sup>Lit was to 4 <sup>b</sup>Or wadi <sup>c</sup>Lit goings out of

*the border were* <sup>5</sup> *Lit end* <sup>7</sup> *Lit the goings out of it were* <sup>11</sup> *Lit goings out...were* <sup>12</sup> *Lit border*]

13 Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, according to the <sup>a</sup>command of the LORD to Joshua, *namely,* <sup>b</sup>Kiriath-arba, *Arba being* the father of Anak (that is, Hebron). <sup>14</sup>Caleb <sup>c</sup>drove out from there the three sons of Anak: Sheshai and Ahiman and Talmi, the children of Anak. <sup>15</sup>Then he went up from there against the inhabitants of Debir; now the name of Debir formerly was Kiriath-sepher. <sup>16</sup>And Caleb said, “The one who <sup>d</sup>attacks Kiriath-sepher and captures it, <sup>e</sup>I will give him Achsah my daughter as a wife.” <sup>17</sup>Othniel the son of Kenaz, the brother of Caleb, captured it; so he gave him Achsah his daughter as a wife. <sup>18</sup>It came about that when she came *to him*, she persuaded him to ask her father for a field. So she alighted from the donkey, and Caleb said to her, “What do you want?” <sup>19</sup>Then she said, “Give me a blessing; since you have given me the land of the <sup>f</sup>Negev, give me also springs of water.” So he gave her the upper springs and the lower springs. [13 <sup>a</sup>Lit *mouth* <sup>b</sup>I.e. the city of Arba 14 <sup>c</sup>Or *dispossessed* 16 <sup>d</sup>Lit *smites* <sup>e</sup>Lit *and I* 19 <sup>f</sup>I.e. South country]

20 This is the inheritance of the tribe of the sons of Judah according to their families.

21 Now the cities at the extremity of the tribe of the sons of Judah toward the border of Edom in the south were Kabzeel and Eder and Jagur, <sup>22</sup>and Kinah and Dimonah and Adadah, <sup>23</sup>and Kedesh and Hazor and Ithnan, <sup>24</sup>Ziph and Telem and Bealoth, <sup>25</sup>and Hazor-hadattah and Keriath-hezron (that is, Hazor), <sup>26</sup>Amam and Shema and Moladah, <sup>27</sup>and Hazar-gaddah and Heshmon and Beth-pelet, <sup>28</sup>and Hazar-shual and Beersheba and Biziothiah, <sup>29</sup>Baalath and Iim and Ezem, <sup>30</sup>and Eltolad and Chesil and Hormah, <sup>31</sup>and Ziklag and Madmannah and Sansannah, <sup>32</sup>and Lebaoth and Shilhim and Ain and Rimmon; in all, twenty-nine cities with their villages.

33 In the lowland: Eshtaol and Zorah and Ashnah, <sup>34</sup>and Zanoah and En-gannim, Tappuah and Enam, <sup>35</sup>Jarmuth and Adullam, Socoh and Azekah, <sup>36</sup>and Shaaraim and Adithaim and Gederah and Gederothaim;

fourteen cities with their villages.

37 Zenan and Hadashah and Migdal-gad, <sup>38</sup>and Dilean and Mizpeh and Joktheel, <sup>39</sup>Lachish and Bozkath and Eglon, <sup>40</sup>and Cabbon and Lahmas and Chitlish, <sup>41</sup>and Gederoth, Beth-dagon and Naamah and Makkedah; sixteen cities with their villages.

42 Libnah and Ether and Ashan, <sup>43</sup>and Iphtah and Ashnah and Nezib, <sup>44</sup>and Keilah and Achzib and Mareshah; nine cities with their villages.

45 Ekron, with its towns and its villages; <sup>46</sup>from Ekron even to the sea, all that were by the <sup>a</sup>side of Ashdod, with their villages. [46 <sup>a</sup>Lit *hand*]

47 Ashdod, its towns and its villages; Gaza, its towns and its villages; as far as the <sup>a</sup>brook of Egypt and the Great Sea, even *its* <sup>b</sup>coastline. [47 <sup>a</sup>Or *wadi* <sup>b</sup>Lit *border*]

48 In the hill country: Shamir and Jattir and Socoh, <sup>49</sup>and Dannah and Kiriath-sannah (that is, Debir), <sup>50</sup>and Anab and Eshtemoh and Anim, <sup>51</sup>and Goshen and Holon and Giloh; eleven cities with their villages.

52 Arab and Dumah and Eshan, <sup>53</sup>and Janum and Beth-tappuah and Aphekah, <sup>54</sup>and Humtah and Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages.

55 Maon, Carmel and Ziph and Juttah, <sup>56</sup>and Jezreel and Jokdeam and Zanoah, <sup>57</sup>Kain, Gibeah and Timnah; ten cities with their villages.

58 Halhul, Beth-zur and Gedor, <sup>59</sup>and Maarath and Beth-anoth and Eltekon; six cities with their villages.

60 Kiriath-baal (that is, Kiriath-jearim), and Rabbah; two cities with their villages.

61 In the wilderness: Beth-arabah, Middin and Secacah, <sup>62</sup>and Nibshan and the City of Salt and Engedi; six cities with their villages.

**63 Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not <sup>a</sup>drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day. [63 <sup>a</sup>Or *dispossess them*]**

## JOSHUA 16 [\[Books\]](#)

***Territory of Ephraim*** <sup>1</sup> Then the lot for the sons of Joseph went from the Jordan at Jericho to the waters of Jericho on the east into the wilderness, going up from Jericho through the hill country to Bethel. <sup>2</sup>It went from Bethel to Luz, and continued to the border of the Archites at Ataroth. <sup>3</sup>It went down westward to the territory of the Japhletites, as far as the territory of lower Beth-horon even to Gezer, and <sup>a</sup>it ended at the sea. [<sup>3</sup> <sup>a</sup>Lit *the goings out of it were*]

<sup>4</sup> The sons of Joseph, Manasseh and Ephraim, received their inheritance. <sup>5</sup>Now *this* was the territory of the sons of Ephraim according to their families: the border of their inheritance eastward was Ataroth-addar, as far as upper Beth-horon. <sup>6</sup>Then the border went westward at Michmethath on the north, and the border turned about eastward to Taanath-shiloh and continued *beyond* it to the east of Janoah. <sup>7</sup>It went down from Janoah to Ataroth and to Naarah, then reached Jericho and came out at the Jordan. <sup>8</sup>From Tappuah the border continued westward to the <sup>a</sup>brook of Kanah, and <sup>b</sup>it ended at the sea. This is the inheritance of the tribe of the sons of Ephraim according to their families, <sup>9</sup>*together* with the cities which were set apart for the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities with their villages. <sup>10</sup>But they did not <sup>c</sup>drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers. [<sup>8</sup> <sup>a</sup>Or *wadi* <sup>b</sup>Lit *the goings out of it were* <sup>10</sup> <sup>c</sup>Or *dispossess*]

## JOSHUA 17 [\[Books\]](#)

*Territory of Manasseh* 1 Now *this* was the lot for the tribe of Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, <sup>a</sup>were allotted Gilead and Bashan, because he was a man of war. 2 So *the lot was made* for the rest of the sons of Manasseh according to their families: for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hopher and for the sons of Shemida; these were the male <sup>b</sup>descendants of Manasseh the son of Joseph according to their families. [1 <sup>a</sup>Lit *and there was to him* 2 <sup>b</sup>Lit sons]

3 However, Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah. 4 They came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, “The LORD commanded Moses to give us an inheritance among our brothers.” So according to the <sup>a</sup>command of the LORD he gave them an inheritance among their father’s brothers. 5 Thus there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan, <sup>6</sup>because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the sons of Manasseh. [4 <sup>a</sup>Lit *mouth*]

7 The border of Manasseh <sup>a</sup>ran from Asher to Michmethath which was east of Shechem; then the border went <sup>b</sup>southward to the inhabitants of En-tappuah. 8 The land of Tappuah belonged to Manasseh, but Tappuah on the border of Manasseh *belonged* to the sons of Ephraim. 9 The border went down to the <sup>c</sup>brook of Kanah, southward of the <sup>c</sup>brook (these cities *belonged* to Ephraim among the cities of Manasseh), and the border of Manasseh was on the north side of the <sup>c</sup>brook and <sup>d</sup>it ended at the sea. 10 The south side *belonged* to Ephraim and the north side to Manasseh, and the sea was <sup>e</sup>their border; and they reached to

Asher on the north and to Issachar on the east. <sup>11</sup>In Issachar and in Asher, Manasseh had Beth-shean and its towns and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, the third is Napheth.

<sup>12</sup>But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in that land. <sup>13</sup>It came about when the sons of Israel became strong, they put the Canaanites to forced labor, but they did not <sup>f</sup>drive them out completely. [7 <sup>a</sup>Lit was <sup>b</sup>Lit to the right hand 9 <sup>c</sup>Or wadi <sup>d</sup>Lit goings out of it were 10 <sup>e</sup>Lit its 13 <sup>f</sup>Or dispossess]

<sup>14</sup> Then the sons of Joseph spoke to Joshua, saying, “Why have you given me only one lot and one portion for an inheritance, since I am a numerous people whom the LORD has thus far blessed?” <sup>15</sup> Joshua said to them, “If you are a numerous people, go <sup>a</sup>up to the forest and <sup>b</sup>clear a place for yourself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for you.”

<sup>16</sup>The sons of Joseph said, “The hill country is not enough for us, and all the Canaanites who live in the valley land have chariots of iron, both those who are in Beth-shean and its towns and those who are in the valley of Jezreel.” <sup>17</sup> Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, “You are a numerous people and have great power; you shall not have one lot *only*, <sup>18</sup>but the hill country shall be yours. For though it is a forest, you shall <sup>c</sup>clear it, and to its <sup>d</sup>farthest borders it shall be yours; for you shall <sup>e</sup>drive out the Canaanites, even though they have chariots of iron *and* though they are strong.” [15 <sup>a</sup>Lit up for yourself <sup>b</sup>Lit cut down 18 <sup>c</sup>Lit cut it down <sup>d</sup>Lit goings out <sup>e</sup>Or dispossess]

## JOSHUA 18 [\[Books\]](#)

***Rest of the Land Divided*** <sup>1</sup> Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them.

<sup>2</sup> There remained among the sons of Israel seven tribes who had not divided their inheritance. <sup>3</sup> So Joshua said to the sons of Israel, “How long will you put off entering to take possession of the land which the LORD, the God of your fathers, has given you? <sup>4</sup> Provide for yourselves three men from <sup>a</sup>each tribe that I may send them, and that they may arise and walk through the land and write a description of it according to their inheritance; then they shall <sup>b</sup>return to me. <sup>5</sup> They shall divide it into seven portions; Judah shall stay in its territory on the south, and the house of Joseph shall stay in their territory on the north. <sup>6</sup> You shall describe the land in seven divisions, and bring *the description* here to me. I will cast lots for you here before the LORD our God. <sup>7</sup> For the Levites have no portion among you, because the priesthood of the LORD is <sup>c</sup>their inheritance. Gad and Reuben and the half-tribe of Manasseh also have received their inheritance eastward beyond the Jordan, which Moses the servant of the LORD gave them.” [4 <sup>a</sup>Lit *the* <sup>b</sup>Lit *come* 7 <sup>c</sup>Lit *his*]

<sup>8</sup> Then the men arose and went, and Joshua commanded those who went to describe the land, saying, “Go and walk through the land and describe it, and return to me; then I will cast lots for you here before the LORD in Shiloh.” <sup>9</sup> So the men went and passed through the land, and described it by cities in seven divisions in a book; and they came to Joshua to the camp at Shiloh. <sup>10</sup> And Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the sons of Israel according to their divisions.

***The Territory of Benjamin*** 11 Now the lot of the tribe of the sons of Benjamin came up according to their families, and the territory of their lot <sup>a</sup>lay between the sons of Judah and the sons of Joseph. 12 Their border on the north side was from the Jordan, then the border went up to the side of Jericho on the north, and went up through the hill country westward, and <sup>b</sup>it ended at the wilderness of Beth-aven. 13 From there the border continued to Luz, to the side of Luz (that is, Bethel) southward; and the border went down to Ataroth-addar, near the hill which *lies* on the south of lower Beth-horon. 14 The border extended *from there* and turned round on the west side southward, from the hill which *lies* before Beth-horon southward; and <sup>b</sup>it ended at Kiriath-baal (that is, Kiriath-jearim), a city of the sons of Judah. This *was* the west side. 15 Then the south side *was* from the edge of Kiriath-jearim, and the border went westward and went to the fountain of the waters of Nephtoah. 16 The border went down to the edge of the hill which is in the valley of Ben-hinnom, which is in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward, and went down to En-rogel. 17 It extended northward and went to En-shemesh and went to Geliloth, which is opposite the ascent of Adummim, and it went down to the stone of Bohan the son of Reuben. 18 It continued to the side in front of the Arabah northward and went down to the Arabah. 19 The border continued to the side of Beth-hoglah northward; and the <sup>c</sup>border ended at the north bay of the Salt Sea, at the south end of the Jordan. This *was* the south border.

20 Moreover, the Jordan was its border on the east side. This *was* the inheritance of the sons of Benjamin, according to their families *and* according to its borders all around. [11 <sup>a</sup>Lit *went out* 12 <sup>b</sup>Lit *the goings out of it were* 19 <sup>c</sup>Lit *goings out of the border were*]

21 Now the cities of the tribe of the sons of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz, 22 and Beth-arabah and Zemaraim and Bethel, 23 and Avvim and Parah and Ophrah, 24 and Chephar-ammoni and Ophni and Geba; twelve cities with their villages. 25 Gibeon and Ramah and Beeroth, 26 and Mizpeh and Chephirah and Mozah, 27 and Rekem and Irpeel and Taralah, 28 and Zelah, Haeleph and the Jebusite (that is, Jerusalem), Gibeah, Kiriath;

**fourteen cities with their villages. This is the inheritance of the sons of Benjamin according to their families.**

## JOSHUA 19 [\[Books\]](#)

*Territory of Simeon* 1 Then the second lot <sup>a</sup>fell to Simeon, to the tribe of the sons of Simeon according to their families, and their inheritance was in the midst of the inheritance of the sons of Judah. 2 So they had as their inheritance Beersheba or <sup>b</sup>Sheba and Moladah, 3 and Hazar-shual and Balah and Ezem, 4 and Eltolad and Bethul and Hormah, 5 and Ziklag and Beth-marcaboth and Hazar-susah, 6 and Beth-lebaoth and Sharuhem; thirteen cities with their villages; 7 Ain, Rimmon and Ether and Ashan; four cities with their villages; 8 and all the villages which were around these cities as far as Baalath-beer, Ramah of the <sup>c</sup>Negev. This was the inheritance of the tribe of the sons of Simeon according to their families. 9 The inheritance of the sons of Simeon was taken from the portion of the sons of Judah, for the share of the sons of Judah was too large for them; so the sons of Simeon received an inheritance in the midst of <sup>d</sup>Judah's inheritance. [1 <sup>a</sup>Lit came out 2 <sup>b</sup>In Josh 15:26, Shema 8 <sup>c</sup>I.e. South country 9 <sup>d</sup>Lit their]

*Territory of Zebulun* 10 Now the third lot came up for the sons of Zebulun according to their families. And the territory of their inheritance was as far as Sarid. 11 Then their border went up to the west and to Maralah, it then <sup>a</sup>touching Dabbesheth and reached to the <sup>b</sup>brook that is before Jokneam. 12 Then it turned from Sarid to the east toward the sunrise as far as the border of Chisloth-tabor, and it proceeded to Daberath and <sup>c</sup>up to Japhia. 13 From there it continued eastward toward the sunrise to Gath-hepher, to Eth-kazin, and it proceeded to Rimmon <sup>d</sup>which stretches to Neah. 14 The border circled around it on the north to Hannathon, and <sup>e</sup>it ended at the valley of Iphtahel. 15 Included also were Kattah and Nahalal and Shimron and Idalah and Bethlehem; twelve cities with their villages. 16 This was the inheritance of the sons of Zebulun according to their families, these cities with their villages. [11

<sup>a</sup>Or reached to <sup>b</sup>Or wadi <sup>12</sup> <sup>c</sup>Lit went up <sup>13</sup> <sup>d</sup>Or and is marked off <sup>14</sup> <sup>e</sup>Lit the goings out of it were]

***Territory of Issachar*** <sup>17</sup> The fourth lot <sup>a</sup>fell to Issachar, to the sons of Issachar according to their families. <sup>18</sup> Their territory was to Jezreel and *included* Chesulloth and Shunem, <sup>19</sup> and Hapharaim and Shion and Anaharath, <sup>20</sup> and Rabbith and Kishion and Ebez, <sup>21</sup> and Remeth and En-gannim and En-haddah and Beth-pazzez. <sup>22</sup> The border reached to Tabor and Shahazumah and Beth-shemesh, and <sup>b</sup> their border ended at the Jordan; sixteen cities with their villages. <sup>23</sup> This was the inheritance of the tribe of the sons of Issachar according to their families, the cities with their villages. [<sup>17</sup> <sup>a</sup> Lit came out <sup>22</sup> <sup>b</sup> Lit the goings out of their border were]

### ***Territory of Asher***

<sup>24</sup> Now the fifth lot <sup>a</sup> fell to the tribe of the sons of Asher according to their families. <sup>25</sup> Their territory was Helkath and Hali and Beten and Achshaph, <sup>26</sup> and Allammelech and Amad and Mishal; and it reached to Carmel on the west and to Shihor-libnath. <sup>27</sup> It turned toward the <sup>b</sup> east to Beth-dagon and reached to Zebulun, and to the valley of Iphtahel northward to Beth-emek and Neiel; then it proceeded on <sup>c</sup> north to Cabul, <sup>28</sup> and Ebron and Rehob and Hammon and Kanah, as far as Great Sidon. <sup>29</sup> The border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and <sup>d</sup> it ended at the sea by the region of Achzib. <sup>30</sup> *Included also were* Ummah, and Aphek and Rehob; twenty-two cities with their villages. <sup>31</sup> This was the inheritance of the tribe of the sons of Asher according to their families, these cities with their villages. [<sup>24</sup> <sup>a</sup> Lit came out <sup>27</sup> <sup>b</sup> Lit sunrise <sup>c</sup> Lit from the left hand <sup>29</sup> <sup>d</sup> Lit the goings out of it were]

***Territory of Naphtali*** <sup>32</sup> The sixth lot <sup>a</sup> fell to the sons of Naphtali; to the sons of Naphtali according to their families. <sup>33</sup> Their border was from

Heleph, from the oak in Zaanannim and Adami-nekeb and Jabneel, as far as Lakkum, and <sup>b</sup>it ended at the Jordan. <sup>34</sup>Then the border turned westward to Aznoth-tabor and proceeded from there to Hukkok; and it reached to Zebulun on the south and <sup>c</sup>touched Asher on the west, and to Judah at the Jordan toward the <sup>d</sup>east. <sup>35</sup>The fortified cities were Ziddim, Zer and Hammath, Rakkath and Chinnereth, <sup>36</sup>and Adamah and Ramah and Hazor, <sup>37</sup>and Kedesh and Edrei and En-hazor, <sup>38</sup>and Yiron and Migdal-el, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages. <sup>39</sup>This was the inheritance of the tribe of the sons of Naphtali according to their families, the cities with their villages. [<sup>32</sup> <sup>a</sup>Lit came out <sup>33</sup> <sup>b</sup>Lit the goings out of it were <sup>34</sup> <sup>c</sup>Or reached to <sup>d</sup>Lit sunrise]

### *Territory of Dan*

<sup>40</sup> The seventh lot <sup>a</sup>fell to the tribe of the sons of Dan according to their families. <sup>41</sup>The territory of their inheritance was Zorah and Eshtaol and Irshemesh, <sup>42</sup>and Shaalabbin and Aijalon and Ithlah, <sup>43</sup>and Elon and Timnah and Ekron, <sup>44</sup>and Eltekeh and Gibbethon and Baalath, <sup>45</sup>and Jehud and Bene-berak and Gath-rimmon, <sup>46</sup>and Me-jarkon and Rakkon, with the territory over against <sup>b</sup>Joppa. <sup>47</sup>The territory of the sons of Dan proceeded <sup>c</sup>beyond them; for the sons of Dan went up and fought with Leshem and captured it. Then they struck it with the edge of the sword and possessed it and <sup>d</sup>settled in it; and they called <sup>e</sup>Leshem Dan after the name of Dan their father. <sup>48</sup>This was the inheritance of the tribe of the sons of Dan according to their families, these cities with their villages. [<sup>40</sup> <sup>a</sup>Lit came out <sup>46</sup> <sup>b</sup>Heb Japho <sup>47</sup> <sup>c</sup>Lit from <sup>d</sup>Lit dwelt <sup>e</sup>I.e. Laish]

<sup>49</sup> When they finished apportioning the land for inheritance by its borders, the sons of Israel gave an inheritance in their midst to Joshua the son of Nun. <sup>50</sup>In accordance with the <sup>a</sup>command of the LORD they gave him the city for which he asked, Timnath-serah in the hill country of Ephraim. So he built the city and <sup>b</sup>settled in it. [<sup>50</sup> <sup>a</sup>Lit mouth <sup>b</sup>Lit dwelt]

<sup>51</sup> These are the inheritances which Eleazar the priest, and Joshua the son of

Nun, and the heads of the <sup>a</sup>households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land. [51 <sup>a</sup>Lit *fathers*]

## JOSHUA 20 [\[Books\]](#)

*Six Cities of Refuge* 1 Then the LORD spoke to Joshua, saying, 2“Speak to the sons of Israel, saying, ‘<sup>a</sup>Designate the cities of refuge, of which I spoke to you <sup>b</sup>through Moses, <sup>3</sup>that the manslayer who <sup>c</sup>kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood. <sup>4</sup>He shall flee to one of these cities, and shall stand at the entrance of the gate of the city and state his case in the hearing of the elders of that city; and they shall <sup>d</sup>take him into the city to them and give him a place, so that he may dwell among them. <sup>5</sup>Now if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, because he struck his neighbor without premeditation and did not hate him beforehand. <sup>6</sup>He shall dwell in that city until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall <sup>e</sup>return to his own city and to his own house, to the city from which he fled.’ ” [2 <sup>a</sup>Lit *Set for yourselves* <sup>b</sup>Lit *by the hand of* 3 <sup>c</sup>Lit *smites* 4 <sup>d</sup>Lit *gather* 6 <sup>e</sup>Lit *return and come*]

7 So they <sup>a</sup>set apart Kedesh in <sup>b</sup>Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. <sup>8</sup>Beyond the Jordan east of Jericho, they <sup>c</sup>designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. <sup>9</sup>These were the appointed cities for all the sons of Israel and for the stranger who sojourns among them, that whoever <sup>d</sup>kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation. [7 <sup>a</sup>Lit *sanctified* <sup>b</sup>Heb *Galil* 8 <sup>c</sup>Lit *set* 9 <sup>d</sup>Lit *smites*]

## JOSHUA 21 [\[Books\]](#)

*Forty-eight Cities of the Levites* 1 Then the heads of <sup>a</sup>households of the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of <sup>a</sup>households of the tribes of the sons of Israel. 2 They spoke to them at Shiloh in the land of Canaan, saying, “The LORD commanded <sup>b</sup>through Moses to give us cities to live in, with their pasture lands for our cattle.” 3 So the sons of Israel gave the Levites from their inheritance these cities with their pasture lands, according to the <sup>c</sup>command of the LORD. 4 Then the lot came out for the families of the Kohathites. And the sons of Aaron the priest, who were of the Levites, <sup>d</sup>received thirteen cities by lot from the tribe of Judah and from the tribe of the Simeonites and from the tribe of Benjamin. [1 <sup>a</sup>Lit *fathers* 2 <sup>b</sup>Lit *by the hand of* 3 <sup>c</sup>Lit *mouth* 4 <sup>d</sup>Lit *had*]

5 The rest of the sons of Kohath <sup>a</sup>received ten cities by lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half-tribe of Manasseh. [5 <sup>a</sup>Lit *had*]

6 The sons of Gershon <sup>a</sup>received thirteen cities by lot from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half-tribe of Manasseh in Bashan. [6 <sup>a</sup>Lit *had*]

7 The sons of Merari according to their families <sup>a</sup>received twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun. [7 <sup>a</sup>Lit *had*]

8 Now the sons of Israel gave by lot to the Levites these cities with their pasture lands, as the LORD had commanded <sup>a</sup>through Moses. [8 <sup>a</sup>Lit *by the hand of*]

9 They gave these cities which are *here* mentioned by name from the tribe of the sons of Judah and from the tribe of the sons of Simeon; <sup>10</sup>and they were for the sons of Aaron, one of the families of the

Kohathites, of the sons of Levi, for the lot was theirs first. <sup>11</sup>Thus they gave them Kiriath-arba, *Arba being* the father of Anak (that is, Hebron), in the hill country of Judah, with its surrounding pasture lands. <sup>12</sup>But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.

<sup>13</sup> So to the sons of Aaron the priest they gave Hebron, the city of refuge for the manslayer, with its pasture lands, and Libnah with its pasture lands, <sup>14</sup>and Jattir with its pasture lands and Eshtemoa with its pasture lands, <sup>15</sup>and <sup>a</sup>Holon with its pasture lands and Debir with its pasture lands, <sup>16</sup>and <sup>b</sup>Ain with its pasture lands and Juttah with its pasture lands *and* Beth-shemesh with its pasture lands; nine cities from these two tribes. <sup>17</sup>From the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands, <sup>18</sup>Anathoth with its pasture lands and <sup>c</sup>Almon with its pasture lands; four cities. <sup>19</sup>All the cities of the sons of Aaron, the priests, were thirteen cities with their pasture lands. [<sup>15</sup> <sup>a</sup>In 1 Chr 6:58, *Hilen* <sup>16</sup> <sup>b</sup>In 1 Chr 6:59, *Ashan* <sup>18</sup> <sup>c</sup>In 1 Chr 6:60, *Allemeth*]

<sup>20</sup> Then the cities from the tribe of Ephraim were allotted to the families of the sons of Kohath, the Levites, *even to* the rest of the sons of Kohath. <sup>21</sup>They gave them Shechem, the city of refuge for the manslayer, with its pasture lands, in the hill country of Ephraim, and Gezer with its pasture lands, <sup>22</sup>and Kibzaim with its pasture lands and Beth-horon with its pasture lands; four cities. <sup>23</sup>From the tribe of Dan, Elteke with its pasture lands, Gibbethon with its pasture lands, <sup>24</sup>Aijalon with its pasture lands, Gath-rimmon with its pasture lands; four cities. <sup>25</sup>From the half-tribe of Manasseh, *they allotted* Taanach with its pasture lands and Gath-rimmon with its pasture lands; two cities. <sup>26</sup>All the cities with their pasture lands for the families of the rest of the sons of Kohath were ten.

<sup>27</sup> To the sons of Gershon, one of the families of the Levites, from the half-tribe of Manasseh, *they gave* Golan in Bashan, the city of refuge for the manslayer, with its pasture lands, and Be-eshterah with its pasture lands; two cities. <sup>28</sup>From the tribe of Issachar, *they gave* Kishion with its pasture lands, Daberath with its pasture lands, <sup>29</sup>Jarmuth with its pasture lands, En-gannim with its pasture lands; four cities. <sup>30</sup>From

the tribe of Asher, *they gave* Mishal with its pasture lands, Abdon with its pasture lands, <sup>31</sup>Helkath with its pasture lands and Rehob with its pasture lands; four cities. <sup>32</sup>From the tribe of Naphtali, *they gave* Kedesh in Galilee, the city of refuge for the manslayer, with its pasture lands and Hammoth-dor with its pasture lands and Kartan with its pasture lands; three cities. <sup>33</sup>All the cities of the Gershonites according to their families were thirteen cities with their pasture lands.

<sup>34</sup>To the families of the sons of Merari, the rest of the Levites, *they gave* from the tribe of Zebulun, Jokneam with its pasture lands and Kartah with its pasture lands. <sup>35</sup>Dimnah with its pasture lands, Nahalal with its pasture lands; four cities. <sup>36</sup>From the tribe of Reuben, *they gave* Bezer with its pasture lands and Jahaz with its pasture lands, <sup>37</sup>Kedemoth with its pasture lands and Mephaath with its pasture lands; four cities. <sup>38</sup>From the tribe of Gad, *they gave* Ramoth in Gilead, the city of refuge for the manslayer, with its pasture lands and Mahanaim with its pasture lands, <sup>39</sup>Heshbon with its pasture lands, Jazer with its pasture lands; four cities in all. <sup>40</sup>All *these were* the cities of the sons of Merari according to their families, the rest of the families of the Levites; and their lot was twelve cities.

<sup>41</sup>All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities with their pasture lands. <sup>42</sup>These cities each had its surrounding pasture lands; thus *it was* with all these cities.

<sup>43</sup>So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. <sup>44</sup>And the LORD gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the LORD gave all their enemies into their hand. <sup>45</sup>Not <sup>a</sup>one of the good promises which the LORD had <sup>b</sup>made to the house of Israel failed; all came to pass. [<sup>45</sup> <sup>a</sup>Lit *a word from every good word* <sup>b</sup>Lit *spoken*]

## JOSHUA 22 [\[Books\]](#)

### *Tribes beyond Jordan Return*

1 Then Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh, <sup>2</sup>and said to them, “You have kept all that Moses the servant of the LORD commanded you, and have listened to my voice in all that I commanded you. <sup>3</sup>You have not forsaken your brothers these many days to this day, but have kept the charge of the commandment of the LORD your God. <sup>4</sup>And now the LORD your God has given rest to your brothers, as He spoke to them; therefore turn now and go to your tents, to the land of your possession, which Moses the servant of the LORD gave you beyond the Jordan. <sup>5</sup>Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul.” <sup>6</sup>So Joshua blessed them and sent them away, and they went to their tents.

7 Now to the one half-tribe of Manasseh Moses had given *a possession* in Bashan, but to the other half Joshua gave *a possession* among their brothers westward beyond the Jordan. So when Joshua sent them away to their tents, he blessed them, <sup>8</sup>and said to <sup>a</sup>them, “Return to your tents with great riches and with very much livestock, with silver, gold, bronze, iron, and with very many clothes; divide the spoil of your enemies with your brothers.” <sup>9</sup>The sons of Reuben and the sons of Gad and the half-tribe of Manasseh returned *home* and departed from the sons of Israel at Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land of their possession which they had possessed, according to the <sup>b</sup>command of the LORD <sup>c</sup>through Moses. [<sup>8</sup> <sup>a</sup>Lit *them*, saying, “Return <sup>9</sup> <sup>b</sup>Lit *mouth* <sup>c</sup>Lit *by the hand of*]

### *The Offensive Altar*

10 When they came to the region of the Jordan which is in the land of Canaan, the sons of Reuben and the sons of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a large altar in appearance.  
11 And the sons of Israel heard *it* <sup>a</sup>said, “Behold, the sons of Reuben and the sons of Gad and the half-tribe of Manasseh have built an altar at the <sup>b</sup>frontier of the land of Canaan, in the region of the Jordan, on the side *belonging to* the sons of Israel.” 12 When the sons of Israel heard *of it*, the whole congregation of the sons of Israel gathered themselves at Shiloh to go up against them in war. [11 <sup>a</sup>Lit *saying* <sup>b</sup>Lit *front*]

13 Then the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, 14 and with him ten chiefs, one chief for each father’s household from each of the tribes of Israel; and each one of them *was* the head of his father’s household among the <sup>a</sup>thousands of Israel. 15 They came to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them saying, 16 “Thus says the whole congregation of the LORD, ‘What is this unfaithful act which you have committed against the God of Israel, turning away from following the LORD this day, by building yourselves an altar, to rebel against the LORD this day? 17 Is not the iniquity of Peor <sup>b</sup>enough for us, from which we have not cleansed ourselves to this day, although a plague came on the congregation of the LORD, 18 that you must turn away this day from following the LORD? If you rebel against the LORD today, He will be angry with the whole congregation of Israel tomorrow. 19 If, however, the land of your possession is unclean, then <sup>c</sup>cross into the land of the possession of the LORD, where the LORD’s tabernacle <sup>d</sup>stands, and take possession among us. Only do not rebel against the LORD, or rebel against us by building an altar for yourselves, besides the altar of the LORD our God. 20 Did not Achan the son of Zerah act unfaithfully in the things under the ban, and wrath fall on all the congregation of Israel? And that man did not perish alone in his iniquity.’ ” [14 <sup>a</sup>Or *families* 17 <sup>b</sup>Lit *little for us* 19 <sup>c</sup>Lit *cross for yourselves* <sup>d</sup>Lit *abides*]

21 Then the sons of Reuben and the sons of Gad and the half-tribe of Manasseh answered and spoke to the heads of the <sup>a</sup>families of Israel. 22 “The Mighty One, God, the LORD, the Mighty One, God, the LORD! He knows,

and may Israel itself know. If *it was* in rebellion, or if in an unfaithful act against the LORD do not save us this day! <sup>23</sup>If we have built us an altar to turn away from following the LORD, or if to offer a burnt offering or grain offering on it, or if to offer sacrifices of peace offerings on it, may the LORD Himself require it. <sup>24</sup>But truly we have done this out of concern, <sup>b</sup>for a reason, saying, ‘In time to come your sons may say to our <sup>c</sup>sons, “What have you to do with the LORD, the God of Israel? <sup>25</sup>For the LORD has made the Jordan a border between us and you, *you* sons of Reuben and sons of Gad; you have no portion in the LORD.” So your sons may make our sons stop fearing the LORD.’ [21 <sup>a</sup>Lit *thousands* 24 <sup>b</sup>Lit *from* <sup>c</sup>Lit *sons, saying*]

<sup>26</sup> “Therefore we said, ‘Let us <sup>a</sup>build an altar, not for burnt offering or for sacrifice; <sup>27</sup>rather it shall be a witness between us and you and between our generations after us, that we are to perform the service of the LORD before Him with our burnt offerings, and with our sacrifices and with our peace offerings, so that your sons will not say to our sons in time to come, “You have no portion in the LORD.” ’ <sup>28</sup>Therefore we said, ‘It shall also come about if they say *this* to us or to our generations in time to come, then we shall say, “See the copy of the altar of the LORD which our fathers made, not for burnt offering or for sacrifice; rather it is a witness between us and you.” ’ <sup>29</sup>Far be it from us that we should rebel against the LORD and turn away from following the LORD this day, by building an altar for burnt offering, for grain offering or for sacrifice, besides the altar of the LORD our God which is before His <sup>b</sup>tabernacle.” [26 <sup>a</sup>Lit *prepare to build for ourselves* 29 <sup>b</sup>Lit *dwelling place*]

<sup>30</sup> So when Phinehas the priest and the leaders of the congregation, even the heads of the <sup>a</sup>families of Israel who *were* with him, heard the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spoke, it pleased them. <sup>31</sup>And Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, “Today we know that the LORD is in our midst, because you have not committed this unfaithful act against the LORD; now you have delivered the sons of Israel from the hand of the LORD.” [30 <sup>a</sup>Lit *thousands*]

<sup>32</sup> Then Phinehas the son of Eleazar the priest and the leaders returned from the sons of Reuben and from the sons of Gad, from the land of Gilead to the

land of Canaan, to the sons of Israel, and brought back word to them. <sup>33</sup>The word pleased the sons of Israel, and the sons of Israel blessed God; and they did not speak of going up against them in war to destroy the land in which the sons of Reuben and the sons of Gad were living. <sup>34</sup>The sons of Reuben and the sons of Gad called the altar *Witness*; “For,” *they said*, “it is a witness between us that the LORD is God.”

## JOSHUA 23 [\[Books\]](#)

### *Joshua's Farewell Address*

1 Now it came about after many days, when the LORD had given rest to Israel from all their enemies <sup>a</sup>on every side, and Joshua was old, advanced in years, <sup>2</sup>that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, “I am old, advanced in years. <sup>3</sup>And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you. <sup>4</sup>See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun. <sup>5</sup>The LORD your God, He will thrust them out from before you and <sup>b</sup>drive them from before you; and you will possess their land, just as the LORD your God <sup>c</sup>promised you. <sup>6</sup>Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, <sup>7</sup>so that you will not <sup>d</sup>associate with these nations, these which remain among you, or mention the name of their gods, or make *anyone swear by them*, or serve them, or bow down to them. <sup>8</sup>But you are to cling to the LORD your God, as you have done to this day. <sup>9</sup>For the LORD has <sup>e</sup>driven out great and strong nations from before you; and as for you, no man has stood before you to this day. <sup>10</sup>One of your men puts to flight a thousand, for the LORD your God is He who fights for you, just as He <sup>c</sup>promised you. <sup>11</sup>So take diligent heed to yourselves to love the LORD your God. <sup>12</sup>For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you <sup>d</sup>associate with them and they with you, <sup>13</sup>know with certainty that the LORD your God will not continue to <sup>b</sup>drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you. [1 <sup>a</sup>Lit *from round about* 5 <sup>b</sup>Or *dispossess* <sup>c</sup>Lit *spoke to* 7 <sup>d</sup>Lit *go among* 9 <sup>e</sup>Or *dispossessed*]

14 “Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have <sup>a</sup>been fulfilled for you, not <sup>b</sup>one of them has failed. <sup>15</sup>It shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so the LORD will bring upon you all the threats, until He has destroyed you from off this good land which the LORD your God has given you. <sup>16</sup>When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the LORD will burn against you, and you will perish quickly from off the good land which He has given you.” [14 <sup>a</sup>Lit *come* <sup>b</sup>Lit *one word*]

## JOSHUA 24 [\[Books\]](#)

### *Joshua Reviews Israel's History*

1 Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God. 2 Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the <sup>a</sup>River, *namely*, Terah, the father of Abraham and the father of Nahor, and they served other gods. 3 Then I took your father Abraham from beyond the <sup>a</sup>River, and led him through all the land of Canaan, and multiplied his <sup>b</sup>descendants and gave him Isaac. 4 To Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir to possess it; but Jacob and his sons went down to Egypt. 5 Then I sent Moses and Aaron, and I plagued Egypt <sup>c</sup>by what I did in its midst; and afterward I brought you out. 6 I brought your fathers out of Egypt, and you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the <sup>d</sup>Red Sea. 7 But when they cried out to the LORD, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And you lived in the wilderness for a long time. 8 Then I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you. 9 Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you. 10 But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand. 11 You crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, *and* the Amorite and the Perizzite and the Canaanite and the Hittite and the Gergashite, the Hivite and the Jebusite. Thus I gave them into your hand. 12 Then I sent the hornet before you and it <sup>e</sup>drove out the two kings of the Amorites from before you, *but* not by your sword or your bow. 13 I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of

vineyards and olive groves which you did not plant.’ [2 <sup>a</sup>I.e. Euphrates 3 <sup>b</sup>Lit seed 5 <sup>c</sup>Lit according to 6 <sup>d</sup>Lit Sea of Reeds 12 <sup>e</sup>Lit drove them out]

### **“We Will Serve the LORD”**

14 “Now, therefore, <sup>a</sup>fear the LORD and serve Him in sincerity and <sup>b</sup>truth; and put away the gods which your fathers served beyond the <sup>c</sup>River and in Egypt, and serve the LORD. <sup>15</sup>If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD.” [14 <sup>a</sup>Or reverence <sup>b</sup>Or faithfulness <sup>c</sup>I.e. Euphrates]

16 The people answered and said, “Far be it from us that we should forsake the LORD to serve other gods; <sup>17</sup>for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of <sup>a</sup>bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. <sup>18</sup>The LORD drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the LORD, for He is our God.” [17 <sup>a</sup>Lit bondmen]

19 Then Joshua said to the people, “You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins. <sup>20</sup>If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you.” <sup>21</sup>The people said to Joshua, “No, but we will serve the LORD.” <sup>22</sup>Joshua said to the people, “You are witnesses against yourselves that you have chosen for yourselves the LORD, to serve Him.” And they said, “We are witnesses.” <sup>23</sup>“Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the LORD, the God of Israel.” <sup>24</sup>The people said to Joshua, “We will serve the LORD our God and we will <sup>a</sup>obey His voice.” <sup>25</sup>So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. <sup>26</sup>And Joshua wrote these words in the book of the law of God; and he took a large

stone and set it up there under the oak that was by the sanctuary of the LORD. <sup>27</sup>Joshua said to all the people, “Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke <sup>b</sup>to us; thus it shall be for a witness against you, so that you do not deny your God.” <sup>28</sup>Then Joshua dismissed the people, each to his inheritance. [<sup>24</sup> <sup>a</sup>Lit *listen to* <sup>27</sup> <sup>b</sup>Lit *with*]

### ***Joshua’s Death and Burial***

<sup>29</sup> It came about after these things that Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old. <sup>30</sup>And they buried him in the territory of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.

<sup>31</sup> Israel served the LORD all the days of Joshua and all the days of the elders who <sup>a</sup>survived Joshua, and had known all the deeds of the LORD which He had done for Israel. [<sup>31</sup> <sup>a</sup>Lit *prolonged days after*]

<sup>32</sup> Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred <sup>a</sup>pieces of money; and they became the inheritance of Joseph’s sons. <sup>33</sup>And Eleazar the son of Aaron died; and they buried him <sup>b</sup>at Gibeah of Phinehas his son, which was given him in the hill country of Ephraim. [<sup>32</sup> <sup>a</sup>Heb *qesitah* <sup>33</sup> <sup>b</sup>Or *on the hill*]

## JUDGES 1 [\[Books\]](#)

*Jerusalem Is Captured* 1 Now it came about after the death of Joshua that the sons of Israel inquired of the LORD, saying, “Who shall go up first for us against the Canaanites, to fight against them?” 2The LORD said, “Judah shall go up; behold, I have given the land into his hand.” 3Then Judah said to Simeon his brother, “Come up with me into <sup>a</sup>the territory allotted me, that we may fight against the Canaanites; and <sup>b</sup>I in turn will go with you into <sup>c</sup>the territory allotted you.” So Simeon went with him. 4Judah went up, and the LORD gave the Canaanites and the Perizzites into their hands, and they <sup>d</sup>defeated ten thousand men at Bezek. 5They found Adoni-bezek in Bezek and fought against him, and they <sup>e</sup>defeated the Canaanites and the Perizzites. 6But Adoni-bezek fled; and they pursued him and caught him and cut off his <sup>f</sup>thumbs and big toes. 7Adoni-bezek said, “Seventy kings with their thumbs and their big toes cut off used to gather up *scraps* under my table; as I have done, so God has repaid me.” So they brought him to Jerusalem and he died there. [3 <sup>a</sup>Lit my lot <sup>b</sup>Lit I, even I <sup>c</sup>Lit your lot 4 <sup>d</sup>Lit smote them 5 <sup>e</sup>Lit smote 6 <sup>f</sup>Lit thumbs of his hands and his feet]

8 Then the sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire. 9Afterward the sons of Judah went down to fight against the Canaanites living in the hill country and in the <sup>a</sup>Negev and in the lowland. 10So Judah went against the Canaanites who lived in Hebron (now the name of Hebron formerly was Kiriath-arba); and they struck Sheshai and Ahiman and Talmai. [9 <sup>a</sup>I.e. South country]

*Capture of Other Cities* 11 Then from there he went against the inhabitants of Debir (now the name of Debir formerly was Kiriath-sepher). 12And Caleb said, “The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife.”

<sup>13</sup>Othniel the son of Kenaz, Caleb's younger brother, captured it; so he gave him his daughter Achsah for a wife. <sup>14</sup>Then it came about when she came *to him*, that she persuaded him to ask her father for a field. Then she alighted from <sup>a</sup>her donkey, and Caleb said to her, "What <sup>b</sup>do you want?" <sup>15</sup>She said to him, "Give me a blessing, since you have given me the land of the <sup>c</sup>Negev, give me also springs of water." So Caleb gave her the upper springs and the lower springs. [<sup>14</sup> <sup>a</sup>Lit *the* <sup>b</sup>Lit *for yourself*  
<sup>15</sup> <sup>c</sup>I.e. South country]

<sup>16</sup> The <sup>a</sup>descendants of the Kenite, Moses' father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people.

<sup>17</sup>Then Judah went with Simeon his brother, and they struck the Canaanites living in Zephath, and utterly destroyed it. So the name of the city was called Hormah. <sup>18</sup>And Judah took Gaza with its territory and Ashkelon with its territory and Ekron with its territory. <sup>19</sup>Now the LORD was with Judah, and they took possession of the hill country; but they could not <sup>b</sup>drive out the inhabitants of the valley because they had iron chariots. <sup>20</sup>Then they gave Hebron to Caleb, as Moses had <sup>c</sup>promised; and he drove out from there the three sons of Anak. <sup>21</sup>But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day. [<sup>16</sup> <sup>a</sup>Lit *sons* <sup>19</sup> <sup>b</sup>Or *dispossess* <sup>20</sup> <sup>c</sup>Lit *spoken*]

<sup>22</sup> Likewise the house of Joseph went up against Bethel, and the LORD was with them. <sup>23</sup>The house of Joseph spied out Bethel (now the name of the city was formerly Luz). <sup>24</sup>The spies saw a man coming out of the city and they said to him, "Please show us the entrance to the city and we will treat you kindly." <sup>25</sup>So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free. <sup>26</sup>The man went into the land of the Hittites and built a city and named it Luz <sup>a</sup>which is its name to this day.  
[<sup>26</sup> <sup>a</sup>Lit *it*]

*Places Not Conquered* 27 But Manasseh did not take possession of Bethshean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land. <sup>28</sup>It came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely.

29 Ephraim did not drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.

30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of <sup>a</sup>Nahalol; so the Canaanites lived among them and became subject to forced labor. [30 <sup>a</sup>Perhaps same as *Nahalal*]

31 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. <sup>32</sup>So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 Naphtali did not drive out the inhabitants of Bethshemesh, or the inhabitants of Bethanath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Bethshemesh and Bethanath became forced labor for them.

34 Then the Amorites <sup>a</sup>forced the sons of Dan into the hill country, for they did not allow them to come down to the valley; <sup>35</sup>yet the Amorites persisted in <sup>b</sup>living in Mount Heres, in Aijalon and in Shaalbim; but when the <sup>c</sup>power of the house of Joseph <sup>d</sup>grew strong, they became forced labor. <sup>36</sup>The border of the Amorites ran from the ascent of Akrabbim, from Sela and upward. [34 <sup>a</sup>Lit *pressed* 35 <sup>b</sup>Lit *dwelling* <sup>c</sup>Lit *hand* <sup>d</sup>Lit *was heavy*]

## JUDGES 2 [\[Books\]](#)

### *Israel Rebuked*

1 Now the angel of the LORD came up from Gilgal to Bochim. And he said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you, <sup>2</sup>and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars.’ But you have not <sup>a</sup>obeyed Me; what is this you have done? <sup>3</sup>Therefore I also said, ‘I will not drive them out before you; but they will <sup>b</sup>become *as thorns* in your sides and their gods will be a snare to you.’ ” <sup>4</sup>When the angel of the LORD spoke these words to all the sons of Israel, the people lifted up their voices and wept. <sup>5</sup>So they named that place <sup>c</sup>Bochim; and there they sacrificed to the LORD. [<sup>2</sup> <sup>a</sup>Lit *listened to My voice* <sup>3</sup> <sup>b</sup>Some ancient mss read *be adversaries, and* <sup>5</sup> <sup>c</sup>I.e. weepers]

### *Joshua Dies*

<sup>6</sup> When Joshua had dismissed the people, the sons of Israel went each to his inheritance to possess the land. <sup>7</sup>The people served the LORD all the days of Joshua, and all the days of the elders who <sup>a</sup>survived Joshua, who had seen all the great work of the LORD which He had done for Israel. <sup>8</sup>Then Joshua the son of Nun, the servant of the LORD, died at the age of one hundred and ten. <sup>9</sup>And they buried him in the territory of his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash. <sup>10</sup>All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel. [<sup>7</sup> <sup>a</sup>Lit *prolonged days after*]

### *Israel Serves Baals*

11 Then the sons of Israel did evil in the sight of the LORD and <sup>a</sup>served the Baals, <sup>12</sup>and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger. <sup>13</sup>So they forsook the LORD and served Baal and the Ashtaroth. <sup>14</sup>The anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around *them*, so that they could no longer stand before their enemies. <sup>15</sup>Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed. [11 <sup>a</sup>Or *worshipped*]

16 Then the LORD raised up judges <sup>a</sup>who delivered them from the hands of those who plundered them. <sup>17</sup>Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the LORD; they did not do as *their fathers*. <sup>18</sup>When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them. <sup>19</sup>But it came about when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways. <sup>20</sup>So the anger of the LORD burned against Israel, and He said, “Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice, <sup>21</sup>I also will no longer drive out before them any of the nations which Joshua left when he died, <sup>22</sup>in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers <sup>b</sup>did, or not.” <sup>23</sup>So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua. [16 <sup>a</sup>Lit *and they* 22 <sup>b</sup>Lit *kept*]

## JUDGES 3 [\[Books\]](#)

### *Idolatry Leads to Servitude*

1 Now these are the nations which the LORD left, to test Israel by them (*that is*, all who had not <sup>a</sup>experienced any of the wars of Canaan; <sup>2</sup>only in order that the generations of the sons of Israel might <sup>b</sup>be taught war, <sup>c</sup>those who had not <sup>a</sup>experienced it formerly). <sup>3</sup>*These nations are*: the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who lived in Mount Lebanon, from Mount Baal-hermon as far as <sup>d</sup>Lebo-hamath. <sup>4</sup>They were for <sup>e</sup>testing Israel, to find out if they would <sup>f</sup>obey the commandments of the LORD, which He had commanded their fathers <sup>g</sup>through Moses. <sup>5</sup>The sons of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; <sup>6</sup>and they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods. [1 <sup>a</sup>Lit *known* 2 <sup>b</sup>Lit *know, to teach them* <sup>c</sup>Lit *only* 3 <sup>d</sup>Or *the entrance of Hamath* 4 <sup>e</sup>Lit *testing by them* <sup>f</sup>Lit *hear* <sup>g</sup>Lit *by the hand of*]

7 The sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God and served the Baals and the <sup>a</sup>Asheroth. <sup>8</sup>Then the anger of the LORD was kindled against Israel, so that He sold them into the hands of Cushan-rishathaim king of <sup>b</sup>Mesopotamia; and the sons of Israel served Cushan-rishathaim eight years. [7 <sup>a</sup>I.e. wooden symbol of a female deity 8 <sup>b</sup>Heb *Aram-naharaim*]

### *The First Judge Delivers Israel*

<sup>9</sup>When the sons of Israel cried to the LORD, the LORD raised up a deliverer for the sons of Israel to deliver them, Othniel the son of Kenaz, Caleb's younger brother. <sup>10</sup>The Spirit of the LORD came upon him, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of <sup>a</sup>Mesopotamia into his hand, so that <sup>b</sup>he prevailed over Cushan-rishathaim.

<sup>11</sup>Then the land had rest forty years. And Othniel the son of Kenaz died. [<sup>10</sup><sup>a</sup>Heb *Aram* <sup>b</sup>Lit *his hand was strong*]

<sup>12</sup>Now the sons of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. <sup>13</sup>And he gathered to himself the sons of Ammon and Amalek; and he went and <sup>a</sup>defeated Israel, and they possessed the city of the palm trees. <sup>14</sup>The sons of Israel served Eglon the king of Moab eighteen years. [<sup>13</sup> <sup>a</sup>Lit *smote*]

### ***Ehud Delivers from Moab***

<sup>15</sup>But when the sons of Israel cried to the LORD, the LORD raised up a deliverer for them, Ehud the son of Gera, the Benjamite, a left-handed man. And the sons of Israel sent tribute by <sup>a</sup>him to Eglon the king of Moab. <sup>16</sup>Ehud made himself a sword which had two edges, a cubit in length, and he bound it on his right thigh under his cloak. <sup>17</sup>He presented the tribute to Eglon king of Moab. Now Eglon was a very fat man. <sup>18</sup>It came about when he had finished presenting the tribute, that he sent away the people who had carried the tribute. <sup>19</sup>But he himself turned back from the idols which were at Gilgal, and said, “I have a secret message for you, O king.” And he said, “Keep silence.” And all who attended him left him. <sup>20</sup>Ehud came to him while he was sitting alone in his cool roof chamber. And Ehud said, “I have a message from God for you.” And he arose from his seat. <sup>21</sup>Ehud stretched out his left hand, took the sword from his right thigh and thrust it into his belly. <sup>22</sup>The handle also went in after the blade, and the fat closed over the blade, for he did not draw the sword out of his belly; and the refuse came out. <sup>23</sup>Then Ehud went out into the vestibule and shut the doors of the roof chamber behind him, and locked *them*. [<sup>15</sup> <sup>a</sup>Lit *his hand*]

<sup>24</sup>When he had gone out, his servants came and looked, and behold, the doors of the roof chamber were locked; and they said, “He is only <sup>a</sup>relieving himself in the cool room.” <sup>25</sup>They waited until they <sup>b</sup>became anxious; but behold, he did not open the doors of the roof chamber. Therefore they took the key and opened them, and behold, their master had fallen to the <sup>c</sup>floor

dead. [24 <sup>a</sup>Lit *covering his feet* 25 <sup>b</sup>Lit *were ashamed* <sup>c</sup>Lit *earth*]

26 Now Ehud escaped while they were delaying, and he passed by the idols and escaped to Seirah. <sup>27</sup>It came about when he had arrived, that he blew the trumpet in the hill country of Ephraim; and the sons of Israel went down with him from the hill country, and he *was* in front of them. <sup>28</sup>He said to them, “Pursue *them*, for the LORD has given your enemies the Moabites into your hands.” So they went down after him and seized the fords of the Jordan opposite Moab, and did not allow anyone to cross. <sup>29</sup>They struck down at that time about ten thousand Moabites, all robust and valiant men; and no one escaped. <sup>30</sup>So Moab was subdued that day under the hand of Israel. And the land was undisturbed for eighty years.

### ***Shamgar Delivers from Philistines***

31 After him came Shamgar the son of Anath, who struck down six hundred Philistines with an oxgoad; and he also saved Israel.

## JUDGES 4 [Books]

### *Deborah and Barak Deliver from Canaanites*

1 Then the sons of Israel again did evil in the sight of the LORD, after Ehud died. <sup>2</sup>And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the commander of his army was Sisera, who lived in Harosheth-hagoyim. <sup>3</sup>The sons of Israel cried to the LORD; for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.

4 Now Deborah, a <sup>a</sup>prophetess, the wife of Lappidoth, was judging Israel at that time. <sup>5</sup>She used to <sup>b</sup>sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment. <sup>6</sup>Now she sent and summoned Barak the son of Abinoam from Kedesh-naphtali, and said to him, “<sup>c</sup>Behold, the LORD, the God of Israel, has commanded, ‘Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun. <sup>7</sup>I will draw out to you Sisera, the commander of Jabin’s army, with his chariots and his <sup>d</sup>many troops to the river Kishon, and I will give him into your hand.’ ” <sup>8</sup>Then Barak said to her, “If you will go with me, then I will go; but if you will not go with me, I will not go.” <sup>9</sup>She said, “I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman.” Then Deborah arose and went with Barak to Kedesh. <sup>10</sup>Barak called Zebulun and Naphtali together to Kedesh, and ten thousand men went up <sup>e</sup>with him; Deborah also went up with him. [4 <sup>a</sup>Lit woman prophetess 5 <sup>b</sup>Or live 6 <sup>c</sup>Or Has not...commanded...? 7 <sup>d</sup>Lit multitude 10 <sup>e</sup>Lit at his feet]

11 Now Heber the Kenite had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the <sup>a</sup>oak in Zaanannim, which is near Kedesh. [11 <sup>a</sup>Or terebinth]

12 Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor. <sup>13</sup>Sisera called together all his chariots, nine hundred iron

chariots, and all the people who *were* with him, from Harosheth-hagoyim to the river Kishon. <sup>14</sup>Deborah said to Barak, “Arise! For this is the day in which the LORD has given Sisera into your hands; <sup>a</sup>behold, the LORD has gone out before you.” So Barak went down from Mount Tabor with ten thousand men following him. <sup>15</sup>The LORD <sup>b</sup>routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot. <sup>16</sup>But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left. [<sup>14</sup> <sup>a</sup>Or *has not the LORD gone...?* <sup>15</sup> <sup>b</sup>Lit *confused*]

<sup>17</sup> Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite, for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite. <sup>18</sup>Jael went out to meet Sisera, and said to him, “Turn aside, my master, turn aside to me! Do not be afraid.” And he turned aside to her into the tent, and she covered him with a <sup>a</sup>rug. <sup>19</sup>He said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a <sup>b</sup>bottle of milk and gave him a drink; then she covered him. <sup>20</sup>He said to her, “Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you, and says, ‘Is there anyone here?’ that you shall say, ‘No.’” <sup>21</sup>But Jael, Heber’s wife, took a tent peg and <sup>c</sup>seized a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died. <sup>22</sup>And behold, as Barak pursued Sisera, Jael came out to meet him and said to him, “Come, and I will show you the man whom you are seeking.” And he entered <sup>d</sup>with her, and behold Sisera was lying dead with the tent peg in his temple. [<sup>18</sup> <sup>a</sup>Or *blanket* <sup>19</sup> <sup>b</sup>I.e. skin container <sup>21</sup> <sup>c</sup>Lit *placed* <sup>22</sup> <sup>d</sup>Lit *to*]

<sup>23</sup> So God subdued on that day Jabin the king of Canaan before the sons of Israel. <sup>24</sup>The hand of the sons of Israel pressed heavier and heavier upon Jabin the king of Canaan, until they had <sup>a</sup>destroyed Jabin the king of Canaan. [<sup>24</sup> <sup>a</sup>Lit *cut off*]

## JUDGES 5 [\[Books\]](#)

### *The Song of Deborah and Barak*

1 Then Deborah and Barak the son of Abinoam sang on that day, saying,

2<sup>a</sup>“That <sup>a</sup>the leaders led in Israel,  
That the people volunteered,  
Bless the LORD! [<sup>a</sup>Or *locks hung loose in*]

3<sup>a</sup>“Hear, O kings; give ear, O rulers!  
I—to the LORD, I will sing,  
I will sing praise to the LORD, the God of Israel.

4<sup>a</sup>“LORD, when You went out from Seir,  
When You marched from the field of Edom,  
The earth quaked, the heavens also dripped,  
Even the clouds dripped water.

5<sup>a</sup>“The mountains <sup>a</sup>quaked at the presence of the LORD,  
This Sinai, at the presence of the LORD, the God of Israel. [<sup>a</sup>Lit *flowed*]

6 “In the days of Shamgar the son of Anath,  
In the days of Jael, the highways <sup>a</sup>were deserted,  
And travelers <sup>b</sup>went by <sup>c</sup>roundabout ways. [<sup>a</sup>Lit *had ceased* <sup>b</sup>Lit *walked*  
<sup>c</sup>Lit *twisted*]

7<sup>a</sup>“The peasantry ceased, they ceased in Israel,  
Until I, Deborah, arose,  
Until I arose, a mother in Israel.

8<sup>a</sup>“New gods were chosen;  
Then war *was* in the gates.  
Not a shield or a spear was seen  
Among forty thousand in Israel.

9<sup>a</sup>“My heart *goes out* to the commanders of Israel,  
The volunteers among the people;  
Bless the LORD!

10<sup>a</sup>“You who ride on <sup>a</sup>white donkeys,  
You who sit on *rich* carpets,  
And you who travel on the road—<sup>b</sup>sing! [<sup>a</sup>Or *tawny* <sup>b</sup>Or *declare it*]

11<sup>a</sup>“At the sound of those who divide *flocks* among the watering places,

There they shall recount the righteous deeds of the LORD,  
The righteous deeds for His <sup>a</sup>peasantry in Israel.  
Then the people of the LORD went down to the gates. [<sup>a</sup>Or *rural  
dwellers*]

12 “Awake, awake, Deborah;  
Awake, awake, <sup>a</sup>sing a song!  
Arise, Barak, and take away your captives, O son of Abinoam. [<sup>a</sup>Or  
*utter*]

13“Then survivors came down to the nobles;  
The people of the LORD came down to me as warriors.  
14“From Ephraim those whose root is in Amalek *came down*,  
Following you, Benjamin, with your peoples;  
From Machir commanders came down,  
And from Zebulun those who wield the staff of <sup>a</sup>office. [<sup>a</sup>Lit *the scribe*]  
15“And the <sup>a</sup>princes of Issachar *were* with Deborah;  
As *was* Issachar, so *was* Barak;  
Into the valley they rushed at his <sup>b</sup>heels;

Among the divisions of Reuben

*There were* great resolves of heart. [<sup>a</sup>So with ancient versions; Heb *My princes* <sup>b</sup>*Lit feet*]

<sup>16</sup>“Why did you sit among the <sup>a</sup>sheepfolds,  
To hear the piping for the flocks?”

Among the divisions of Reuben  
There were great searchings of heart. [<sup>a</sup>Or *saddlebags*]  
<sup>17</sup>“Gilead <sup>a</sup>remained across the Jordan;  
And why did Dan stay in ships?  
Asher sat at the seashore,  
And <sup>a</sup>remained by its landings. [<sup>a</sup>Or *dwelt*]  
<sup>18</sup>“Zebulun *was* a people who despised their lives *even* to death,  
And Naphtali also, on the high places of the field.  
**19** “The kings came *and* fought;  
Then fought the kings of Canaan  
At Taanach near the waters of Megiddo;  
They took no plunder in silver.  
<sup>20</sup>“The stars fought from heaven,  
From their courses they fought against Sisera.  
<sup>21</sup>“The torrent of Kishon swept them away,  
The ancient torrent, the torrent Kishon.  
O my soul, march on with strength.  
<sup>22</sup>“Then the horses’ hoofs beat  
From the dashing, the dashing of his <sup>a</sup>valiant steeds. [<sup>a</sup>Lit *mighty ones*]  
<sup>23</sup>‘Curse Meroz,’ said the angel of the LORD,  
‘Utterly curse its inhabitants;  
Because they did not come to the help of the LORD,  
To the help of the LORD against the warriors.’  
**24** “Most blessed of women is Jael,  
The wife of Heber the Kenite;  
Most blessed is she of women in the tent.  
<sup>25</sup>“He asked for water *and* she gave him milk;  
In a magnificent bowl she brought him curds.  
<sup>26</sup>“She reached out her hand for the tent peg,  
And her right hand for the workmen’s hammer.  
Then she struck Sisera, she smashed his head;  
And she shattered and pierced his temple.  
<sup>27</sup>“Between her feet he bowed, he fell, he lay;  
Between her feet he bowed, he fell;  
Where he bowed, there he fell <sup>a</sup>dead. [<sup>a</sup>Lit *devastated*]  
**28** “Out of the window she looked and lamented,  
The mother of Sisera through the <sup>a</sup>lattice,

‘Why does his chariot delay in coming?  
Why do the <sup>b</sup>hoofbeats of his chariots tarry?’ [<sup>a</sup>Or *window* <sup>b</sup>Lit *steps*]  
<sup>29</sup>“Her wise princesses would answer her,  
Indeed she repeats her words to herself,  
<sup>30</sup>‘Are they not finding, are they not dividing the spoil?  
A maiden, two maidens for every warrior;  
To Sisera a spoil of dyed work,  
A spoil of dyed work embroidered,  
Dyed work of double embroidery on the <sup>a</sup>neck of the spoiler?’ [<sup>a</sup>Lit  
*necks of the spoil*]  
<sup>31</sup>“Thus let all Your enemies perish, O LORD;  
But let those who love Him be like the rising of the sun in its might.”

And the land was undisturbed for forty years.

## JUDGES 6 [\[Books\]](#)

### *Israel Oppressed by Midian*

1 Then the sons of Israel did what was evil in the sight of the LORD; and the LORD gave them into the hands of Midian seven years. 2The <sup>a</sup>power of Midian prevailed against Israel. Because of Midian the sons of Israel made for themselves the dens which were in the mountains and the caves and the strongholds. 3For it was when Israel had sown, that the Midianites would come up with the Amalekites and the sons of the east and <sup>b</sup>go against them. 4So they would camp against them and destroy the produce of the earth <sup>c</sup>as far as Gaza, and leave no sustenance in Israel as well as no sheep, ox, or donkey. 5For they would come up with their livestock and their tents, they would come in like locusts for number, both they and their camels were innumerable; and they came into the land to devastate it. 6So Israel was brought very low because of Midian, and the sons of Israel cried to the LORD. [2 <sup>a</sup>Lit *hand* 3 <sup>b</sup>Lit *go up* 4 <sup>c</sup>Lit *until your coming to*]

7 Now it came about when the sons of Israel cried to the LORD on account of Midian, <sup>8</sup>that the LORD sent a prophet to the sons of Israel, and he said to them, “Thus says the LORD, the God of Israel, ‘It was I who brought you up from Egypt and brought you out from the house of <sup>a</sup>slavery. <sup>9</sup>I delivered you from the hands of the Egyptians and from the hands of all your oppressors, and dispossessed them before you and gave you their land, <sup>10</sup>and I said to you, “I am the LORD your God; you shall not fear the gods of the Amorites in whose land you live. But you have not <sup>b</sup>obeyed Me.” ’ ” [8 <sup>a</sup>Lit *slaves* 10 <sup>b</sup>Lit *listened to My voice*]

### *Gideon Is Visited*

11 Then the angel of the LORD came and sat under the <sup>a</sup>oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save *it* from the Midianites.

<sup>12</sup>The angel of the LORD appeared to him and said to him, “The LORD is with you, O valiant warrior.” <sup>13</sup>Then Gideon said to him, “O my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, ‘Did not the LORD bring us up from Egypt?’ But now the LORD has abandoned us and given us into the hand of Midian.” <sup>14</sup>The LORD <sup>b</sup>looked at him and said, “Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?” <sup>15</sup>He said to Him, “O Lord, <sup>c</sup>how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father’s house.” <sup>16</sup>But the LORD said to him, “Surely I will be with you, and you shall <sup>d</sup>defeat Midian as one man.” <sup>17</sup>So <sup>e</sup>Gideon said to Him, “If now I have found favor in Your sight, then show me a sign that it is You who speak with me. <sup>18</sup>Please do not depart from here, until I come *back* to You, and bring out my offering and lay it before You.” And He said, “I will remain until you return.” [11 <sup>a</sup>Or *terebinth* 14 <sup>b</sup>Or *turned toward* 15 <sup>c</sup>Lit *with what* 16 <sup>d</sup>Lit *smite* 17 <sup>e</sup>Lit *he*]

<sup>19</sup> Then Gideon went in and prepared a young goat and unleavened bread from an <sup>a</sup>ephah of flour; he put the meat in a basket <sup>b</sup>and the broth in a pot, and brought *them* out to him under the <sup>c</sup>oak and presented *them*. <sup>20</sup>The angel of God said to him, “Take the meat and the unleavened bread and lay them on this rock, and pour out the broth.” And he did so. <sup>21</sup>Then the angel of the LORD put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the LORD <sup>d</sup>vanished from his sight. <sup>22</sup>When Gideon saw that he was the angel of the LORD, <sup>e</sup>he said, “Alas, O Lord <sup>f</sup>GOD! For now I have seen the angel of the LORD face to face.” <sup>23</sup>The LORD said to him, “Peace to you, do not fear; you shall not die.” <sup>24</sup>Then Gideon built an altar there to the LORD and named it <sup>g</sup>The LORD is Peace. To this day it is still in Ophrah of the Abiezrites. [19 <sup>a</sup>I.e. Approx one bu <sup>b</sup>Lit *and he put* <sup>c</sup>Or *terebinth* 21 <sup>d</sup>Or *departed* 22 <sup>e</sup>Lit *Gideon* <sup>f</sup>Heb *YHWH*, usually rendered *LORD* 24 <sup>g</sup>Heb *Yahweh-shalom*]

<sup>25</sup> Now on the same night the LORD said to him, “Take your father’s bull <sup>a</sup>and a second bull seven years old, and pull down the altar of Baal which belongs to your father, and cut down the <sup>b</sup>Asherah that is beside it; <sup>26</sup>and build an altar to the LORD your God on the top of this stronghold in an

orderly manner, and take a second bull and offer a burnt offering with the wood of the Asherah which you shall cut down.”<sup>27</sup> Then Gideon took ten men of his servants and did as the LORD had spoken to him; and because he was too afraid of his father’s household and the men of the city to do it by day, he did it by night. [25 <sup>a</sup>Or *even* <sup>b</sup>I.e. wooden symbol of a female deity, also vv 26, 28, 30]

### ***The Altar of Baal Destroyed***

28 When the men of the city arose early in the morning, behold, the altar of Baal was torn down, and the Asherah which was beside it was cut down, and the second bull was offered on the altar which had been built.<sup>29</sup> They said to one another, “Who did this thing?” And when they searched about and inquired, they said, “Gideon the son of Joash did this thing.”<sup>30</sup> Then the men of the city said to Joash, “Bring out your son, that he may die, for he has torn down the altar of Baal, and indeed, he has cut down the Asherah which was beside it.”<sup>31</sup> But Joash said to all who stood against him, “Will you contend for Baal, or will you deliver him? Whoever will <sup>a</sup>plead for him shall be put to death by morning. If he is a god, let him contend for himself, because someone has torn down his altar.”<sup>32</sup> Therefore on that day he named him Jerubbaal, that is to say, “Let Baal contend against him,” because he had torn down his altar. [31 <sup>a</sup>Or *contend*]

33 Then all the Midianites and the Amalekites and the sons of the east assembled themselves; and they crossed over and camped in the valley of Jezreel.<sup>34</sup> So the Spirit of the LORD <sup>a</sup>came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him.<sup>35</sup> He sent messengers throughout Manasseh, and they also were called together to follow him; and he sent messengers to Asher, Zebulun, and Naphtali, and they came up to meet them. [34 <sup>a</sup>Lit *clothed*]

### ***Sign of the Fleece***

<sup>36</sup> Then Gideon said to God, “If You will deliver Israel <sup>a</sup>through me, as You have spoken, <sup>37</sup>behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I will know that You will deliver Israel <sup>a</sup>through me, as You have spoken.” <sup>38</sup>And it was so. When he arose early the next morning and squeezed the fleece, he drained the dew from the fleece, a bowl full of water. <sup>39</sup>Then Gideon said to God, “Do not let Your anger burn against me that I may speak once more; please let me make a test once more with the fleece, let it now be dry only on the fleece, and let there be dew on all the ground.” <sup>40</sup>God did so that night; for it was dry only on the fleece, and dew was on all the ground. [36 <sup>a</sup>Lit *by my hand*]

## JUDGES 7 [\[Books\]](#)

### *Gideon's 300 Chosen Men*

1 Then Jerubbaal (that is, Gideon) and all the people who were with him, rose early and camped beside <sup>a</sup>the spring of Harod; and the camp of Midian was on the north side of <sup>b</sup>them by the hill of Moreh in the valley. [1 <sup>a</sup>Or *En-Harod* <sup>b</sup>Lit *him*]

2 The LORD said to Gideon, “The people who are with you are too many for Me to give Midian into their hands, for Israel <sup>a</sup>would become boastful, saying, ‘My own <sup>b</sup>power has delivered me.’ <sup>3</sup>Now therefore <sup>c</sup>come, proclaim in the hearing of the people, saying, ‘Whoever is afraid and trembling, let him return and depart from Mount Gilead.’ ” So 22,000 people returned, but 10,000 remained. [2 <sup>a</sup>Lit *glorify itself against me* <sup>b</sup>Lit *hand* <sup>3</sup> <sup>c</sup>Or *please*]

4 Then the LORD said to Gideon, “The people are still too many; bring them down to the water and I will test them for you there. Therefore it shall be that he of whom I say to you, ‘This one shall go with you,’ he shall go with you; but everyone of whom I say to you, ‘This one shall not go with you,’ he shall not go.” <sup>5</sup>So he brought the people down to the water. And the LORD said to Gideon, “You shall separate everyone who laps the water with his tongue as a dog laps, as well as everyone who kneels to drink.” <sup>6</sup>Now the number of those who lapped, putting their hand to their mouth, was 300 men; but all the rest of the people kneeled to drink water. <sup>7</sup>The LORD said to Gideon, “I will deliver you with the 300 men who lapped and will give the Midianites into your hands; so let all the *other* people go, each man to his <sup>a</sup>home.” <sup>8</sup>So <sup>b</sup>the 300 men took the people’s provisions and their trumpets into their hands. And <sup>c</sup>Gideon sent all the *other* men of Israel, each to his tent, but retained the 300 men; and the camp of Midian was below him in the valley. [7 <sup>a</sup>Lit *place* <sup>8</sup> <sup>b</sup>Lit *they* <sup>c</sup>Lit *he*]

9 Now the same night it came about that the LORD said to him, “Arise, go down against the camp, for I have given it into your hands. <sup>10</sup>But if you are

afraid to go down, go with Purah your servant down to the camp, <sup>11</sup>and you will hear what they say; and afterward your hands will be strengthened that you may go down against the camp.” So he went with Purah his servant down to the <sup>a</sup>outposts of the army that was in the camp. <sup>12</sup>Now the Midianites and the Amalekites and all the sons of the east were lying in the valley as numerous as locusts; and their camels were without number, as numerous as the sand on the seashore. <sup>13</sup>When Gideon came, behold, a man was relating a dream to his friend. And he said, “Behold, I <sup>b</sup>had a dream; <sup>c</sup>a loaf of barley bread was tumbling into the camp of Midian, and it came to the tent and struck it so that it fell, and turned it <sup>d</sup>upside down so that the tent lay flat.” <sup>14</sup>His friend replied, “This is nothing less than the sword of Gideon the son of Joash, a man of Israel; God has given Midian and all the camp into his hand.” [11 <sup>a</sup>Lit *extremity of the battle array* 13 <sup>b</sup>Lit *dreamed* <sup>c</sup>Lit *and behold, a loaf* <sup>d</sup>Lit *upwards*]

<sup>15</sup> When Gideon heard the account of the dream and its interpretation, he bowed in worship. He returned to the camp of Israel and said, “Arise, for the LORD has given the camp of Midian into your hands.” <sup>16</sup>He divided the 300 men into three <sup>a</sup>companies, and he put trumpets and empty pitchers into the hands of all of them, with torches inside the pitchers. <sup>17</sup>He said to them, “Look at me and do likewise. And behold, when I come to the outskirts of the camp, <sup>b</sup>do as I do. <sup>18</sup>When I and all who are with me blow the trumpet, then you also blow the trumpets all around the camp and say, ‘For the LORD and for Gideon.’ ” [16 <sup>a</sup>Lit *heads* 17 <sup>b</sup>Lit *it shall come about that just as I do, so you shall do*]

### ***Confusion of the Enemy***

<sup>19</sup> So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew the trumpets and smashed the pitchers that were in their hands. <sup>20</sup>When the three <sup>a</sup>companies blew the trumpets and broke the pitchers, they held the torches in their left hands and the trumpets in their right hands for blowing, and cried, “A sword for the LORD and for Gideon!” <sup>21</sup>Each stood in his place around the camp; and all the <sup>b</sup>army ran, crying out

as they fled. <sup>22</sup>When they blew 300 trumpets, the LORD set the sword of one against another even throughout the whole <sup>b</sup>army; and the <sup>b</sup>army fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath. <sup>23</sup>The men of Israel were summoned from Naphtali and Asher and all Manasseh, and they pursued Midian. [<sup>20</sup> <sup>a</sup>Lit *heads* <sup>21</sup> <sup>b</sup>Or *camp*]

<sup>24</sup> Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down <sup>a</sup>against Midian and take the waters before them, as far as Beth-barah and the Jordan.” So all the men of Ephraim were summoned and they took the waters as far as Beth-barah and the Jordan. <sup>25</sup>They captured the two leaders of Midian, Oreb and Zeeb, and they killed Oreb at the rock of Oreb, and they killed Zeeb at the wine press of Zeeb, while they pursued Midian; and they brought the heads of Oreb and Zeeb to Gideon from across the Jordan. [<sup>24</sup> <sup>a</sup>Lit *to meet*]

## JUDGES 8 [\[Books\]](#)

*Zebah and Zalmunna Routed* <sup>1</sup> Then the men of Ephraim said to him, “What is this thing you have done to us, not calling us when you went to fight against Midian?” And they contended with him vigorously. <sup>2</sup> But he said to them, “What have I done now in comparison with you? Is not the gleaning of *the grapes* of Ephraim better than the vintage of Abiezer? <sup>3</sup> God has given the leaders of Midian, Oreb and Zeeb into your hands; and what was I able to do in comparison with you?” Then their <sup>a</sup>anger toward him subsided when he said <sup>b</sup>that. [<sup>3</sup> <sup>a</sup>Lit *spirit* <sup>b</sup>Lit *this thing*]

<sup>4</sup> Then Gideon and the 300 men who were with him came to the Jordan *and* crossed over, weary yet pursuing. <sup>5</sup> He said to the men of Succoth, “Please give loaves of bread to the people who are following me, for they are weary, and I am pursuing Zebah and Zalmunna, the kings of Midian.” <sup>6</sup> The leaders of Succoth said, “<sup>a</sup>Are the hands of Zebah and Zalmunna already in your hands, that we should give bread to your army?” <sup>7</sup> Gideon said, “<sup>b</sup>All right, when the LORD has given Zebah and Zalmunna into my hand, then I will <sup>c</sup>thrash your <sup>d</sup>bodies with the thorns of the wilderness and with briars.” <sup>8</sup> He went up from there to <sup>e</sup>Peniel and spoke similarly to them; and the men of Peniel answered him just as the men of Succoth had answered. <sup>9</sup> So he spoke also to the men of Peniel, saying, “When I return safely, I will tear down this tower.” [<sup>6</sup> <sup>a</sup>Lit *Is the palm* <sup>7</sup> <sup>b</sup>Lit *For thus* <sup>c</sup>Or *trample* <sup>d</sup>Lit *flesh* <sup>8</sup> <sup>e</sup>In Gen 32:30, *Peniel*]

<sup>10</sup> Now Zebah and Zalmunna were in Karkor, and their <sup>a</sup>armies with them, about 15,000 men, all who were left of the entire <sup>b</sup>army of the sons of the east; for the fallen were 120,000 <sup>c</sup>swordsmen. <sup>11</sup> Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and <sup>d</sup>attacked the camp when the camp was <sup>e</sup>unsuspecting. <sup>12</sup> When Zebah and Zalmunna fled, he pursued them and captured the two kings of Midian, Zebah and Zalmunna, and routed the whole

<sup>b</sup>army. [10 <sup>a</sup>Or camps <sup>b</sup>Or camp <sup>c</sup>Lit men who drew sword 11 <sup>d</sup>Lit smote  
<sup>e</sup>Or secure]

13 Then Gideon the son of Joash returned from the battle <sup>a</sup>by the ascent of Heres. <sup>14</sup>And he captured a youth <sup>b</sup>from Succoth and questioned him.

Then *the youth* wrote down for him the princes of Succoth and its elders, seventy-seven men. <sup>15</sup>He came to the men of Succoth and said, “Behold Zebah and Zalmunna, concerning whom you taunted me, saying, ‘<sup>c</sup>Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men who are weary?’ ” <sup>16</sup>He took the elders of the city, and thorns of the wilderness and briers, and he <sup>d</sup>disciplined the men of Succoth with them. <sup>17</sup>He tore down the tower of Penuel and killed the men of the city. [13 <sup>a</sup>Or from 14 <sup>b</sup>Lit of the men of  
15 <sup>c</sup>Lit Is the palm 16 <sup>d</sup>Lit made the men...to know]

18 Then he said to Zebah and Zalmunna, “What kind of men *were* they whom you killed at Tabor?” And they said, “They were like you, each one <sup>a</sup>resembling the son of a king.” <sup>19</sup>He said, “They *were* my brothers, the sons of my mother. As the LORD lives, if only you had let them live, I would not kill you.” <sup>20</sup>So he said to Jether his firstborn, “Rise, kill them.” But the youth did not draw his sword, for he was afraid, because he was still a youth. <sup>21</sup>Then Zebah and Zalmunna said, “Rise up yourself, and fall on us; for as the man, so is his strength.” So Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments which were on their camels’ necks. [18 <sup>a</sup>Lit like the form of  
*the sons*]

22 Then the men of Israel said to Gideon, “Rule over us, both you and your son, also your son’s son, for you have delivered us from the hand of Midian.” <sup>23</sup>But Gideon said to them, “I will not rule over you, nor shall my son rule over you; the LORD shall rule over you.” <sup>24</sup>Yet Gideon said to them, “I would <sup>a</sup>request of you, that each of you give me <sup>b</sup>an earring from his spoil.” (For they had gold earrings, because they were Ishmaelites.) <sup>25</sup>They said, “We will surely give *them*.” So they spread out a garment, and every one of them threw an earring there from his spoil. <sup>26</sup>The weight of the gold earrings that he requested was 1,700 *shekels* of gold, besides the crescent ornaments and the pendants and

the purple robes which *were* on the kings of Midian, and besides the neck bands that *were* on their camels' necks. <sup>27</sup>Gideon made it into an ephod, and placed it in his city, Ophrah, and all Israel played the harlot with it there, so that it became a snare to Gideon and his household. [24

<sup>a</sup>*Lit request a request* <sup>b</sup>*Or a nose ring*]

*Forty Years of Peace* <sup>28</sup>So Midian was subdued before the sons of Israel, and they did not lift up their heads anymore. And the land was undisturbed for forty years in the days of Gideon.

<sup>29</sup> Then Jerubbaal the son of Joash went and lived in his own house. <sup>30</sup>Now Gideon had seventy sons who <sup>a</sup>were his direct descendants, for he had many wives. <sup>31</sup>His concubine who was in Shechem also bore him a son, and he <sup>b</sup>named him Abimelech. <sup>32</sup>And Gideon the son of Joash died at a ripe old age and was buried in the tomb of his father Joash, in Ophrah of the Abiezrites. [30 <sup>a</sup>*Lit came from his loins* 31 <sup>b</sup>*Lit appointed his name*]

<sup>33</sup> Then it came about, as soon as Gideon was dead, that the sons of Israel again played the harlot with the Baals, and made Baal-berith their god. <sup>34</sup>Thus the sons of Israel did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side; <sup>35</sup>nor did they show kindness to the household of Jerubbaal (*that is, Gideon*) in accord with all the good that he had done to Israel.

## JUDGES 9 [\[Books\]](#)

*Abimelech's Conspiracy* 1 And Abimelech the son of Jerubbaal went to Shechem to his mother's <sup>a</sup>relatives, and spoke to them and to the whole clan of the household of his mother's father, saying, 2“Speak, now, in the hearing of all the leaders of Shechem, ‘Which is better for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you?’ Also, remember that I am your bone and your flesh.” 3And his mother's <sup>a</sup>relatives spoke all these words on his behalf in the hearing of all the leaders of Shechem; and <sup>b</sup>they were inclined to follow Abimelech, for they said, “He is our <sup>c</sup>relative.” 4They gave him seventy *pieces* of silver from the house of Baal-berith with which Abimelech hired worthless and reckless fellows, and they followed him. 5Then he went to his father's house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself. 6All the men of Shechem and all <sup>d</sup>Beth-millo assembled together, and they went and made Abimelech king, by the <sup>e</sup>oak of the pillar which was in Shechem. [1 <sup>a</sup>Lit *brothers* 3 <sup>b</sup>Lit *their hearts inclined after* <sup>c</sup>Lit *brother* 6 <sup>d</sup>Or *the house of Millo* <sup>e</sup>Or *terebinth*]

7 Now when they told Jotham, he went and stood on the top of Mount Gerizim, and lifted his voice and called out. Thus he said to them, “Listen to me, O men of Shechem, that God may listen to you. 8Once the trees went forth to anoint a king over them, and they said to the olive tree, ‘Reign over us!’ 9But the olive tree said to them, ‘Shall I leave my fatness with <sup>a</sup>which God and men are honored, and go to wave over the trees?’ 10Then the trees said to the fig tree, ‘You come, reign over us!’ 11But the fig tree said to them, ‘Shall I leave my sweetness and my good <sup>b</sup>fruit, and go to wave over the trees?’ 12Then the trees said to the vine, ‘You come, reign over us!’ 13But the vine said to them, ‘Shall I leave my new wine, which cheers God and men, and go to wave over the trees?’ 14Finally all the trees said to the bramble, ‘You come, reign over us!’ 15The bramble said to the trees, ‘If in <sup>c</sup>truth you are anointing

me as king over you, come and take refuge in my shade; but if not, may fire come out from the bramble and consume the cedars of Lebanon.’ [9

<sup>a</sup>Lit *which by me* 11 <sup>b</sup>Or *produce* 15 <sup>c</sup>Or *sincerity*]

16 “Now therefore, if you have dealt in <sup>a</sup>truth and integrity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and <sup>b</sup>have dealt with him <sup>c</sup>as he deserved— <sup>17</sup>for my father fought for you and <sup>d</sup>risked his life and delivered you from the hand of Midian; <sup>18</sup>but you have risen against my father’s house today and have killed his sons, seventy men, on one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your <sup>e</sup>relative— <sup>19</sup>if then you have dealt in <sup>a</sup>truth and integrity with Jerubbaal and his house this day, rejoice in Abimelech, and let him also rejoice in you. <sup>20</sup>But if not, let fire come out from Abimelech and consume the men of Shechem and <sup>f</sup>Beth-millo; and let fire come out from the men of Shechem and from <sup>g</sup>Beth-millo, and consume Abimelech.” <sup>21</sup>Then Jotham escaped and fled, and went to Beer and remained there because of Abimelech his brother. [16 <sup>a</sup>Or *sincerity* <sup>b</sup>Lit *if you have* <sup>c</sup>Lit *according to the dealing of his hands* 17 <sup>d</sup>Lit *cast his soul in front* 18 <sup>e</sup>Lit *brother* 20 <sup>f</sup>Or *the house of Millo* <sup>g</sup>Or *the house of Millo*]

*Shechem and Abimelech Fall* 22 Now Abimelech ruled over Israel three years. <sup>23</sup>Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech,

<sup>24</sup>so that the violence <sup>a</sup>done to the seventy sons of Jerubbaal might come, and their blood might be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers. <sup>25</sup>The men of Shechem set <sup>b</sup>men in ambush against him on the tops of the mountains, and they robbed all who might pass by them along the road; and it was told to Abimelech. [24 <sup>a</sup>Lit *of the seventy*

25 <sup>b</sup>Lit *liers-in-wait for*]

26 Now Gaal the son of Ebed came with his <sup>a</sup>relatives, and crossed over into Shechem; and the men of Shechem put their trust in him. <sup>27</sup>They went out into the field and gathered *the grapes of* their vineyards and

trod *them*, and held a <sup>b</sup>festival; and they went into the house of their god, and ate and drank and cursed Abimelech. <sup>28</sup>Then Gaal the son of Ebed said, “Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerubbaal, and *is Zebul not his* <sup>c</sup>lieutenant? Serve the men of Hamor the father of Shechem; but why should we serve him? <sup>29</sup><sup>d</sup>Would, therefore, that this people were under my authority! Then I would remove Abimelech.” And he said to Abimelech, “Increase your army and come out.” [26 <sup>a</sup>Lit *brothers* 27 <sup>b</sup>Lit *rejoicing* 28 <sup>c</sup>Lit *overseer* 29 <sup>d</sup>Lit *And who will give this people into my hand*]

<sup>30</sup> When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned. <sup>31</sup>He sent messengers to Abimelech <sup>a</sup>deceitfully, saying, “Behold, Gaal the son of Ebed and his <sup>b</sup>relatives have come to Shechem; and behold, they are <sup>c</sup>stirring up the city against you. <sup>32</sup>Now therefore, arise by night, you and the people who are with you, and lie in wait in the field. <sup>33</sup>In the morning, as soon as the sun is up, you shall rise early and rush upon the city; and behold, when he and the people who are with him come out against you, you shall do to them <sup>d</sup>whatever you can.” [31 <sup>a</sup>Or *in Tormah* <sup>b</sup>Lit *brothers* <sup>c</sup>Lit *besieging* 33 <sup>d</sup>Lit *as your hand can find*]

<sup>34</sup> So Abimelech and all the people who *were* with him arose by night and lay in wait against Shechem in four <sup>a</sup>companies. <sup>35</sup>Now Gaal the son of Ebed went out and stood in the entrance of the city gate; and Abimelech and the people who *were* with him arose from the ambush. <sup>36</sup>When Gaal saw the people, he said to Zebul, “<sup>b</sup>Look, people are coming down from the tops of the mountains.” But Zebul said to him, “You are seeing the shadow of the mountains as *if they were men*.” <sup>37</sup>Gaal spoke again and said, “Behold, people are coming down from the <sup>c</sup>highest part of the land, and one <sup>d</sup>company comes by the way of <sup>e</sup>the diviners’ <sup>f</sup>oak.” <sup>38</sup>Then Zebul said to him, “Where is your <sup>g</sup>boasting now with which you said, ‘Who is Abimelech that we should serve him?’ Is this not the people whom you despised? Go out now and fight with them!” <sup>39</sup>So Gaal went out before the leaders of Shechem and fought with Abimelech. <sup>40</sup>Abimelech chased him, and he fled before him; and many fell wounded up to the entrance of the gate. <sup>41</sup>Then Abimelech

remained at Arumah, but Zebul drove out Gaal and his <sup>b</sup>relatives so that they could not remain in Shechem. [34 <sup>a</sup>Lit *heads* 36 <sup>b</sup>Lit *Behold* 37 <sup>c</sup>Or *center* <sup>d</sup>Lit *head* <sup>e</sup>Heb *Elommeonenim* <sup>f</sup>Or *terebinth* 38 <sup>g</sup>Lit *mouth* 41 <sup>h</sup>Lit *brothers*]

42 Now it came about the next day, that the people went out to the field, and it was told to Abimelech. 43 So he took <sup>a</sup>his people and divided them into three <sup>b</sup>companies, and lay in wait in the field; when he looked and <sup>c</sup>saw the people coming out from the city, he arose against them and <sup>d</sup>slew them. 44 Then Abimelech and the <sup>e</sup>company who was with him dashed forward and stood in the entrance of the city gate; the other two <sup>b</sup>companies then dashed against all who *were* in the field and <sup>d</sup>slew them. 45 Abimelech fought against the city all that day, and he captured the city and killed the people who *were* in it; then he razed the city and sowed it with salt. [43 <sup>a</sup>Lit *the* <sup>b</sup>Lit *heads* <sup>c</sup>Lit *behold* <sup>d</sup>Lit *smote* 44 <sup>e</sup>Singular with Gr; Heb plural, *heads*]

46 When all the leaders of the tower of Shechem heard of *it*, they entered the inner chamber of the <sup>a</sup>temple of El-berith. 47 It was told Abimelech that all the leaders of the tower of Shechem were gathered together. 48 So Abimelech went up to Mount Zalmon, he and all the people who *were* with him; and Abimelech took <sup>b</sup>an axe in his hand and cut down a branch from the trees, and lifted it and laid *it* on his shoulder. Then he said to the people who *were* with him, “What you have seen me do, hurry *and* do <sup>c</sup>likewise.” 49 All the people also cut down each one his branch and followed Abimelech, and put *them* on the inner chamber and set the inner chamber on fire over those *inside*, so that all the men of the tower of Shechem also died, about a thousand men and women. [46 <sup>a</sup>Lit *house* 48 <sup>b</sup>Lit *the axes* <sup>c</sup>Lit *like me*]

50 Then Abimelech went to Thebez, and he camped against Thebez and captured it. 51 But there was a strong tower in the center of the city, and all the men and women with all the leaders of the city fled there and shut themselves in; and they went up on the roof of the tower. 52 So Abimelech came to the tower and fought against it, and approached the entrance of the tower to burn it with fire. 53 But a certain woman threw an upper millstone on Abimelech’s head, crushing his skull. 54 Then he

called quickly to the young man, his armor bearer, and said to him, “Draw your sword and kill me, so that it will not be said of me, ‘A woman slew him.’” So <sup>a</sup>the young man pierced him through, and he died. <sup>55</sup>When the men of Israel saw that Abimelech was dead, each departed to his <sup>b</sup>home. <sup>56</sup>Thus God repaid the wickedness of Abimelech, which he had done to his father in killing his seventy brothers. <sup>57</sup>Also God returned all the wickedness of the men of Shechem on their heads, and the curse of Jotham the son of Jerubbaal came <sup>c</sup>upon them. [54 <sup>a</sup>Lit *his* 55 <sup>b</sup>Lit *place* 57 <sup>c</sup>Lit *to*]

## JUDGES 10 [\[Books\]](#)

### *Oppression of Philistines and Ammonites*

1 Now after Abimelech died, Tola the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel; and he lived in Shamir in the hill country of Ephraim. <sup>2</sup>He judged Israel twenty-three years. Then he died and was buried in Shamir.

3 After him, Jair the Gileadite arose and judged Israel twenty-two years. <sup>4</sup>He had thirty sons who rode on thirty donkeys, and they had thirty cities <sup>a</sup>in the land of Gilead that are called <sup>b</sup>Havvoth-jair to this day. <sup>5</sup>And Jair died and was buried in Kamon. [<sup>4</sup> <sup>a</sup>Lit *which are in* <sup>b</sup>I.e. the towns of Jair]

6 Then the sons of Israel again did evil in the sight of the LORD, served the Baals and the Ashtaroth, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines; thus they forsook the LORD and did not serve Him. <sup>7</sup>The anger of the LORD burned against Israel, and He sold them into the hands of the Philistines and into the hands of the sons of Ammon. <sup>8</sup>They <sup>a</sup>afflicted and crushed the sons of Israel <sup>b</sup>that year; for eighteen years they *afflicted* all the sons of Israel who were beyond the Jordan <sup>c</sup>in Gilead in the land of the Amorites. <sup>9</sup>The sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim, so that Israel was greatly distressed. [<sup>8</sup> <sup>a</sup>Lit *shattered* <sup>b</sup>Lit *in that* <sup>c</sup>Lit *which is in*]

10 Then the sons of Israel cried out to the LORD, saying, “We have sinned against You, for indeed, we have forsaken our God and served the Baals.”

<sup>11</sup>The LORD said to the sons of Israel, “*Did I not deliver you* from the Egyptians, the Amorites, the sons of Ammon, and the Philistines? <sup>12</sup>Also when the Sidonians, the Amalekites and the Maonites oppressed you, you cried out to Me, and I delivered you from their hands. <sup>13</sup>Yet you have forsaken Me and served other gods; therefore I will no longer deliver you.

<sup>14</sup>Go and cry out to the gods which you have chosen; let them deliver you in

the time of your distress.” <sup>15</sup>The sons of Israel said to the LORD, “We have sinned, do to us whatever seems good to You; only please deliver us this day.” <sup>16</sup>So they put away the foreign gods from among them and served the LORD; and <sup>a</sup>He could bear the misery of Israel no longer. [<sup>16</sup> <sup>a</sup>Lit *His soul was short with the misery*]

<sup>17</sup> Then the sons of Ammon were summoned and they camped in Gilead. And the sons of Israel gathered together and camped in Mizpah. <sup>18</sup>The people, the leaders of Gilead, said to one another, “Who is the man who will begin to fight against the sons of Ammon? He shall become head over all the inhabitants of Gilead.”

## JUDGES 11 [\[Books\]](#)

### *Jephthah the Ninth Judge*

1 Now Jephthah the Gileadite was a <sup>a</sup>valiant warrior, but he was the son of a harlot. And Gilead <sup>b</sup>was the father of Jephthah. <sup>2</sup>Gilead's wife bore him sons; and when his wife's sons grew up, they drove Jephthah out and said to him, "You shall not have an inheritance in our father's house, for you are the son of another woman." <sup>3</sup>So Jephthah fled from his brothers and lived in the land of Tob; and worthless fellows gathered themselves <sup>c</sup>about Jephthah, and they went out with him. [<sup>1</sup> <sup>a</sup>Or *mighty man of valor* <sup>b</sup>Lit *begat* <sup>3</sup> <sup>c</sup>Lit *to*]

4 It came about after a while that the sons of Ammon fought against Israel. <sup>5</sup>When the sons of Ammon fought against Israel, the elders of Gilead went to get Jephthah from the land of Tob; <sup>6</sup>and they said to Jephthah, "Come and be our chief that we may fight against the sons of Ammon." <sup>7</sup>Then Jephthah said to the elders of Gilead, "Did you not hate me and drive me from my father's house? So why have you come to me now when you are in trouble?" <sup>8</sup>The elders of Gilead said to Jephthah, "For this reason we have now returned to you, that you may go with us and fight with the sons of Ammon and become head over all the inhabitants of Gilead." <sup>9</sup>So Jephthah said to the elders of Gilead, "If you take me back to fight against the sons of Ammon and the LORD gives them up <sup>a</sup>to me, will I become your head?" <sup>10</sup>The elders of Gilead said to Jephthah, "The LORD is <sup>b</sup>witness between us; surely we will do <sup>c</sup>as you have said." <sup>11</sup>Then Jephthah went with the elders of Gilead, and the people made him head and chief over them; and Jephthah spoke all his words before the LORD at Mizpah. [<sup>9</sup> <sup>a</sup>Lit *before* <sup>10</sup> <sup>b</sup>Lit *hearer* <sup>c</sup>Lit *according to your word*]

12 Now Jephthah sent messengers to the king of the sons of Ammon, saying, "What is between you and me, that you have come to me to fight against my land?" <sup>13</sup>The king of the sons of Ammon said to the messengers of Jephthah, "Because Israel took away my land when they came up from Egypt, from the Arnon as far as the Jabbok and the Jordan; therefore, return

them peaceably now.”<sup>14</sup> But Jephthah sent messengers again to the king of the sons of Ammon,<sup>15</sup> and they said to him, “Thus says Jephthah, ‘Israel did not take away the land of Moab nor the land of the sons of Ammon.<sup>16</sup> For when they came up from Egypt, and Israel went through the wilderness to the <sup>a</sup>Red Sea and came to Kadesh,<sup>17</sup> then Israel sent messengers to the king of Edom, saying, ‘Please let us pass through your land,’ but the king of Edom would not listen. And they also sent to the king of Moab, but he would not consent. So Israel remained at Kadesh.<sup>18</sup> Then they went through the wilderness and around the land of Edom and the land of Moab, and came to the east side of the land of Moab, and they camped beyond the Arnon; but they did not enter the territory of Moab, for the Arnon *was* the border of Moab.<sup>19</sup> And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, ‘Please let us pass through your land to our place.’”<sup>20</sup> But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people and camped in Jahaz and fought with Israel.<sup>21</sup> The LORD, the God of Israel, gave Sihon and all his people into the hand of Israel, and they <sup>b</sup>defeated them; so Israel possessed all the land of the Amorites, the inhabitants of that country.<sup>22</sup> So they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan.<sup>23</sup> Since now the LORD, the God of Israel, drove out the Amorites from before His people Israel, are you then to possess it?<sup>24</sup> Do you not possess what Chemosh your god gives you to possess? So whatever the LORD our God has driven out before us, we will possess it.<sup>25</sup> Now are you any better than Balak the son of Zippor, king of Moab? Did he ever strive with Israel, or did he ever fight against them?<sup>26</sup> While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, three hundred years, why did you not recover them within that time?<sup>27</sup> I therefore have not sinned against you, but you are doing me wrong by making war against me; may the LORD, the Judge, judge today between the sons of Israel and the sons of Ammon.’ ”<sup>28</sup> But the king of the sons of Ammon <sup>c</sup>disregarded the message which Jephthah sent him. [16 <sup>a</sup>Lit *Sea of Reeds* 21 <sup>b</sup>Lit *smote* 28 <sup>c</sup>Lit *did not listen to the words*]

### ***Jephthah's Tragic Vow***

29 Now the Spirit of the LORD came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon. <sup>30</sup>Jephthah made a vow to the LORD and said, “If You will indeed give the sons of Ammon into my hand, <sup>31</sup>then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the LORD’S, and I will offer it up as a burnt offering.” <sup>32</sup>So Jephthah crossed over to the sons of Ammon to fight against them; and the LORD gave them into his hand. <sup>33</sup>He struck them with a very great slaughter from Aroer <sup>a</sup>to the entrance of Minnith, twenty cities, and as far as Abel-keramim. So the sons of Ammon were subdued before the sons of Israel. [<sup>33</sup> <sup>a</sup>Lit *even until you are coming to*]

34 When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him with tambourines and with dancing. Now she was his one *and* only child; besides her he had no son or daughter. <sup>35</sup>When he saw her, he tore his clothes and said, “Alas, my daughter! You have brought me very low, and you are among those who trouble me; for I have <sup>a</sup>given my word to the LORD, and I cannot take *it* back.” <sup>36</sup>So she said to him, “My father, you have <sup>b</sup>given your word to the LORD; do to me <sup>c</sup>as you have said, since the LORD has avenged you of your enemies, the sons of Ammon.” <sup>37</sup>She said to her father, “Let this thing be done for me; let me alone two months, that I may <sup>d</sup>go to the mountains and weep because of my virginity, I and my companions.” <sup>38</sup>Then he said, “Go.” So he sent her away for two months; and she left with her companions, and wept on the mountains because of her virginity. <sup>39</sup>At the end of two months she returned to her father, who did to her according to the vow which he had made; and she <sup>e</sup>had no relations with a man. Thus it became a custom in Israel, <sup>40</sup>that the daughters of Israel went yearly to <sup>f</sup>commemorate the daughter of Jephthah the Gileadite four days in the year. [<sup>35</sup> <sup>a</sup>Lit *opened my mouth* <sup>36</sup> <sup>b</sup>Lit *opened your mouth* <sup>c</sup>Lit *according to what has proceeded from your mouth* <sup>37</sup> <sup>d</sup>Lit *go and go down on* <sup>39</sup> <sup>e</sup>Lit *knew no man* <sup>40</sup> <sup>f</sup>Lit *recount*; ancient versions, *lament*]

## JUDGES 12 [\[Books\]](#)

*Jephthah and His Successors* 1 Then the men of Ephraim were summoned, and they crossed <sup>a</sup>to Zaphon and said to Jephthah, “Why did you cross over to fight against the sons of Ammon without calling us to go with you? We will burn your house down on you.” 2 Jephthah said to them, “I and my people were at great strife with the sons of Ammon; when I called you, you did not deliver me from their hand. 3 When I saw that you would not deliver *me*, I <sup>b</sup>took my life in my hands and crossed over against the sons of Ammon, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?” 4 Then Jephthah gathered all the men of Gilead and fought Ephraim; and the men of Gilead <sup>c</sup>defeated Ephraim, because they said, “You are fugitives of Ephraim, O Gileadites, in the midst of Ephraim *and* in the midst of Manasseh.” 5 The Gileadites captured the fords of the Jordan opposite Ephraim. And it happened when *any of* the fugitives of Ephraim said, “Let me cross over,” the men of Gilead would say to him, “Are you an Ephraimite?” If he said, “No,” 6 then they would say to him, “Say now, ‘Shibboleth.’” But he said, “Sibboleth,” for he could not <sup>d</sup>pronounce it correctly. Then they seized him and slew him at the fords of the Jordan. Thus there fell at that time 42,000 of Ephraim. [1 <sup>a</sup>Or *northward* 3 <sup>b</sup>Lit *put my soul in my palm* 4 <sup>c</sup>Lit *smote* 6 <sup>d</sup>Lit *speak so*]

7 Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in *one of* the cities of Gilead.

8 Now Ibzan of Bethlehem judged Israel after him. 9 He had thirty sons, and thirty daughters *whom* he <sup>a</sup>gave in marriage outside *the family*, and he brought in thirty daughters from outside for his sons. And he judged Israel seven years. 10 Then Ibzan died and was buried in Bethlehem. [9 <sup>a</sup>Lit *sent outside*]

11 Now Elon the Zebulunite judged Israel after him; and he judged

**Israel ten years. <sup>12</sup>Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.**

**<sup>13</sup> Now Abdon the son of Hillel the Pirathonite judged Israel after him. <sup>14</sup>He had forty sons and thirty grandsons who rode on seventy donkeys; and he judged Israel eight years. <sup>15</sup>Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.**

## JUDGES 13 [\[Books\]](#)

### *Philistines Oppress Again*

**1** Now the sons of Israel again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years.

**2** There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had borne no *children*.

**3** Then the angel of the LORD appeared to the woman and said to her, “Behold now, you are barren and have borne no *children*, but you shall conceive and give birth to a son. **4** Now therefore, be careful not to drink wine or strong drink, nor eat any unclean thing. **5** For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines.” **6** Then the woman came and told her husband, saying, “A man of God came to me and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him where he *came* from, nor did he tell me his name. **7** But he said to me, ‘Behold, you shall conceive and give birth to a son, and now you shall not drink wine or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.’ ”

**8** Then Manoah entreated the LORD and said, “O Lord, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born.” **9** God listened to the voice of Manoah; and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her. **10** So the woman ran quickly and told her <sup>a</sup>husband, “Behold, the man who <sup>b</sup>came the *other* day has appeared to me.” **11** Then Manoah arose and followed his wife, and when he came to the man he said to him, “Are you the man who spoke to the woman?” And he said, “I am.” **12** Manoah said, “Now when your words come *to pass*, what shall be the boy’s mode of life and his vocation?” **13** So the angel of the LORD said to Manoah, “Let the woman pay attention <sup>c</sup>to all that I said. **14** She

should not eat anything that comes from the vine nor drink wine or strong drink, nor eat any unclean thing; let her observe all that I commanded.” [10 <sup>a</sup>Lit *husband*, and said to him <sup>b</sup>Lit *came to me* 13 <sup>c</sup>Lit *from*]

15 Then Manoah said to the angel of the LORD, “Please let us detain you so that we may prepare a young goat for you.” 16The angel of the LORD said to Manoah, “Though you detain me, I will not eat your <sup>a</sup>food, but if you prepare a burnt offering, *then* offer it to the LORD.” For Manoah did not know that he was the angel of the LORD. 17Manoah said to the angel of the LORD, “What is your name, so that when your words come *to pass*, we may honor you?” 18But the angel of the LORD said to him, “Why do you ask my name, seeing it is <sup>b</sup>wonderful?” 19So Manoah took the young goat with the grain offering and offered it on the rock to the LORD, and He performed wonders while Manoah and his wife looked on. 20For it came about when the flame went up from the altar toward heaven, that the angel of the LORD ascended in the flame of the altar. When Manoah and his wife saw *this*, they fell on their faces to the ground. [16 <sup>a</sup>Lit *bread* 18 <sup>b</sup>I.e. incomprehensible]

21 Now the angel of the LORD did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of the LORD. 22So Manoah said to his wife, “We will surely die, for we have seen God.” 23But his wife said to him, “If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have let us hear *things* like this at this time.”

24 Then the woman gave birth to a son and named him Samson; and the child grew up and the LORD blessed him. 25And the Spirit of the LORD began to stir him in <sup>a</sup>Mahaneh-dan, between Zorah and Eshtaol. [25 <sup>a</sup>I.e. the camp of Dan]

## JUDGES 14 [\[Books\]](#)

*Samson's Marriage* 1 Then Samson went down to Timnah and saw a woman in Timnah, *one* of the daughters of the Philistines. 2 So he came <sup>a</sup>back and told his father and <sup>b</sup>mother, "I saw a woman in Timnah, *one* of the daughters of the Philistines; now therefore, get her for me as a wife." 3 Then his father and his mother said to him, "Is there no woman among the daughters of your <sup>c</sup>relatives, or among all <sup>d</sup>our people, that you go to take a wife from the uncircumcised Philistines?" But Samson said to his father, "Get her for me, for she <sup>e</sup>looks good to me." 4 However, his father and mother did not know that it was of the LORD, for He was seeking an occasion against the Philistines. Now at that time the Philistines were ruling over Israel. [2 <sup>a</sup>Lit *up* <sup>b</sup>Lit *mother, saying*, 3 <sup>c</sup>Lit *brothers* <sup>d</sup>Lit *my* <sup>e</sup>Lit *is right in my eyes*]

5 Then Samson went down to Timnah with his father and mother, and came as far as the vineyards of Timnah; and behold, a young lion *came* roaring toward him. 6 The Spirit of the LORD <sup>a</sup>came upon him mightily, so that he tore him as one tears a young goat though he had nothing in his hand; but he did not tell his father or mother what he had done. 7 So he went down and talked to the woman; and she <sup>b</sup>looked good to Samson. 8 When he returned later to take her, he turned aside to look at the carcass of the lion; and behold, a swarm of bees and honey were in the body of the lion. 9 So he scraped <sup>c</sup>the honey into his <sup>d</sup>hands and went on, eating as he went. When he came to his father and mother, he gave *some* to them and they ate *it*; but he did not tell them that he had scraped the honey out of the body of the lion. [6 <sup>a</sup>Lit *rushed upon* 7 <sup>b</sup>Lit *was right in Samson's eyes* 9 <sup>c</sup>Lit *it* <sup>d</sup>Lit *palms*]

10 Then his father went down to the woman; and Samson made a feast there, for the young men customarily did this. 11 When they saw him, they brought thirty companions to be with him.

***Samson's Riddle*** <sup>12</sup>Then Samson said to them, "Let me now propound a riddle to you; if you will indeed tell it to me within the seven days of the feast, and find it out, then I will give you thirty linen wraps and thirty changes of clothes. <sup>13</sup>But if you are unable to tell me, then you shall give me thirty linen wraps and thirty changes of clothes." And they said to him, "Propound your riddle, that we may hear it." <sup>14</sup>So he said to them, "Out of the eater came something to eat, And out of the strong came something sweet."

But they could not tell the riddle in three days.

<sup>15</sup> Then it came about on the <sup>a</sup>fourth day that they said to Samson's wife, "Entice your husband, so that he will tell us the riddle, or we will burn you and your father's house with fire. Have you invited us to impoverish us? Is this not so?" <sup>16</sup>Samson's wife wept before him and said, "You only hate me, and you do not love me; you have propounded a riddle to the sons of my people, and have not told *it* to me." And he said to her, "Behold, I have not told *it* to my father or mother; so should I tell you?" <sup>17</sup>However she wept before him seven days while their feast lasted. And on the seventh day he told her because she pressed him so hard. She then told the riddle to the sons of her people. <sup>18</sup>So the men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey?

And what is stronger than a lion?"

And he said to them,

"If you had not plowed with my heifer, You would not have found out my riddle."

<sup>19</sup>Then the Spirit of the LORD <sup>b</sup>came upon him mightily, and he went down to Ashkelon and killed thirty of them and took their spoil and gave the changes of *clothes* to those who told the riddle. And his anger burned, and he went up to his father's house. <sup>20</sup>But Samson's wife was *given* to his companion who had been his <sup>c</sup>friend. [<sup>15</sup> <sup>a</sup>So with some ancient versions; Heb *seventh* <sup>19</sup> <sup>b</sup>Lit *rushed upon* <sup>20</sup> <sup>c</sup>Or *best man*]

## JUDGES 15 [\[Books\]](#)

### *Samson Burns Philistine Crops*

1 But after a while, in the time of wheat harvest, Samson visited his wife with a young goat, and said, "I will go in to my wife in *her* room." But her father did not let him enter. <sup>2</sup>Her father said, "I really thought that you hated her intensely; so I gave her to your companion. Is not her younger sister <sup>a</sup>more beautiful than she? Please let her be yours <sup>b</sup>instead." <sup>3</sup>Samson then said to them, "This time I shall be blameless in regard to the Philistines when I do them harm." <sup>4</sup>Samson went and caught three hundred foxes, and took torches, and turned *the foxes* tail to tail and put one torch in the middle between two tails. <sup>5</sup>When he had set fire to the torches, he released <sup>c</sup>the foxes into the standing grain of the Philistines, thus burning up both the shocks and the standing grain, along with the vineyards *and* groves. <sup>6</sup>Then the Philistines said, "Who did this?" And they said, "Samson, the son-in-law of the Timnite, because <sup>d</sup>he took his wife and gave her to his companion." So the Philistines came up and burned her and her father with fire. <sup>7</sup>Samson said to them, "Since you act like this, I will surely take revenge on you, but after that I will quit." <sup>8</sup>He struck them <sup>e</sup>ruthlessly with a great slaughter; and he went down and lived in the cleft of the rock of Etam. [2 <sup>a</sup>Lit *better* <sup>b</sup>Lit *instead of her* 5 <sup>c</sup>Lit *them* 6 <sup>d</sup>I.e. the Timnite 8 <sup>e</sup>Lit *leg on thigh*]

9 Then the Philistines went up and camped in Judah, and spread out in Lehi. <sup>10</sup>The men of Judah said, "Why have you come up against us?" And they said, "We have come up to bind Samson in order to do to him as he did to us." <sup>11</sup>Then 3,000 men of Judah went down to the cleft of the rock of Etam and said to Samson, "Do you not know that the Philistines are rulers over us? What then is this that you have done to us?" And he said to them, "As they did to me, so I have done to them." <sup>12</sup>They said to him, "We have come down to bind you so that we may give you into the hands of the Philistines." And Samson said to them, "Swear to me that you will not <sup>a</sup>kill me." <sup>13</sup>So they said to <sup>b</sup>him, "No, but we will bind you fast and give you

into their hands; yet surely we will not kill you.” Then they bound him with two new ropes and brought him up from the rock. [12 <sup>a</sup>Lit *fall upon me yourselves* 13 <sup>b</sup>Lit *him, saying*]

14 When he came to Lehi, the Philistines shouted as they met him. And the Spirit of the LORD <sup>a</sup>came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds <sup>b</sup>dropped from his hands. <sup>15</sup>He found a fresh jawbone of a donkey, so he <sup>c</sup>reached out and took it and <sup>d</sup>killed a thousand men with it. <sup>16</sup>Then Samson said,

“With the jawbone of a donkey,  
<sup>e</sup>Heaps upon heaps,  
With the jawbone of a donkey  
I have <sup>f</sup>killed a thousand men.”

<sup>17</sup>When he had finished speaking, he threw the jawbone from his hand; and he named that place <sup>g</sup>Ramath-lehi. <sup>18</sup>Then he became very thirsty, and he called to the LORD and said, “You have given this great deliverance by the hand of Your servant, and now <sup>h</sup>shall I die of thirst <sup>i</sup>and fall into the hands of the uncircumcised?” <sup>19</sup>But God split the hollow place that is in Lehi so that water came out of it. When he drank, his <sup>j</sup>strength returned and he revived. Therefore he named it <sup>k</sup>En-hakkore, which is in Lehi to this day. <sup>20</sup>So he judged Israel twenty years in the days of the Philistines. [14 <sup>a</sup>Lit *rushed upon* <sup>b</sup>Lit *were melted* 15 <sup>c</sup>Lit *stretched out his hand* <sup>d</sup>Lit *smote* 16 <sup>e</sup>Lit *Heap, two heaps*; Heb is same root as donkey <sup>f</sup>Lit *smitten* 17 <sup>g</sup>I.e. the high place of the jawbone 18 <sup>h</sup>Or *I shall...uncircumcised* <sup>i</sup>Or *or* 19 <sup>j</sup>Lit *spirit* <sup>k</sup>I.e. the spring of him who called]

## JUDGES 16 [\[Books\]](#)

### *Samson's Weakness*

1 Now Samson went to Gaza and saw a harlot there, and went in to her. <sup>2</sup>When it was told to the Gazites, saying, "Samson has come here," they surrounded *the place* and lay in wait for him all night at the gate of the city. And they kept silent all night, saying, "*Let us wait* until the morning light, then we will kill him." <sup>3</sup>Now Samson lay until midnight, and at midnight he arose and took hold of the doors of the city gate and the two posts and pulled them up along with the bars; then he put them on his shoulders and carried them up to the top of the mountain which is opposite Hebron.

4 After this it came about that he loved a woman in the valley of Sorek, whose name was Delilah. <sup>5</sup>The lords of the Philistines came up to her and said to her, "Entice him, and see where his great strength *lies* and <sup>a</sup>how we may overpower him that we may bind him to afflict him. Then we will each give you eleven hundred *pieces* of silver." <sup>6</sup>So Delilah said to Samson, "Please tell me where your great strength is and <sup>a</sup>how you may be bound to afflict you." <sup>7</sup>Samson said to her, "If they bind me with seven fresh cords that have not been dried, then I will become weak and be like any *other* man." <sup>8</sup>Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them. <sup>9</sup>Now she had *men* lying in wait in an inner room. And she said to him, "The Philistines are upon you, Samson!" But he snapped the cords as a string of tow snaps when it <sup>b</sup>touches fire. So his strength was not discovered. [5 <sup>a</sup>Lit *by what* 9 <sup>b</sup>Lit *smells*]

10 Then Delilah said to Samson, "Behold, you have deceived me and told me lies; now please tell me <sup>a</sup>how you may be bound." <sup>11</sup>He said to her, "If they bind me tightly with new ropes <sup>b</sup>which have not been used, then I will become weak and be like any *other* man." <sup>12</sup>So Delilah took new ropes and bound him with them and said to him, "The Philistines are upon you, Samson!" For the *men* were lying in wait in the inner room. But he snapped

<sup>c</sup>the ropes from his arms like a thread. [10 <sup>a</sup>Lit *by what* 11 <sup>b</sup>Lit *with which work has not been done* 12 <sup>c</sup>Lit *them*]

13 Then Delilah said to Samson, “Up to now you have deceived me and told me lies; tell me <sup>a</sup>how you may be bound.” And he said to her, “If you weave the seven locks of my <sup>b</sup>hair with the web <sup>c</sup>[and fasten it with a pin, then I will become weak and be like any other man.” <sup>14</sup>So while he slept, Delilah took the seven locks of his <sup>b</sup>hair and wove them into the web]. And she fastened *it* with the pin and said to him, “The Philistines are upon you, Samson!” But he awoke from his sleep and pulled out the pin of the loom and the web. [13 <sup>a</sup>Lit *by what* <sup>b</sup>Lit *head* <sup>c</sup>The passage in brackets is found in Gr but not in any Heb mss]

***Delilah Extracts His Secret*** 15 Then she said to him, “How can you say, ‘I love you,’ when your heart is not with me? You have deceived me these three times and have not told me where your great strength is.” <sup>16</sup>It came about when she pressed him daily with her words and urged him, that his soul was <sup>a</sup>annoyed to death. <sup>17</sup>So he told her all *that was* in his heart and said to her, “A razor has never come on my head, for I have been a Nazirite to God from my mother’s womb. If I am shaved, then my strength will leave me and I will become weak and be like any *other man.*” [16 <sup>a</sup>Lit *impatient to the point of*]

18 When Delilah saw that he had told her all *that was* in his heart, she sent and called the lords of the Philistines, saying, “Come up once more, for he has told me all *that is* in his heart.” Then the lords of the Philistines came up to her and brought the money in their hands. <sup>19</sup>She made him sleep on her knees, and called for a man and had him shave off the seven locks of his <sup>a</sup>hair. Then she began to afflict him, and his strength left him. <sup>20</sup>She said, “The Philistines are upon you, Samson!” And he awoke from his sleep and said, “I will go out as at other times and shake myself free.” But he did not know that the LORD had departed from him. <sup>21</sup>Then the Philistines seized him and gouged out his eyes; and they brought him down to Gaza and bound him with bronze chains, and he was a grinder in the prison. <sup>22</sup>However, the hair

of his head began to grow again after it was shaved off. [19 <sup>a</sup>Lit *head*]

**23 Now the lords of the Philistines assembled to offer a great sacrifice to Dagon their god, and to rejoice, for they said, “Our god has given Samson our enemy into our hands.”**

<sup>24</sup>When the people saw him, they praised their god, for they said, “Our god has given our enemy into our hands, Even the destroyer of our country,

Who has slain many of us.”

<sup>25</sup>It so happened when <sup>a</sup>they were in high spirits, that they said, “Call for Samson, that he may amuse us.” So they called for Samson from the prison, and he <sup>b</sup>entertained them. And they made him stand between the pillars.

<sup>26</sup>Then Samson said to the boy who was holding his hand, “Let me feel the pillars on which the house rests, that I may lean against them.” <sup>27</sup>Now the house was full of men and women, and all the lords of the Philistines were there. And about 3,000 men and women were on the roof looking on while Samson was amusing *them*. [25 <sup>a</sup>Lit *their heart was pleasant* <sup>b</sup>Lit *made sport before them*]

### ***Samson Is Avenged***

**28** Then Samson called to the LORD and said, “O Lord <sup>a</sup>GOD, please remember me and please strengthen me just this time, O God, that I may at once be avenged of the Philistines for my two eyes.” <sup>29</sup>Samson grasped the two middle pillars on which the house rested, and braced himself against them, the one with his right hand and the other with his left. <sup>30</sup>And Samson said, “Let me die with the Philistines!” And he bent with <sup>b</sup>all his might so that the house fell on the lords and all the people who were in it. So the dead whom he killed at his death were more than those whom he killed in his life. <sup>31</sup>Then his brothers and all his father’s household came down, took him, brought him up and buried him between Zorah and Eshtaol in the tomb of Manoah his father. Thus he had judged Israel twenty years. [28 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* 30 <sup>b</sup>Lit *strength*]

## JUDGES 17 [\[Books\]](#)

*Micah's Idolatry* 1 Now there was a man of the hill country of Ephraim whose name was Micah. 2He said to his mother, “The eleven hundred pieces of silver which were taken from you, about which you uttered a curse <sup>a</sup>in my hearing, behold, the silver is with me; I took it.” And his mother said, “Blessed be my son by the LORD.” 3He then returned the eleven hundred pieces of silver to his mother, and his mother said, “I wholly dedicate the silver from my hand to the LORD for my son to make a graven image and a molten image; now therefore, I will return <sup>b</sup>them to you.” 4So when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the silversmith who made <sup>b</sup>them into a graven image and a molten image, and <sup>c</sup>they were in the house of Micah. 5And the man Micah had a <sup>d</sup>shrine and he made an ephod and <sup>e</sup>household idols and <sup>f</sup>consecrated one of his sons, that he might become his priest. 6In those days there was no king in Israel; every man did what was right in his own eyes. [2 <sup>a</sup>Lit and also spoke it in my ears 3 <sup>b</sup>Lit it 4 <sup>c</sup>Lit it was 5 <sup>d</sup>Lit house of gods <sup>e</sup>Heb teraphim <sup>f</sup>Lit filled the hand of]

7 Now there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was <sup>a</sup>staying there. 8Then the man departed from the city, from Bethlehem in Judah, to <sup>b</sup>stay wherever he might find a place; and as he made his journey, he came to the hill country of Ephraim to the house of Micah. 9Micah said to him, “Where do you come from?” And he said to him, “I am a Levite from Bethlehem in Judah, and I am going to <sup>b</sup>stay wherever I may find a place.” 10Micah then said to him, “Dwell with me and be a father and a priest to me, and I will give you ten pieces of silver a year, a suit of clothes, and your maintenance.” So the Levite went in. 11The Levite agreed to live with the man, and the young man became to him like one of his sons. 12So Micah <sup>c</sup>consecrated the Levite, and the young man became his priest and <sup>d</sup>lived in the house of Micah. 13Then Micah said, “Now I know that the LORD will prosper me, seeing I have a Levite as

priest.” [7 <sup>a</sup>Or *sojourning* 8 <sup>b</sup>Or *sojourn* 12 <sup>c</sup>Lit *filled the hand of* <sup>d</sup>Lit  
was]

## JUDGES 18 [\[Books\]](#)

***Danites Seek Territory*** 1 In those days there was no king of Israel; and in those days the tribe of the Danites was seeking an inheritance for themselves to live in, for until that day <sup>a</sup>an inheritance had not <sup>b</sup>been allotted to them as a possession among the tribes of Israel. 2So the sons of Dan sent from their family five men out of their whole number, <sup>c</sup>valiant men from Zorah and Eshtaol, to spy out the land and to search it; and they said to them, “Go, search the land.” And they came to the hill country of Ephraim, to the house of Micah, and lodged there. 3When they were near the house of Micah, they recognized the voice of the young man, the Levite; and they turned aside there and said to him, “Who brought you here? And what are you doing in this *place*? And what do you have here?” 4He said to them, “Thus and so has Micah done to me, and he has hired me and I have become his priest.” 5They said to him, “Inquire of God, please, that we may know whether our way on which we are going will be prosperous.” 6The priest said to them, “Go in peace; your way in which you are going <sup>d</sup>has the LORD’s approval.” [1 <sup>a</sup>Lit *it* <sup>b</sup>Lit *fallen* 2 <sup>c</sup>Lit *men, sons of valor* 6 <sup>d</sup>Lit *is before the LORD*]

7 Then the five men departed and came to Laish and saw the people who were in it living in security, after the manner of the Sidonians, quiet and secure; for there was no <sup>a</sup>ruler humiliating *them* for anything in the land, and they were far from the Sidonians and had no dealings with anyone. 8When they came back to their brothers at Zorah and Eshtaol, their brothers said to them, “What *do you report*?” 9They said, “Arise, and let us go up against them; for we have seen the land, and behold, it is very good. And will you <sup>b</sup>sit still? Do not delay to go, to enter, to possess the land. 10When you enter, you will come to a secure people with a spacious land; for God has given it into your hand, a place where there is no lack of anything that is on the earth.” [7 <sup>a</sup>Lit *possessor of restraint* 9 <sup>b</sup>Lit *be*]

11 Then from the family of the Danites, from Zorah and from Eshtaol, six hundred men armed with weapons of war set out. <sup>12</sup>They went up and camped at Kiriath-jearim in Judah. Therefore they called that place <sup>a</sup>Mahanah-dan to this day; behold, it is <sup>b</sup>west of Kiriath-jearim. <sup>13</sup>They passed from there to the hill country of Ephraim and came to the house of Micah. [<sup>12</sup> <sup>a</sup>I.e. the camp of Dan <sup>b</sup>Lit *behind*]

*Danites Take Micah's Idols* <sup>14</sup> Then the five men who went to spy out the country of Laish said to their kinsmen, "Do you know that there are in these houses an ephod and <sup>a</sup>household idols and a graven image and a molten image? Now therefore, consider what you should do." <sup>15</sup>They turned aside there and came to the house of the young man, the Levite, to the house of Micah, and asked him of his welfare. <sup>16</sup>The six hundred men armed with their weapons of war, who were of the sons of Dan, stood by the entrance of the gate. <sup>17</sup>Now the five men who went to spy out the land went up *and* entered there, *and* took the graven image and the ephod and <sup>a</sup>household idols and the molten image, while the priest stood by the entrance of the gate with the six hundred men armed with weapons of war. <sup>18</sup>When these went into Micah's house and took the graven image, the ephod and <sup>a</sup>household idols and the molten image, the priest said to them, "What are you doing?" <sup>19</sup>They said to him, "Be silent, put your hand over your mouth and come with us, and be to us a father and a priest. Is it better for you to be a priest to the house of one man, or to be priest to a tribe and a family in Israel?" <sup>20</sup>The priest's heart was glad, and he took the ephod and <sup>a</sup>household idols and the graven image and went among the people. [<sup>14</sup> <sup>a</sup>Heb *teraphim*]

<sup>21</sup> Then they turned and departed, and put the little ones and the livestock and the valuables in front of them. <sup>22</sup>When they had gone some distance from the house of Micah, the men who *were* in the houses near Micah's house assembled and overtook the sons of Dan. <sup>23</sup>They cried to the sons of Dan, who turned <sup>a</sup>around and said to Micah, "What is *the matter* with you, that you have assembled together?" <sup>24</sup>He said, "You have taken away my gods which I made, and the priest, and have gone away, and what do I have besides? So how can you say to me,

**‘What is *the matter* with you?’ ” <sup>25</sup>The sons of Dan said to him, “Do not let your voice be heard among us, or else <sup>b</sup>fierce men will fall upon you and you will <sup>c</sup>lose your life, with the lives of your household.” <sup>26</sup>So the sons of Dan went on their way; and when Micah saw that they were too strong for him, he turned and went back to his house. [<sup>23</sup> <sup>a</sup>Lit *their faces*  
<sup>25</sup> <sup>b</sup>Lit *bitter of soul* <sup>c</sup>Lit *gather*]**

**<sup>27</sup> Then they took what Micah had made and the priest who had belonged to him, and came to Laish, to a people quiet and secure, and struck them with the edge of the sword; and they burned the city with fire. <sup>28</sup>And there was no one to deliver *them*, because it was far from Sidon and they had no dealings with anyone, and it was in the valley which is near Beth-rehob. And they rebuilt the city and lived in it. <sup>29</sup>They called the name of the city Dan, after the name of Dan their father who was born in Israel; however, the name of the city formerly was Laish. <sup>30</sup>The sons of Dan set up for themselves the graven image; and Jonathan, the son of Gershom, the son of <sup>a</sup>Manasseh, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land. <sup>31</sup>So they set up for themselves Micah’s graven image which he had made, all the time that the house of God was at Shiloh. [<sup>30</sup> <sup>a</sup>Some ancient versions read *Moses*]**

## JUDGES 19 [\[Books\]](#)

*A Levite's Concubine Degraded* 1 Now it came about in those days, when there was no king in Israel, that there was a certain Levite <sup>a</sup>staying in the remote part of the hill country of Ephraim, who took a concubine for himself from Bethlehem in Judah. <sup>2</sup>But his concubine played the harlot against him, and she went away from him to her father's house in Bethlehem in Judah, and was there for a period of four months. <sup>3</sup>Then her husband arose and went after her to speak <sup>b</sup>tenderly to her in order to bring her back, <sup>c</sup>taking with him his servant and a pair of donkeys. So she brought him into her father's house, and when the girl's father saw him, he was glad to meet him. <sup>4</sup>His father-in-law, the girl's father, detained him; and he remained with him three days. So they ate and drank and lodged there. <sup>5</sup>Now on the fourth day they got up early in the morning, and he <sup>d</sup>prepared to go; and the girl's father said to his son-in-law, "Sustain <sup>e</sup>yourself with a piece of bread, and afterward you may go." <sup>6</sup>So both of them sat down and ate and drank together; and the girl's father said to the man, "Please be willing to spend the night, and let your heart be merry." <sup>7</sup>Then the man arose to go, but his father-in-law urged him so that he spent the night there again. <sup>8</sup>On the fifth day he arose to go early in the morning, and the girl's father said, "Please sustain <sup>e</sup>yourself, and wait until <sup>f</sup>afternoon"; so both of them ate. <sup>9</sup>When the man arose to go along with his concubine and servant, his father-in-law, the girl's father, said to him, "Behold now, the day has drawn <sup>g</sup>to a close; please spend the night. Lo, the day is <sup>h</sup>coming to an end; spend the night here that your heart may be merry. Then tomorrow you may arise early for your journey so that you may go <sup>i</sup>home." [1 <sup>a</sup>Or *sojourning* 3 <sup>b</sup>Lit *to her heart* <sup>c</sup>Lit *and* 5 <sup>d</sup>Lit *arose* <sup>e</sup>Lit *your heart* 8 <sup>f</sup>Lit *the day declines* 9 <sup>g</sup>Lit *toward evening* <sup>h</sup>Lit *declining* <sup>i</sup>Lit *to your tent*]

10 But the man was not willing to spend the night, so he arose and departed and came to *a place* opposite Jebus (that is, Jerusalem). And there were with him a pair of saddled donkeys; his concubine also was

with him. <sup>11</sup>When they *were* near Jebus, the day was almost gone; and the servant said to his master, “Please come, and let us turn aside into this city of the Jebusites and spend the night in it.” <sup>12</sup>However, his master said to him, “We will not turn aside into the city of foreigners who are not of the sons of Israel; but we will go on as far as Gibeah.” <sup>13</sup>He said to his servant, “Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah.” <sup>14</sup>So they passed along and went their way, and the sun set on them near Gibeah which belongs to Benjamin. <sup>15</sup>They turned aside there in order to enter *and* lodge in Gibeah. When <sup>a</sup>they entered, <sup>a</sup>they sat down in the open square of the city, for no one took them into *his* house to spend the night. [15 <sup>a</sup>So with Gr; M.T. *he*]

<sup>16</sup> Then behold, an old man was coming out of the field from his work at evening. Now the man was from the hill country of Ephraim, and he was <sup>a</sup>staying in Gibeah, but the men of the place were Benjamites.

<sup>17</sup>And he lifted up his eyes and saw the traveler in the open square of the city; and the old man said, “Where are you going, and where do you come from?” <sup>18</sup>He said to him, “We are passing from Bethlehem in Judah to the remote part of the hill country of Ephraim, *for* I am from there, and I went to Bethlehem in Judah. But I am *now* going to <sup>b</sup>my house, and no man will take me into his house. <sup>19</sup>Yet there is both straw and fodder for our donkeys, and also bread and wine for me, <sup>c</sup>your maidservant, and the young man who is with your servants; there is no lack of anything.” <sup>20</sup>The old man said, “Peace to you. Only let me *take care of* all your needs; however, do not spend the night in the open square.” <sup>21</sup>So he took him into his house and gave the donkeys fodder, and they washed their feet and ate and drank. [16 <sup>a</sup>Or *sojourning* 18 <sup>b</sup>Heb *the house of the LORD*, cf v 29 19 <sup>c</sup>I.e. my concubine]

<sup>22</sup> While they were <sup>a</sup>celebrating, behold, the men of the city, certain <sup>b</sup>worthless fellows, surrounded the house, pounding the door; and they spoke to the owner of the house, the old man, saying, “Bring out the man who came into your house that we may have <sup>c</sup>relations with him.”

<sup>23</sup>Then the man, the owner of the house, went out to them and said to them, “No, my fellows, please do not act so wickedly; since this man has come into my house, do not commit this act of folly. <sup>24</sup>Here is my virgin

daughter and his concubine. Please let me bring them out that you may ravish them and do to them <sup>d</sup>whatever you wish. But do not commit such an act of folly against this man.” <sup>25</sup>But the men would not listen to him. So the man seized his concubine and brought *her* out to them; and they raped her and abused her all night until morning, then let her go at the approach of dawn. <sup>26e</sup>As the day began to dawn, the woman came and fell down at the doorway of the man’s house where her master was, until *full* daylight. [22 <sup>a</sup>Lit *making their hearts merry* <sup>b</sup>Lit *sons of Belial* <sup>c</sup>Lit *intercourse* 24 <sup>d</sup>Lit *the good in your eyes* 26 <sup>e</sup>Lit *At the turning of the morning*]

<sup>27</sup> When her master arose in the morning and opened the doors of the house and went out to go on his way, then behold, his concubine was lying at the doorway of the house with her hands on the threshold. <sup>28</sup>He said to her, “Get up and let us go,” but there was no answer. Then he placed her on the donkey; and the man arose and went to his <sup>a</sup>home.

<sup>29</sup>When he entered his house, he took a knife and laid hold of his concubine and cut her in twelve pieces, limb by limb, and sent her throughout the territory of Israel. <sup>30</sup>All who saw *it* said, “Nothing like this has *ever* happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, take counsel and speak up!” [28 <sup>a</sup>Lit *place*]

## JUDGES 20 [\[Books\]](#)

*Resolve to Punish the Guilty* <sup>1</sup> Then all the sons of Israel from Dan to Beersheba, including the land of Gilead, came out, and the congregation assembled as one man to the LORD at Mizpah. <sup>2</sup>The <sup>a</sup>chiefs of all the people, *even* of all the tribes of Israel, took their stand in the assembly of the people of God, 400,000 foot <sup>b</sup>soldiers who drew the sword. <sup>3</sup>(Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah.) And the sons of Israel said, “Tell *us*, how did this wickedness take place?” <sup>4</sup>So the Levite, the husband of the woman who was murdered, answered and said, “I came with my concubine to spend the night at Gibeah which belongs to Benjamin. <sup>5</sup>But the men of Gibeah rose up against me and surrounded the house at night because of me. They intended to kill me; instead, they ravished my concubine so that she died. <sup>6</sup>And I took hold of my concubine and cut her in pieces and sent her throughout the land of Israel’s inheritance; for they have committed a lewd and disgraceful act in Israel. <sup>7</sup>Behold, all you sons of Israel, give your advice and counsel here.” [2 <sup>a</sup>Lit *cornerstones* <sup>b</sup>Lit *men*]

<sup>8</sup> Then all the people arose as one man, saying, “Not one of us will go to his tent, nor will any of us return to his house. <sup>9</sup>But now this is the thing which we will do to Gibeah; *we will go up* against it by lot. <sup>10</sup>And we will take 10 men out of 100 throughout the tribes of Israel, and 100 out of 1,000, and 1,000 out of 10,000 to <sup>a</sup>supply food for the people, that when they come to <sup>b</sup>Gibeah of Benjamin, they may <sup>c</sup>punish *them* for all the disgraceful acts that they have committed in Israel.” <sup>11</sup>Thus all the men of Israel were gathered against the city, united as one man. [10 <sup>a</sup>Lit *take* <sup>b</sup>Heb *Geba* <sup>c</sup>Lit *do*]

<sup>12</sup> Then the tribes of Israel sent men through the entire <sup>a</sup>tribe of Benjamin, saying, “What is this wickedness that has taken place among you? <sup>13</sup>Now then, deliver up the men, the <sup>b</sup>worthless fellows in Gibeah, that we may put them to death and remove *this* wickedness from

Israel.” But the sons of Benjamin would not listen to the voice of their brothers, the sons of Israel. <sup>14</sup>The sons of Benjamin gathered from the cities to Gibeah, to go out to battle against the sons of Israel. <sup>15</sup>From the cities on that day the sons of Benjamin were <sup>c</sup>numbered, 26,000 men who draw the sword, besides the inhabitants of Gibeah who were <sup>c</sup>numbered, 700 choice men. <sup>16</sup>Out of all these people 700 choice men were left-handed; each one could sling a stone at a hair and not miss.  
[<sup>12</sup> <sup>a</sup>Lit *tribes* <sup>13</sup> <sup>b</sup>Lit *sons of Belial* <sup>15</sup> <sup>c</sup>Or *mustered*]

<sup>17</sup> Then the men of Israel besides Benjamin were <sup>a</sup>numbered, 400,000 men who draw the sword; all these were men of war. [<sup>17</sup> <sup>a</sup>Or *mustered*]

*Civil War, Benjamin Defeated* <sup>18</sup> Now the sons of Israel arose, went up to Bethel, and inquired of God and said, “Who shall go up first for us to battle against the sons of Benjamin?” Then the LORD said, “Judah *shall go up first.*”

<sup>19</sup> So the sons of Israel arose in the morning and camped against Gibeah. <sup>20</sup>The men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against them at Gibeah. <sup>21</sup>Then the sons of Benjamin came out of Gibeah and <sup>a</sup>felled to the ground on that day 22,000 men of Israel. <sup>22</sup>But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where they had arrayed themselves the first day. <sup>23</sup>The sons of Israel went up and wept before the LORD until evening, and inquired of the LORD, saying, “Shall we again draw near for battle against the sons of my brother Benjamin?” And the LORD said, “Go up against him.” [<sup>21</sup> <sup>a</sup>Lit *destroyed*]

<sup>24</sup> Then the sons of Israel <sup>a</sup>came against the sons of Benjamin the second day. <sup>25</sup>Benjamin went out <sup>b</sup>against them from Gibeah the second day and <sup>c</sup>felled to the ground again 18,000 men of the sons of Israel; all these drew the sword. <sup>26</sup>Then all the sons of Israel and all the people went up and came to Bethel and wept; thus they remained there before the LORD and fasted that day until evening. And they offered burnt

offerings and peace offerings before the LORD. <sup>27</sup>The sons of Israel inquired of the LORD (for the ark of the covenant of God *was* there in those days, <sup>28</sup>and Phinehas the son of Eleazar, Aaron's son, stood before it to *minister* in those days), saying, "Shall I yet again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the LORD said, "Go up, for tomorrow I will deliver them into your hand."  
[<sup>24</sup> <sup>a</sup>Lit *approached* <sup>25</sup> <sup>b</sup>Lit *to meet* <sup>c</sup>Lit *destroyed*]

<sup>29</sup> So Israel set men in ambush around Gibeah. <sup>30</sup>The sons of Israel went up against the sons of Benjamin on the third day and arrayed themselves against Gibeah as at other times. <sup>31</sup>The sons of Benjamin went out <sup>a</sup>against the people and were drawn away from the city, and they began to strike <sup>b</sup>and kill some of the people as at other times, on the highways, one of which goes up to Bethel and the other to Gibeah, *and* in the field, about thirty men of Israel. <sup>32</sup>The sons of Benjamin said, "They are struck down before us, as at the first." But the sons of Israel said, "Let us flee that we may draw them away from the city to the highways." <sup>33</sup>Then all the men of Israel arose from their place and arrayed themselves at Baal-tamar; and the men of Israel in ambush broke out of their place, even out of Maareh-geba. <sup>34</sup>When ten thousand choice men from all Israel came against Gibeah, the battle became <sup>c</sup>fierce; but <sup>d</sup>Benjamin did not know that <sup>e</sup>disaster was <sup>f</sup>close to them. <sup>35</sup>And the LORD struck Benjamin before Israel, so that the sons of Israel destroyed 25,100 men of Benjamin that day, all <sup>g</sup>who draw the sword.  
[<sup>31</sup> <sup>a</sup>Lit *to meet* <sup>b</sup>Lit *slain ones* <sup>34</sup> <sup>c</sup>Lit *heavy* <sup>d</sup>Lit *they* <sup>e</sup>Lit *evil* <sup>f</sup>Lit *touching* <sup>35</sup> <sup>g</sup>Lit *these*]

<sup>36</sup> So the sons of Benjamin saw that they were <sup>a</sup>defeated. When the men of Israel gave <sup>b</sup>ground to Benjamin because they relied on the men in ambush whom they had set against Gibeah, <sup>37</sup>the men in ambush hurried and rushed against Gibeah; the men in ambush also deployed and struck all the city with the edge of the sword. <sup>38</sup>Now the appointed sign between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise from the city. <sup>39</sup>Then the men of Israel turned in the battle, and Benjamin began to strike <sup>c</sup>and kill about thirty men of Israel, for they said, "Surely they are <sup>a</sup>defeated before us, as in the first battle." <sup>40</sup>But when the cloud began to rise

from the city in a column of smoke, Benjamin looked behind them; and behold, the whole city was going up *in smoke* to heaven. <sup>41</sup>Then the men of Israel turned, and the men of Benjamin were terrified; for they saw that <sup>d</sup>disaster was <sup>e</sup>close to them. <sup>42</sup>Therefore, they turned their backs before the men of Israel toward the direction of the wilderness, but the battle overtook them while those who came out of the cities destroyed them in the midst of them. <sup>43</sup>They surrounded Benjamin, pursued them without rest *and* trod them down opposite Gibeah toward the <sup>f</sup>east.

<sup>44</sup>Thus 18,000 men of Benjamin fell; all these were valiant warriors.

<sup>45g</sup>The rest turned and fled toward the wilderness to the rock of Rimmon, but they <sup>h</sup>caught 5,000 of them on the highways and overtook them <sup>i</sup>at Gidom and <sup>j</sup>killed 2,000 of them. <sup>46</sup>So all of Benjamin who fell that day were 25,000 men who draw the sword; all these were valiant warriors. <sup>47</sup>But 600 men turned and fled toward the wilderness to the rock of Rimmon, and they remained at the rock of Rimmon four months. <sup>48</sup>The men of Israel then turned back against the sons of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that they found; they also set on fire all the cities which they found. [36 <sup>a</sup>Lit *smitten* <sup>b</sup>Lit *place* 39 <sup>c</sup>Lit *slain ones* 41 <sup>d</sup>Lit *evil* <sup>e</sup>Lit *touching* 43 <sup>f</sup>Lit *sunrise* 45 <sup>g</sup>So with Gr; Heb *And they* <sup>h</sup>Lit *gleaned* <sup>i</sup>Lit *as far as* <sup>j</sup>Lit *smote*]

## JUDGES 21 [\[Books\]](#)

*Mourning Lost Tribe* **1** Now the men of Israel had sworn in Mizpah, saying, “None of us shall give his daughter to Benjamin <sup>a</sup>in marriage.”

**2** So the people came to Bethel and sat there before God until evening, and lifted up their voices and wept <sup>b</sup>bitterly. **3** They said, “Why, O LORD, God of Israel, has this come about in Israel, so that one tribe should be *missing* today in Israel?” **4** It came about the next day that the people arose early and built an altar there and offered burnt offerings and peace offerings. [1 <sup>a</sup>Lit *for a wife* 2 <sup>b</sup>Lit *with great weeping*]

**5** Then the sons of Israel said, “Who is there among all the tribes of Israel who did not come up in the assembly to the LORD?” For <sup>a</sup>they had taken a great oath concerning him who did not come up to the LORD at Mizpah, saying, “He shall surely be put to death.” **6** And the sons of Israel were sorry for their brother Benjamin and said, “One tribe is cut off from Israel today. **7** What shall we do for wives for those who are left, since we have sworn by the LORD not to give them any of our daughters in marriage?” [5 <sup>a</sup>Lit *there was a great oath*]

*Provision for Their Survival* **8** And they said, “What one is there of the tribes of Israel who did not come up to the LORD at Mizpah?” And behold, no one had come to the camp from Jabesh-gilead to the assembly. **9** For when the people were <sup>a</sup>numbered, behold, not one of the inhabitants of Jabesh-gilead was there. **10** And the congregation sent 12,000 of the valiant warriors there, and commanded them, saying, “Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the little ones. **11** This is the thing that you shall do: you shall utterly destroy every man and every woman who has <sup>b</sup>lain with a man.” **12** And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known a man by lying with <sup>c</sup>him; and they brought them to the camp at Shiloh, which is in the land of

Canaan. [9 <sup>a</sup>Or *mustered* 11 <sup>b</sup>Lit *known lying with* 12 <sup>c</sup>Lit *a male*]

13 Then the whole congregation sent *word* and spoke to the sons of Benjamin who were at the rock of Rimmon, and proclaimed peace to them. 14 Benjamin returned at that time, and they gave them the women whom they had kept alive from the women of Jabesh-gilead; yet they <sup>a</sup>were not enough for them. 15 And the people were sorry for Benjamin because the LORD had made a breach in the tribes of Israel. [14 <sup>a</sup>Lit *did not find it so*]

16 Then the elders of the congregation said, “What shall we do for wives for those who are left, since the women are destroyed out of Benjamin?” 17 They said, “*There must be an inheritance for the survivors of Benjamin, so that a tribe will not be blotted out from Israel.* 18 But we cannot give them wives of our daughters.” For the sons of Israel had sworn, saying, “Cursed is he who gives a wife to Benjamin.”

19 So they said, “Behold, there is a feast of the LORD from year to year in Shiloh, which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south side of Lebonah.” 20 And they commanded the sons of Benjamin, saying, “Go and lie in wait in the vineyards, 21 and watch; and behold, if the daughters of Shiloh come out to <sup>a</sup>take part in the dances, then you shall come out of the vineyards and each of you shall catch his wife from the daughters of Shiloh, and go to the land of Benjamin. 22 It shall come about, when their fathers or their brothers come to complain to us, that we shall say to them, ‘Give them to us voluntarily, because we did not take for each man of Benjamin <sup>b</sup>a wife in battle, <sup>c</sup>nor did you give them to them, *else you would now be guilty.*’ ” 23 The sons of Benjamin did so, and took wives according to their number from those who danced, whom they carried away. And they went and returned to their inheritance and rebuilt the cities and lived in them. 24 The sons of Israel departed from there at that time, every man to his tribe and family, and each one of them went out from there to his inheritance. [21 <sup>a</sup>Lit *dance* 22 <sup>b</sup>Lit *his* <sup>c</sup>Lit *because*]

**25 In those days there was no king in Israel; everyone did what was right in his own eyes.**

## RUTH 1 [\[Books\]](#)

### *Naomi Widowed*

1 Now it came about in the days when the judges <sup>a</sup>governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab <sup>b</sup>with his wife and his two sons. <sup>2</sup>The name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of Moab and remained there. <sup>3</sup>Then Elimelech, Naomi's husband, died; and she was left with her two sons. <sup>4</sup>They took for themselves Moabite women as wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years. <sup>5</sup>Then <sup>c</sup>both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband. [1 <sup>a</sup>Or *judged* <sup>b</sup>Lit *he, and* 5 <sup>c</sup>Lit *both of them*]

6 Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD had visited His people in giving them food. <sup>7</sup>So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. <sup>8</sup>And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you as you have dealt with the dead and with me. <sup>9</sup>May the LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept. <sup>10</sup>And they said to her, "No, but we will surely return with you to your people." <sup>11</sup>But Naomi said, "Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands? <sup>12</sup>Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons, <sup>13</sup>would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is <sup>a</sup>harder for me than for you, for the hand of the LORD has gone forth against me." [13 <sup>a</sup>Lit *more bitter*]

### *Ruth's Loyalty*

<sup>14</sup>And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

<sup>15</sup> Then she said, “Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.” <sup>16</sup>But Ruth said, “Do not urge me to leave you *or* turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people *shall be* my people, and your God, my God. <sup>17</sup>Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if *anything but* death parts you and me.” <sup>18</sup>When she saw that she was determined to go with her, she <sup>a</sup>said no more to her. [<sup>18</sup> <sup>a</sup>Lit *ceased to speak*]

<sup>19</sup> So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and <sup>a</sup>the women said, “Is this Naomi?” <sup>20</sup>She said to them, “Do not call me <sup>b</sup>Naomi; call me <sup>c</sup>Mara, for <sup>d</sup>the Almighty has dealt very bitterly with me. <sup>21</sup>I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and <sup>d</sup>the Almighty has afflicted me?” [<sup>19</sup> <sup>a</sup>Lit *they* <sup>20</sup> <sup>b</sup>I.e. pleasant <sup>c</sup>I.e. bitter <sup>d</sup>Heb *Shaddai*]

<sup>22</sup> So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

## RUTH 2 [\[Books\]](#)

*Ruth Gleans in Boaz' Field* 1 Now Naomi had <sup>a</sup>a kinsman of her husband, a <sup>b</sup>man of great wealth, of the family of Elimelech, whose name was Boaz. 2And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain after one in whose sight I may find favor." And she said to her, "Go, my daughter." 3So she departed and went and gleaned in the field after the reapers; and <sup>c</sup>she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech. 4Now behold, Boaz came from Bethlehem and said to the reapers, "May the LORD be with you." And they said to him, "May the LORD bless you." 5Then Boaz said to his servant who was <sup>d</sup>in charge of the reapers, "Whose young woman is this?" 6The servant <sup>e</sup>in charge of the reapers replied, "She is the young Moabite woman who returned with Naomi from the land of Moab. 7And she said, 'Please let me glean and gather after the reapers among the sheaves.' Thus she came and has remained from the morning until now; she has been sitting in the house for a little while." [1 <sup>a</sup>Or an acquaintance <sup>b</sup>Or mighty, valiant man 3 <sup>c</sup>Lit her chance chanced upon 5 <sup>d</sup>Lit appointed over 6 <sup>e</sup>Lit who was appointed over]

8 Then Boaz said to Ruth, "<sup>a</sup>Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids. 9Let your eyes be on the field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the <sup>b</sup>water jars and drink from what the servants draw." 10Then she fell on her face, bowing to the ground and said to him, "Why have I found favor in your sight that you should take notice of me, since I am a foreigner?" 11Boaz replied to her, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know. 12May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings

you have come to seek refuge.” <sup>13</sup>Then she said, “I have found favor in your sight, my lord, for you have comforted me and indeed have spoken <sup>c</sup>kindly to your maidservant, though I am not like one of your maidservants.” [8 <sup>a</sup>Lit *Have you not heard* 9 <sup>b</sup>Lit *vessels* 13 <sup>c</sup>Lit *to the heart of your*]

14 At mealtime Boaz said to her, “<sup>a</sup>Come here, that you may eat of the bread and dip your piece of bread in the vinegar.” So she sat beside the reapers; and he <sup>b</sup>served her roasted grain, and she ate and was satisfied and had some left. <sup>15</sup>When she rose to glean, Boaz commanded his servants, saying, “Let her glean even among the sheaves, and do not insult her. <sup>16</sup>Also you shall purposely pull out for her *some grain* from the bundles and leave *it* that she may glean, and do not rebuke her.” [14 <sup>a</sup>Lit *Draw near* <sup>b</sup>Lit *held out to*]

17 So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. <sup>18</sup>She took *it* up and went into the city, and her mother-in-law saw what she had gleaned. She also took *it* out and gave <sup>a</sup>Naomi what she had left after <sup>b</sup>she was satisfied. <sup>19</sup>Her mother-in-law then said to her, “Where did you glean today and where did you work? May he who took notice of you be blessed.” So she told her mother-in-law with whom she had worked and said, “The name of the man with whom I worked today is Boaz.” <sup>20</sup>Naomi said to her daughter-in-law, “May he be blessed of the LORD who has not withdrawn his kindness to the living and to the dead.” Again Naomi said to her, “The man is <sup>c</sup>our relative, he is one of our <sup>d</sup>closest relatives.” <sup>21</sup>Then Ruth the Moabitess said, “<sup>e</sup>Furthermore, he said to me, ‘You should stay close to my servants until they have finished all my harvest.’ ” <sup>22</sup>Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his maids, so that *others* do not fall upon you in another field.” <sup>23</sup>So she stayed close by the maids of Boaz in order to glean until the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law. [18 <sup>a</sup>Lit *her* <sup>b</sup>Lit *her satiety* 20 <sup>c</sup>Lit *near to us* <sup>d</sup>Lit *redeemers* 21 <sup>e</sup>Lit *Also that*]

## RUTH 3 [\[Books\]](#)

*Boaz Will Redeem Ruth* 1 Then Naomi her mother-in-law said to her, “My daughter, shall I not seek <sup>a</sup>security for you, that it may be well with you? 2 Now is not Boaz our <sup>b</sup>kinsman, with whose maids you were?

Behold, he winnows barley at the threshing floor tonight. 3 Wash yourself therefore, and anoint yourself and put on your *best* clothes, and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking. 4 It shall be when he lies down, that you shall <sup>c</sup>notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.” 5 She said to her, “All that you say I will do.” [1 <sup>a</sup>Lit *rest* 2 <sup>b</sup>Or *acquaintance* 4 <sup>c</sup>Lit *know*]

6 So she went down to the threshing floor and did according to all that her mother-in-law had commanded her. 7 When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down. 8 It happened in the middle of the night that the man was startled and <sup>a</sup>bent forward; and behold, a woman was lying at his feet. 9 He said, “Who are you?” And she answered, “I am Ruth your maid. So spread your covering over your maid, for you are a <sup>b</sup>close relative.” 10 Then he said, “May you be blessed of the LORD, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. 11 Now, my daughter, do not fear. I will do for you whatever you <sup>c</sup>ask, for all my people in the <sup>d</sup>city know that you are a woman of excellence. 12 Now it is true I am a <sup>b</sup>close relative; however, there is a <sup>b</sup>relative closer than I. 13 Remain this night, and when morning comes, if he will <sup>e</sup>redeem you, good; let him redeem you. But if he does not wish to <sup>e</sup>redeem you, then I will redeem you, as the LORD lives. Lie down until morning.” [8 <sup>a</sup>Lit *twisted himself* 9 <sup>b</sup>Or *redeemer* 11 <sup>c</sup>Lit *say* <sup>d</sup>Lit *gate* 13 <sup>e</sup>Or *act as close relative to*]

14 So she lay at his feet until morning and rose before one could

recognize another; and he said, “Let it not be known that the woman came to the threshing floor.” <sup>15</sup>Again he said, “Give me the cloak that is on you and hold it.” So she held it, and he measured six *measures* of barley and laid *it* on her. Then <sup>a</sup>she went into the city. <sup>16</sup>When she came to her mother-in-law, she said, “<sup>b</sup>How did it go, my daughter?” And she told her all that the man had done for her. <sup>17</sup>She said, “These six *measures* of barley he gave to me, for he said, ‘Do not go to your mother-in-law empty-handed.’” <sup>18</sup>Then she said, “Wait, my daughter, until you know how the matter <sup>c</sup>turns out; for the man will not rest until he has <sup>d</sup>settled it today.” [15 <sup>a</sup>So with many mss; M.T. *he* 16 <sup>b</sup>Lit *Who are you?* 18 <sup>c</sup>Lit *falls* <sup>d</sup>Lit *finished the matter*]

## RUTH 4 [\[Books\]](#)

*The Marriage of Ruth* <sup>1</sup> Now Boaz went up to the gate and sat down there, and behold, the <sup>a</sup>close relative of whom Boaz spoke was passing by, so he said, “Turn aside, <sup>b</sup>friend, sit down here.” And he turned aside and sat down. <sup>2</sup>He took ten men of the elders of the city and said, “Sit down here.” So they sat down. <sup>3</sup>Then he said to the <sup>c</sup>closest relative, “Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. <sup>4</sup>So I thought to <sup>d</sup>inform you, saying, ‘Buy *it* before those who are sitting *here*, and before the elders of my people. If you will redeem *it*, redeem *it*; but if <sup>e</sup>not, tell me that I may know; for there is no one but you to redeem *it*, and I am after you.’” And he said, “I will redeem *it*.” <sup>5</sup>Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.” <sup>6</sup>The <sup>c</sup>closest relative said, “I cannot redeem *it* for myself, because I would <sup>f</sup>jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, for I cannot redeem *it*.” [1 <sup>a</sup>Or *redeemer* <sup>b</sup>Lit *a certain one* 3 <sup>c</sup>Lit *redeemer* 4 <sup>d</sup>Lit *uncover your ear* <sup>e</sup>Lit *no one will redeem* 6 <sup>f</sup>Lit *ruin*]

<sup>7</sup> Now this was *the custom* in former times in Israel concerning the redemption and the exchange *of land* to confirm any matter: a man removed his sandal and gave it to another; and this was the *manner of attestation* in Israel. <sup>8</sup>So the <sup>a</sup>closest relative said to Boaz, “Buy *it* for yourself.” And he removed his sandal. <sup>9</sup>Then Boaz said to the elders and all the people, “You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. <sup>10</sup>Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the <sup>b</sup>court of his *birth* place; you are witnesses today.” <sup>11</sup>All the people who were in the

<sup>b</sup>court, and the elders, said, “*We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve <sup>c</sup>wealth in Ephrathah and <sup>d</sup>become famous in Bethlehem.* <sup>12</sup>Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the <sup>e</sup>offspring which the LORD will give you by this young woman.” [8 <sup>a</sup>Lit redeemer 10 <sup>b</sup>Lit gate 11 <sup>c</sup>Or power <sup>d</sup>Lit call the name in 12 <sup>e</sup>Lit seed]

<sup>13</sup> So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD <sup>a</sup>enabled her to conceive, and she gave birth to a son. <sup>14</sup>Then the women said to Naomi, “Blessed is the LORD who has not left you without a <sup>b</sup>redeemer today, and may his name <sup>c</sup>become famous in Israel. <sup>15</sup>May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you <sup>d</sup>and is better to you than seven sons, has given birth to him.” [13 <sup>a</sup>Lit gave her conception 14 <sup>b</sup>Or closest relative <sup>c</sup>Lit be called in 15 <sup>d</sup>Lit who]

*The Line of David Began Here* <sup>16</sup>Then Naomi took the child <sup>a</sup>and laid him in her lap, and became his nurse. <sup>17</sup>The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David. [16 <sup>a</sup>I.e. as her own]

<sup>18</sup> Now these are the generations of Perez: to Perez <sup>a</sup>was born Hezron, <sup>19</sup>and to Hezron was born Ram, and to Ram, Amminadab, <sup>20</sup>and to Amminadab was born Nahshon, and to Nahshon, Salmon, <sup>21</sup>and to Salmon was born Boaz, and to Boaz, Obed, <sup>22</sup>and to Obed was born Jesse, and to Jesse, David. [18 <sup>a</sup>Lit begot, and so through v 22]

## 1 SAMUEL 1 [\[Books\]](#)

### *Elkanah and His Wives*

1 Now there was a certain man from Ramathaim-zophim from the hill country of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. <sup>2</sup>He had two wives: the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

3 Now this man would go up from his city yearly to worship and to sacrifice to the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there. <sup>4</sup>When the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters; <sup>5</sup>but to Hannah he would give a double portion, for he loved Hannah, but the LORD had closed her womb. <sup>6</sup>Her rival, however, would provoke her bitterly to irritate her, because the LORD had closed her womb. <sup>7</sup>It happened year after year, as often as she went up to the house of the LORD, she would provoke her; so she wept and would not eat. <sup>8</sup>Then Elkanah her husband said to her, “Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not better to you than ten sons?”

9 Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of the LORD. <sup>10</sup>She, <sup>a</sup>greatly distressed, prayed to the LORD and wept bitterly. <sup>11</sup>She made a vow and said, “O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a <sup>b</sup>son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head.” [10 <sup>a</sup>Lit *bitter of soul*  
11 <sup>b</sup>Lit *seed of men*]

12 Now it came about, as she <sup>a</sup>continued praying before the LORD, that Eli was watching her mouth. <sup>13</sup>As for Hannah, she was speaking in her heart,

only her lips were moving, but her voice was not heard. So Eli thought she was drunk. <sup>14</sup>Then Eli said to her, “How long will you make yourself drunk? Put away your wine from you.” <sup>15</sup>But Hannah replied, “No, my lord, I am a woman <sup>b</sup>oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD. <sup>16</sup>Do not <sup>c</sup>consider your maidservant as a worthless woman, for I have spoken until now out of my great concern and <sup>d</sup>provocation.” <sup>17</sup>Then Eli answered and said, “Go in peace; and may the God of Israel grant your petition that you have asked of Him.” <sup>18</sup>She said, “Let your maidservant find favor in your sight.” So the woman went her way and ate, and her face was no longer *sad*. [<sup>12</sup> <sup>a</sup>Lit *multiplied* <sup>15</sup> <sup>b</sup>Lit *severe* <sup>16</sup> <sup>c</sup>Lit *give* <sup>d</sup>Lit *my provocation*]

### ***Samuel Is Born to Hannah***

<sup>19</sup> Then they arose early in the morning and worshiped before the LORD, and returned again to their house in Ramah. And Elkanah <sup>a</sup>had relations with Hannah his wife, and the LORD remembered her. <sup>20</sup>It came about <sup>b</sup>in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, *saying*, “Because I have asked him of the LORD.” [<sup>19</sup> <sup>a</sup>Lit *knew* <sup>20</sup> <sup>b</sup>Lit *at the circuit of the days*]

<sup>21</sup> Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and *pay* his vow. <sup>22</sup>But Hannah did not go up, for she said to her husband, “*I will not go up* until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever.” <sup>23</sup>Elkanah her husband said to her, “Do what seems best <sup>a</sup>to you. Remain until you have weaned him; only may the LORD confirm His word.” So the woman remained and nursed her son until she weaned him. <sup>24</sup>Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young. <sup>25</sup>Then they slaughtered the bull, and brought the boy to Eli. <sup>26</sup>She said, “Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD. <sup>27</sup>For this boy I prayed, and the LORD has given me my petition which I asked of Him. <sup>28</sup>So I have also <sup>b</sup>dedicated him to the LORD; as long

as he lives he is <sup>b</sup>dedicated to the LORD.” And he worshiped the LORD there.  
[23 <sup>a</sup>Lit *in your eyes* 28 <sup>b</sup>Lit *lent*]

## 1 SAMUEL 2 [\[Books\]](#)

### *Hannah's Song of Thanksgiving*

1 Then Hannah prayed and said,

“My heart exults in the LORD;  
My <sup>a</sup>horn is exalted in the LORD,  
My mouth <sup>b</sup>speaks boldly against my enemies,  
Because I rejoice in Your salvation. [<sup>1</sup> <sup>a</sup>I.e. strength <sup>b</sup>Lit *is enlarged*]

<sup>2</sup>“There is no one holy like the LORD,  
Indeed, there is no one besides You,  
Nor is there any rock like our God.

<sup>3</sup><sup>a</sup>Boast no more so very proudly,  
Do not let arrogance come out of your mouth;  
For the LORD is a God of knowledge,  
And with Him actions are weighed. [<sup>a</sup>Lit *Talk much*]

<sup>4</sup>“The bows of the mighty are shattered,  
But the feeble gird on strength.

<sup>5</sup>“Those who were full hire themselves out for bread,  
But those who were hungry cease *to hunger*.  
Even the barren gives birth to seven,  
But she who has many children languishes.

<sup>6</sup>“The LORD kills and makes alive;  
He brings down to <sup>a</sup>Sheol and raises up. [<sup>a</sup>I.e. the nether world]

<sup>7</sup>“The LORD makes poor and rich;  
He brings low, He also exalts.

<sup>8</sup>“He raises the poor from the dust,  
He lifts the needy from the ash heap  
To make them sit with nobles,  
And inherit a seat of honor;  
For the pillars of the earth are the LORD's,  
And He set the world on them.

<sup>9</sup>“He keeps the feet of His godly ones,  
But the wicked ones are silenced in darkness;  
For not by might shall a man prevail.

<sup>10</sup>“Those who contend with the LORD will be shattered;  
Against them He will thunder in the heavens,  
The LORD will judge the ends of the earth;  
And He will give strength to His king,  
And will exalt the <sup>a</sup>horn of His anointed.” [<sup>a</sup>I.e. strength]

<sup>11</sup> Then Elkanah went to his home at Ramah. But the boy ministered to the LORD before Eli the priest.

### ***The Sin of Eli's Sons***

<sup>12</sup> Now the sons of Eli were <sup>a</sup>worthless men; they did not know the LORD <sup>13</sup>and the custom of the priests with the people. When any man was offering a sacrifice, the priest's servant would come while the meat was boiling, with a three-pronged fork in his hand. <sup>14</sup>Then he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. Thus they did in Shiloh to all the Israelites who came there. <sup>15</sup>Also, before they burned the fat, the priest's servant would come and say to the man who was sacrificing, “Give the priest meat for roasting, as he will not take boiled meat from you, only raw.” <sup>16</sup>If the man said to him, “They must surely <sup>b</sup>burn the fat <sup>c</sup>first, and then take as much as <sup>d</sup>you desire,” then he would say, “No, but you shall give *it to me* now; and if not, I will take it by force.” <sup>17</sup>Thus the sin of the young men was very great before the LORD, for the men despised the offering of the LORD. [<sup>12</sup> <sup>a</sup>Lit *sons of Belial* <sup>16</sup> <sup>b</sup>Lit *offer up in smoke* <sup>c</sup>Lit *like the day* <sup>d</sup>Lit *your soul*]

### ***Samuel before the LORD as a Boy***

<sup>18</sup> Now Samuel was ministering before the LORD, *as* a boy <sup>a</sup>wearing a linen ephod. <sup>19</sup>And his mother would make him a little robe and bring it to him from year to year when she would come up with her husband to offer the yearly sacrifice. <sup>20</sup>Then Eli would bless Elkanah and his wife and say, “May the LORD give you <sup>b</sup>children from this woman in place of <sup>c</sup>the one she dedicated to the LORD.” And they went to their own <sup>d</sup>home. [<sup>18</sup> <sup>a</sup>Lit *girded*

with <sup>20</sup> <sup>b</sup>Lit seed <sup>c</sup>Lit the one asked for which was lent <sup>d</sup>Lit place]

21 The LORD visited Hannah; and she conceived and gave birth to three sons and two daughters. And the boy Samuel grew before the LORD.

### ***Eli Rebukes His Sons***

22 Now Eli was very old; and he heard all that his sons were doing to all Israel, and how they lay with the women who served at the doorway of the tent of meeting. <sup>23</sup>He said to them, “Why do you do such things, the evil things that I hear from all these people? <sup>24</sup>No, my sons; for the report is not good which I hear <sup>a</sup>the LORD’s people circulating. <sup>25</sup>If one man sins against another, God will mediate for him; but if a man sins against the LORD, who can intercede for him?” But they would not listen to the voice of their father, for the LORD desired to put them to death. [24 <sup>a</sup>Or *making the LORD’S people transgress*]

26 Now the boy Samuel <sup>a</sup>was growing in stature and in favor both with the LORD and with men. [26 <sup>a</sup>Lit *was going on both great and good*]

27 Then a man of God came to Eli and said to him, “Thus says the LORD, ‘Did I *not* indeed reveal Myself to the house of your father when they were in Egypt *in bondage* to Pharaoh’s house? <sup>28</sup>Did I *not* choose them from all the tribes of Israel to be My priests, to go up to My altar, to burn incense, to carry an ephod before Me; and did I *not* give to the house of your father all the fire *offerings* of the sons of Israel? <sup>29</sup>Why do you kick at My sacrifice and at My offering which I have commanded *in My dwelling*, and honor your sons above Me, by making yourselves fat with the <sup>a</sup>choicest of every offering of My people Israel?’ <sup>30</sup>Therefore the LORD God of Israel declares, ‘I did indeed say that your house and the house of your father should walk before Me forever’; but now the LORD declares, ‘Far be it from Me—for those who honor Me I will honor, and those who despise Me will be lightly esteemed. <sup>31</sup>Behold, the days are coming when I will break your <sup>b</sup>strength and the <sup>b</sup>strength of your father’s house so that there will not be an old man in your house. <sup>32</sup>You will see the distress of My dwelling, in *spite of* all the

good that <sup>c</sup>I do for Israel; and an old man will not be in your house forever.

<sup>33</sup>Yet I will not cut off every man of yours from My altar <sup>d</sup>so that your eyes will fail *from weeping* and your soul grieve, and all the increase of your house will die <sup>e</sup>in the prime of life. <sup>34</sup>This will be the sign to you which will come concerning your two sons, Hophni and Phinehas: on the same day both of them will die. <sup>35</sup>But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

<sup>36</sup>Everyone who is left in your house will come and bow down to him for a <sup>f</sup>piece of silver or a loaf of bread and say, "Please <sup>g</sup>assign me to one of the priest's offices so that I may eat a piece of bread." ' ' [29 <sup>a</sup>Or *first* 31 <sup>b</sup>Or *arm* 32 <sup>c</sup>Lit *He does* 33 <sup>d</sup>Lit *to waste away your eyes and to grieve your soul* <sup>e</sup>Lit *as men* 36 <sup>f</sup>Or *payment* <sup>g</sup>Lit *attach*]

## 1 SAMUEL 3 [\[Books\]](#)

### *The Prophetic Call to Samuel*

1 Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, <sup>a</sup>visions were infrequent. [1 <sup>a</sup>Lit *no vision spread abroad*]

2 It happened at that time as Eli was lying down in his place (now his eyesight had begun to grow dim *and* he could not see *well*), <sup>3</sup>and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God was, <sup>4</sup>that the LORD called Samuel; and he said, “Here I am.” <sup>5</sup>Then he ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call, lie down again.” So he went and lay down. <sup>6</sup>The LORD called yet again, “Samuel!” So Samuel arose and went to Eli and said, “Here I am, for you called me.” But he <sup>a</sup>answered, “I did not call, my son, lie down again.” <sup>7</sup>Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him. <sup>8</sup>So the LORD called Samuel again for the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli discerned that the LORD was calling the boy. <sup>9</sup>And Eli said to Samuel, “Go lie down, and it shall be if He calls you, that you shall say, ‘Speak, LORD, for Your servant is listening.’” So Samuel went and lay down in his place. [6 <sup>a</sup>Lit *said*]

10 Then the LORD came and stood and called as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for Your servant is listening.” <sup>11</sup>The LORD said to Samuel, “Behold, I am about to do a thing in Israel at which both ears of everyone who hears it will tingle. <sup>12</sup>In that day I will carry out against Eli all that I have spoken concerning his house, from beginning to end. <sup>13</sup>For I have told him that I am about to judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves and he did not rebuke them. <sup>14</sup>Therefore I have sworn to the house of Eli that the iniquity of Eli’s house shall not be atoned for by sacrifice or offering forever.”

15 So Samuel lay down until morning. Then he opened the doors of the house of the LORD. But Samuel was afraid to tell the vision to Eli. <sup>16</sup>Then Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” <sup>17</sup>He said, “What is the word that He spoke to you? Please do not hide it from me. May God do so to you, and more also, if you hide anything from me of all the words that He spoke to you.” <sup>18</sup>So Samuel told him everything and hid nothing from him. And he said, “It is the LORD; let Him do what seems good to Him.”

19 Thus Samuel grew and the LORD was with him and let none of his words <sup>a</sup>fail. <sup>20</sup>All Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD. <sup>21</sup>And the LORD appeared again at Shiloh, because the LORD revealed Himself to Samuel at Shiloh by the word of the LORD. [19 <sup>a</sup>Lit *fall to the ground*]

## 1 SAMUEL 4 [\[Books\]](#)

*Philistines Take the Ark in Victory* <sup>1</sup> Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek. <sup>2</sup> The Philistines drew up in battle array to meet Israel. When the battle spread, Israel was <sup>a</sup>defeated before the Philistines who killed about four thousand men on the battlefield. <sup>3</sup> When the people came into the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the LORD, that <sup>b</sup>it may come among us and deliver us from the power of our enemies.” <sup>4</sup> So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits *above* the cherubim; and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. [<sup>2</sup> <sup>a</sup>Lit *smitten* <sup>3</sup> <sup>b</sup>Or *he*]

<sup>5</sup> As the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth resounded. <sup>6</sup> When the Philistines heard the noise of the shout, they said, “What *does* the noise of this great shout in the camp of the Hebrews *mean*?” Then they understood that the ark of the LORD had come into the camp. <sup>7</sup> The Philistines were afraid, for they said, “God has come into the camp.” And they said, “Woe to us! For nothing like this has happened before. <sup>8</sup> Woe to us! Who shall deliver us from the hand of these mighty gods? These are the gods who smote the Egyptians with all *kinds of* plagues in the wilderness. <sup>9</sup> Take courage and be men, O Philistines, or you will become slaves to the Hebrews, as they have been slaves to you; therefore, be men and fight.”

<sup>10</sup> So the Philistines fought and Israel was <sup>a</sup>defeated, and every man fled to his tent; and the slaughter was very great, for there fell of Israel thirty thousand foot soldiers. <sup>11</sup> And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died. [<sup>10</sup> <sup>a</sup>Lit *smitten*]

12 Now a man of Benjamin ran from the battle line and came to Shiloh the same day with his clothes torn and <sup>a</sup>dust on his head. <sup>13</sup>When he came, behold, Eli was sitting on *his* seat <sup>b</sup>by the road eagerly watching, because his heart was trembling for the ark of God. So the man came to tell *it* in the city, and all the city cried out. <sup>14</sup>When Eli heard the noise of the outcry, he said, “What *does* the noise of this commotion *mean*?” Then the man came hurriedly and told Eli. <sup>15</sup>Now Eli was ninety-eight years old, and his eyes were set so that he could not see. <sup>16</sup>The man said to Eli, “I am the one who came from the battle line. Indeed, I escaped from the battle line today.” And he said, “How did things go, my son?” <sup>17</sup>Then the one who brought the news replied, “Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken.” <sup>18</sup>When he mentioned the ark of God, <sup>c</sup>Eli fell off the seat backward beside the gate, and his neck was broken and he died, for <sup>d</sup>he was old and heavy. Thus he judged Israel forty years. [12 <sup>a</sup>Lit *ground* 13 <sup>b</sup>Gr version reads *beside the gate watching the road* 18 <sup>c</sup>Lit *he* <sup>d</sup>Lit *the man*]

19 Now his daughter-in-law, Phinehas’s wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she kneeled down and gave birth, for her pains came upon her. <sup>20</sup>And about the time of her death the women who stood by her said to her, “Do not be afraid, for you have given birth to a son.” But she did not answer or pay attention. <sup>21</sup>And she called the boy <sup>a</sup>Ichabod, saying, “The glory has departed from Israel,” because the ark of God was taken and because of her father-in-law and her husband. <sup>22</sup>She said, “The glory has departed from Israel, for the ark of God was taken.” [21 <sup>a</sup>I.e. No glory]

## 1 SAMUEL 5 [\[Books\]](#)

### *Capture of the Ark Provokes God*

1 Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod. 2 Then the Philistines took the ark of God and brought it to the house of Dagon and set it by Dagon. 3 When the Ashdodites arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. So they took Dagon and set him in his place again. 4 But when they arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. And the head of Dagon and both the palms of his hands *were* cut off on the threshold; <sup>a</sup>only the trunk of Dagon was left to him. 5 Therefore neither the priests of Dagon nor all who enter Dagon's house tread on the threshold of Dagon in Ashdod to this day. [4 <sup>a</sup>So with ancient versions; Heb *only Dagon*]

6 Now the hand of the LORD was heavy on the Ashdodites, and He ravaged them and smote them with tumors, both Ashdod and its territories. 7 When the men of Ashdod saw that it was so, they said, "The ark of the God of Israel must not remain with us, for His hand is severe on us and on Dagon our god." 8 So they sent and gathered all the lords of the Philistines to them and said, "What shall we do with the ark of the God of Israel?" And they said, "Let the ark of the God of Israel be brought around to Gath." And they brought the ark of the God of Israel *around*. 9 After they had brought it around, the hand of the LORD was against the city with very great confusion; and He smote the men of the city, both young and old, so that tumors broke out on them. 10 So they sent the ark of God to Ekron. And as the ark of God came to Ekron the Ekronites cried out, saying, "They have brought the ark of the God of Israel around to <sup>a</sup>us, to kill <sup>a</sup>us and <sup>b</sup>our people." 11 They sent therefore and gathered all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, so that it will not kill <sup>a</sup>us and <sup>b</sup>our people." For there was a deadly confusion throughout the city; the hand of God was very heavy there. 12 And

the men who did not die were smitten with tumors and the cry of the city  
went up to heaven. [10 <sup>a</sup>Lit *me* <sup>b</sup>Lit *my*]

## 1 SAMUEL 6 [\[Books\]](#)

### *The Ark Returned to Israel*

1 Now the ark of the LORD had been in the <sup>a</sup>country of the Philistines seven months. <sup>2</sup>And the Philistines called for the priests and the diviners, saying, “What shall we do with the ark of the LORD? Tell us <sup>b</sup>how we shall send it to its place.” <sup>3</sup>They said, “If you send away the ark of the God of Israel, do not send it empty; but you shall surely return to Him a guilt offering. Then you will be healed and it will be known to you why His hand is not removed from you.” <sup>4</sup>Then they said, “What shall be the guilt offering which we shall return to Him?” And they said, “Five golden tumors and five golden mice *according to* the number of the lords of the Philistines, for one plague was on all of <sup>c</sup>you and on your lords. <sup>5</sup>So you shall make likenesses of your tumors and likenesses of your mice that ravage the land, and you shall give glory to the God of Israel; perhaps He will ease His hand from you, your gods, and your land. <sup>6</sup>Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had severely dealt with them, did they not allow <sup>c</sup>the people to go, and they departed? <sup>7</sup>Now therefore, take and prepare a new cart and two milch cows on which there has never been a yoke; and hitch the cows to the cart and take their calves home, away from them. <sup>8</sup>Take the ark of the LORD and place it on the cart; and put the articles of gold which you return to Him as a guilt offering in a box by its side. Then send it away that it may go. <sup>9</sup>Watch, if it goes up by the way of its own territory to Beth-shemesh, then He has done us this great evil. But if not, then we will know that it was not His hand that struck us; it happened to us by chance.” [1 <sup>a</sup>Lit *field* 2 <sup>b</sup>Or *with what* 4 <sup>c</sup>Lit *them*]

10 Then the men did so, and took two milch cows and hitched them to the cart, and shut up their calves at home. <sup>11</sup>They put the ark of the LORD on the cart, and the box with the golden mice and the likenesses of their tumors. <sup>12</sup>And the cows took the straight way in the <sup>a</sup>direction of Beth-shemesh; they went along the highway, lowing as they went, and did not turn aside to the right or to the left. And the lords of the Philistines followed them to the

border of Beth-shemesh. [12 <sup>a</sup>Lit way]

13 Now *the people of* Beth-shemesh were reaping their wheat harvest in the valley, and they raised their eyes and saw the ark and were glad to see *it*.

<sup>14</sup>The cart came into the field of Joshua the Beth-shemite and stood there where there *was* a large stone; and they split the wood of the cart and offered the cows as a burnt offering to the LORD. <sup>15</sup>The Levites took down the ark of the LORD and the box that was with it, in which were the articles of gold, and put them on the large stone; and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices that day to the LORD.

<sup>16</sup>When the five lords of the Philistines saw it, they returned to Ekron that day.

17 These are the golden tumors which the Philistines returned for a guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron; <sup>18</sup>and the golden mice, *according* to the number of all the cities of the Philistines belonging to the five lords, both of fortified cities and of country villages. The large <sup>a</sup>stone on which they set the ark of the LORD *is a witness* to this day in the field of Joshua the Beth-shemite. [18

<sup>a</sup>So some mss and versions; Heb *Abel*]

19 He struck down some of the men of Beth-shemesh because they had looked into the ark of the LORD. He struck down of all the people, 50,070 men, and the people mourned because the LORD had struck the people with a great slaughter. <sup>20</sup>The men of Beth-shemesh said, “Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?”

<sup>21</sup>So they sent messengers to the inhabitants of Kiriath-jearim, saying, “The Philistines have brought back the ark of the LORD; come down and take it up to you.”

## 1 SAMUEL 7 [\[Books\]](#)

### *Deliverance from the Philistines*

1 And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD. <sup>2</sup>From the day that the ark remained at Kiriath-jearim, the time was long, for it was twenty years; and all the house of Israel lamented after the LORD.

3 Then Samuel spoke to all the house of Israel, saying, “If you return to the LORD with all your heart, remove the foreign gods and the Ashtaroth from among you and direct your hearts to the LORD and serve Him alone; and He will deliver you from the hand of the Philistines.” <sup>4</sup>So the sons of Israel removed the Baals and the Ashtaroth and served the LORD alone.

5 Then Samuel said, “Gather all Israel to Mizpah and I will pray to the LORD for you.” <sup>6</sup>They gathered to Mizpah, and drew water and poured it out before the LORD, and fasted on that day and said there, “We have sinned against the LORD.” And Samuel judged the sons of Israel at Mizpah.

7 Now when the Philistines heard that the sons of Israel had gathered to Mizpah, the lords of the Philistines went up against Israel. And when the sons of Israel heard it, they were afraid of the Philistines. <sup>8</sup>Then the sons of Israel said to Samuel, “Do not cease to cry to the LORD our God for us, that He may save us from the hand of the Philistines.” <sup>9</sup>Samuel took a suckling lamb and offered it for a whole burnt offering to the LORD; and Samuel cried to the LORD for Israel and the LORD answered him. <sup>10</sup>Now Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel. But the LORD thundered with a great <sup>a</sup>thunder on that day against the Philistines and confused them, so that they were <sup>b</sup>routed before Israel. <sup>11</sup>The men of Israel went out of Mizpah and pursued the Philistines, and struck them down as far as below Beth-car. [<sup>10</sup> <sup>a</sup>Lit voice <sup>b</sup>Lit smitten]

12 Then Samuel took a stone and set it between Mizpah and Shen, and named it <sup>a</sup>Ebenezer, saying, “Thus far the LORD has helped us.” <sup>13</sup>So the Philistines were subdued and they did not come anymore within the border of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. <sup>14</sup>The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel delivered their territory from the hand of the Philistines. So there was peace between Israel and the Amorites. [<sup>12</sup> <sup>a</sup>I.e. The stone of help]

### ***Samuel's Ministry***

15 Now Samuel judged Israel all the days of his life. <sup>16</sup>He used to go annually on circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all these places. <sup>17</sup>Then his return was to Ramah, for his house was there, and there he judged Israel; and he built there an altar to the LORD.

## 1 SAMUEL 8 [\[Books\]](#)

### *Israel Demands a King*

1 And it came about when Samuel was old that he appointed his sons judges over Israel. <sup>2</sup>Now the name of his firstborn was Joel, and the name of his second, Abijah; *they* were judging in Beersheba. <sup>3</sup>His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah; <sup>5</sup>and they said to him, “Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.” <sup>6</sup>But the thing was <sup>a</sup>displeasing in the sight of Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD. <sup>7</sup>The LORD said to Samuel, “Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. <sup>8</sup>Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have forsaken Me and served other gods—so they are doing to you also. <sup>9</sup>Now then, listen to their voice; however, you shall solemnly <sup>b</sup>warn them and tell them of the <sup>c</sup>procedure of the king who will reign over them.” [<sup>6</sup> <sup>a</sup>Or *evil* <sup>9</sup> <sup>b</sup>Lit *testify to* <sup>c</sup>Lit *custom*]

### *Warning concerning a King*

10 So Samuel spoke all the words of the LORD to the people who had asked of him a king. <sup>11</sup>He said, “This will be the <sup>a</sup>procedure of the king who will reign over you: he will take your sons and place *them* for himself in his chariots and among his horsemen and they will run before his chariots. <sup>12</sup>He will appoint for himself commanders of thousands and of fifties, and *some* to <sup>b</sup>do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots. <sup>13</sup>He will also take your daughters for

perfumers and cooks and bakers. <sup>14</sup>He will take the best of your fields and your vineyards and your olive groves and give *them* to his servants. <sup>15</sup>He will take a tenth of your seed and of your vineyards and give to his officers and to his servants. <sup>16</sup>He will also take your male servants and your female servants and your best young men and your donkeys and <sup>c</sup>use *them* for his work. <sup>17</sup>He will take a tenth of your flocks, and you yourselves will become his servants. <sup>18</sup>Then you will cry out in that day because of your king whom you have chosen for yourselves, but the LORD will not answer you in that day.” [11 <sup>a</sup>Lit *custom* 12 <sup>b</sup>Lit *plow his plowing* 16 <sup>c</sup>Lit *make*]

<sup>19</sup> Nevertheless, the people refused to listen to the voice of Samuel, and they said, “No, but there shall be a king over us, <sup>20</sup>that we also may be like all the nations, that our king may judge us and go out before us and fight our battles.” <sup>21</sup>Now after Samuel had heard all the words of the people, he repeated them in the LORD’S hearing. <sup>22</sup>The LORD said to Samuel, “Listen to their voice and <sup>a</sup>appoint them a king.” So Samuel said to the men of Israel, “Go every man to his city.” [22 <sup>a</sup>Lit *cause a king to reign for them*]

## 1 SAMUEL 9 [\[Books\]](#)

***Saul's Search*** <sup>1</sup> Now there was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of <sup>a</sup>valor. <sup>2</sup> He had a son whose name was Saul, a choice and handsome *man*, and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people. [<sup>1</sup> <sup>a</sup>Or *wealth* or *influence*]

<sup>3</sup> Now the donkeys of Kish, Saul's father, were lost. So Kish said to his son Saul, "Take now with you one of the servants, and arise, go search for the donkeys." <sup>4</sup> He passed through the hill country of Ephraim and passed through the land of Shalishah, but they did not find *them*. Then they passed through the land of Shaalim, but *they were* not *there*. Then he passed through the land of the Benjamites, but they did not find *them*.

<sup>5</sup> When they came to the land of Zuph, Saul said to his servant who was with him, "Come, and let us return, or else my father will cease *to be concerned* about the donkeys and will become anxious for us." <sup>6</sup> He said to him, "Behold now, there is a man of God in this city, and the man is held in honor; all that he says surely comes true. Now let us go there, perhaps he can tell us about our journey on which we have set out." <sup>7</sup> Then Saul said to his servant, "But behold, if we go, what shall we bring the man? For the bread is gone from our sack and there is no present to bring to the man of God. What do we have?" <sup>8</sup> The servant answered Saul again and said, "Behold, I have in my hand a fourth of a shekel of silver; I will give *it* to the man of God and he will tell us our way." <sup>9</sup> (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for *he who is called* a prophet now was formerly called a seer.) <sup>10</sup> Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.

11 As they went up the slope to the city, they found young women going out to draw water and said to them, “Is the seer here?” <sup>12</sup>They answered them and said, “He is; <sup>a</sup>see, *he is* ahead of you. Hurry now, for he has come into the city today, for the people have a sacrifice on the high place today. <sup>13</sup>As soon as you enter the city you will find him before he goes up to the high place to eat, for the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up for you will find him at once.” <sup>14</sup>So they went up to the city. As they came into the city, behold, Samuel was coming out toward them to go up to the high place. [<sup>12</sup> <sup>a</sup>Or *behold*]

*God's Choice for King* <sup>15</sup> Now a day before Saul's coming, the LORD had <sup>a</sup>revealed *this* to Samuel saying, <sup>16</sup>“About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me.” <sup>17</sup>When Samuel saw Saul, the LORD <sup>b</sup>said to him, “Behold, the man of whom I spoke to you! This one shall rule over My people.” <sup>18</sup>Then Saul approached Samuel in the gate and said, “Please tell me where the seer's house is.” <sup>19</sup>Samuel answered Saul and said, “I am the seer. Go up before me to the high place, for you shall eat with me today; and in the morning I will let you go, and will tell you all that is on your mind. <sup>20</sup>As for your donkeys which were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's household?” <sup>21</sup>Saul replied, “Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the <sup>c</sup>tribe of Benjamin? Why then do you speak to me in this way?” [<sup>15</sup> <sup>a</sup>Lit *uncovered the ear* <sup>17</sup> <sup>b</sup>Lit *answered* <sup>21</sup> <sup>c</sup>So some ancient versions; Heb *tribes*]

<sup>22</sup> Then Samuel took Saul and his servant and brought them into the hall and gave them a place at the head of those who were invited, who

were about thirty men. <sup>23</sup>Samuel said to the cook, “<sup>a</sup>Bring the portion that I gave you, concerning which I said to you, ‘Set it <sup>b</sup>aside.’” <sup>24</sup>Then the cook took up the leg with what was on it and set *it* before Saul. And *Samuel* said, “Here is what has been reserved! Set *it* before you *and* eat, because it has been kept for you until the appointed time, <sup>c</sup>since I said I have invited the people.” So Saul ate with Samuel that day. [<sup>23</sup> <sup>a</sup>Lit Give <sup>b</sup>Lit with you <sup>24</sup> <sup>c</sup>Lit saying]

<sup>25</sup> When they came down from the high place into the city, *Samuel* spoke with Saul on the <sup>a</sup>roof. <sup>26</sup>And they arose early; and at daybreak *Samuel* called to Saul on the roof, saying, “Get up, that I may send you away.” So Saul arose, and both he and *Samuel* went out into the street. <sup>27</sup>As they were going down to the edge of the city, *Samuel* said to Saul, “Say to the servant that he might go ahead of us and pass on, but you remain standing now, that I may proclaim the word of God to you.” [<sup>25</sup> <sup>a</sup>Gr adds *and they spread a bed for Saul on the roof and he slept*]

## 1 SAMUEL 10 [\[Books\]](#)

### *Saul among Prophets*

1 Then Samuel took the flask of oil, poured it on his head, kissed him and said, “Has not the LORD anointed you a ruler over His inheritance? 2When you go from me today, then you will find two men close to Rachel’s tomb in the territory of Benjamin at Zelzah; and they will say to you, ‘The donkeys which you went to look for have been found. Now behold, your father has <sup>a</sup>ceased to be concerned about the donkeys and is anxious for you, saying, “What shall I do about my son?” ’ 3Then you will go on further from there, and you will come as far as the <sup>b</sup>oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine; 4and they will greet you and give you two *loaves* of bread, which you will accept from their hand. 5Afterward you will come to <sup>c</sup>the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying. 6Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man. 7It shall be when these signs come to you, do for yourself what <sup>d</sup>the occasion requires, for God is with you. 8And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do.” [2 <sup>a</sup>Lit *abandoned the matter of* 3 <sup>b</sup>Or *terebinth* 5 <sup>c</sup>Or *Gibeath-haelohim* 7 <sup>d</sup>Lit *your hand finds*]

9 Then it happened when he turned his back to leave Samuel, God changed <sup>a</sup>his heart; and all those signs came about on that day. 10When they came to <sup>b</sup>the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them. 11It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, “What has happened to the

son of Kish? Is Saul also among the prophets?” <sup>12</sup>A man there said, “Now, who is their father?” Therefore it became a proverb: “Is Saul also among the prophets?” <sup>13</sup>When he had finished prophesying, he came to the high place. [9 <sup>a</sup>Lit *for him another heart* 10 <sup>b</sup>Or *Gibeath*]

<sup>14</sup> Now Saul’s uncle said to him and his servant, “Where did you go?” And he said, “To look for the donkeys. When we saw that they could not be found, we went to Samuel.” <sup>15</sup>Saul’s uncle said, “Please tell me what Samuel said to you.” <sup>16</sup>So Saul said to his uncle, “He told us plainly that the donkeys had been found.” But he did not tell him about the matter of the kingdom which Samuel had mentioned.

### ***Saul Publicly Chosen King***

<sup>17</sup> Thereafter Samuel called the people together to the LORD at Mizpah; <sup>18</sup>and he said to the sons of Israel, “Thus says the LORD, the God of Israel, ‘I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians and from the <sup>a</sup>power of all the kingdoms that were oppressing you.’ <sup>19</sup>But you have today rejected your God, who delivers you from all your calamities and your distresses; yet you have <sup>b</sup>said, ‘No, but set a king over us!’ Now therefore, present yourselves before the LORD by your tribes and by your clans.” [18 <sup>a</sup>Lit *hand* 19 <sup>b</sup>So with several mss and versions; M.T. *said to Him*]

<sup>20</sup> Thus Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot. <sup>21</sup>Then he brought the tribe of Benjamin near by its families, and the Matrite family was taken. And Saul the son of Kish was taken; but when they looked for him, he could not be found. <sup>22</sup>Therefore they inquired further of the LORD, “Has the man come here yet?” So the LORD said, “Behold, he is hiding himself by the baggage.” <sup>23</sup>So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward. <sup>24</sup>Samuel said to all the people, “Do you see him whom the LORD has chosen? Surely there is no one like him among all the people.” So all the people shouted and said, “<sup>a</sup>Long live the king!” [24 <sup>a</sup>Lit *May the king live*]

25 Then Samuel told the people the ordinances of the kingdom, and wrote *them* in the book and placed *it* before the LORD. And Samuel sent all the people away, each one to his house. <sup>26</sup>Saul also went to his house at Gibeah; and the valiant *men* whose hearts God had touched went with him. <sup>27</sup>But certain <sup>a</sup>worthless men said, “How can this one deliver us?” And they despised him and did not bring him any present. But he kept silent. [<sup>27</sup> <sup>a</sup>Lit *sons of Belial*, cf 2 Cor 6:15]

## 1 SAMUEL 11 [\[Books\]](#)

***Saul Defeats the Ammonites*** 1 Now Nahash the Ammonite came up and <sup>a</sup>besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, “Make a covenant with us and we will serve you.” 2But Nahash the Ammonite said to them, “I will make *it* with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel.” 3The elders of Jabesh said to him, “Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no one to deliver us, we will come out to you.” 4Then the messengers came to Gibeah of Saul and spoke these words in the hearing of the people, and all the people lifted up their voices and wept. [1 <sup>a</sup>Lit *camped against*]

5 Now behold, Saul was coming from the field behind the oxen, and <sup>a</sup>he said, “What is *the matter* with the people that they weep?” So they related to him the words of the men of Jabesh. 6Then the Spirit of God came upon Saul mightily when he heard these words, and <sup>b</sup>he became very angry. 7He took a yoke of oxen and cut them in pieces, and sent *them* throughout the territory of Israel by the hand of messengers, saying, “Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen.” Then the dread of the LORD fell on the people, and they came out as one man. 8He <sup>c</sup>numbered them in Bezek; and the sons of Israel were 300,000, and the men of Judah 30,000. 9They said to the messengers who had come, “Thus you shall say to the men of Jabesh-gilead, ‘Tomorrow, by the time the sun is hot, you will have deliverance.’” So the messengers went and told the men of Jabesh; and they were glad. 10Then the men of Jabesh said, “Tomorrow we will come out to you, and you may do to us whatever seems good <sup>d</sup>to you.” 11The next morning Saul put the people in three companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together. [5 <sup>a</sup>Lit *Saul* 6 <sup>b</sup>Lit *his anger burned exceedingly* 8 <sup>c</sup>Lit *mustered* 10 <sup>d</sup>Lit *in your sight*]

**12 Then the people said to Samuel, “Who is he that said, ‘Shall Saul reign over us?’ <sup>a</sup>Bring the men, that we may put them to death.” <sup>13</sup>But Saul said, “Not a man shall be put to death this day, for today the LORD has accomplished deliverance in Israel.” [12 <sup>a</sup>Lit Give]**

**14 Then Samuel said to the people, “Come and let us go to Gilgal and renew the kingdom there.” <sup>15</sup>So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.**

## 1 SAMUEL 12 [\[Books\]](#)

### *Samuel Addresses Israel*

1 Then Samuel said to all Israel, “Behold, I have listened to your voice in all that you said to me and I have <sup>a</sup>appointed a king over you. <sup>2</sup>Now, here is the king walking before you, but I am old and gray, and behold my sons are with you. And I have walked before you from my youth even to this day. <sup>3</sup>Here I am; bear witness against me before the LORD and His anointed. Whose ox have I taken, or whose donkey have I taken, or whom have I defrauded? Whom have I oppressed, or from whose hand have I taken a bribe to blind my eyes with it? I will restore *it* to you.” <sup>4</sup>They said, “You have not defrauded us or oppressed us or taken anything from any man’s hand.” <sup>5</sup>He said to them, “The LORD is witness against you, and His anointed is witness this day that you have found nothing in my hand.” And they said, “*He is witness.*” [1 <sup>a</sup>Lit *made*]

6 Then Samuel said to the people, “It is the LORD who <sup>a</sup>appointed Moses and Aaron and who brought your fathers up from the land of Egypt. <sup>7</sup>So now, take your stand, that I may plead with you before the LORD concerning all the righteous acts of the LORD which He did for you and your fathers. <sup>8</sup>When Jacob went into Egypt and your fathers cried out to the LORD, then the LORD sent Moses and Aaron <sup>b</sup>who brought your fathers out of Egypt and settled them in this place. <sup>9</sup>But they forgot the LORD their God, so He sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the Philistines and into the hand of the king of Moab, and they fought against them. <sup>10</sup>They cried out to the LORD and said, ‘We have sinned because we have forsaken the LORD and have served the Baals and the Ashtaroth; but now deliver us from the hands of our enemies, and we will serve You.’ <sup>11</sup>Then the LORD sent Jerubbaal and <sup>c</sup>Bedan and Jephthah and Samuel, and delivered you from the hands of your enemies all around, so that you lived in security. [6 <sup>a</sup>Lit *made* 8 <sup>b</sup>Lit *and they brought* 11 <sup>c</sup>Gr and Syr read *Barak*]

## ***The King Confirmed***

<sup>12</sup>When you saw that Nahash the king of the sons of Ammon came against you, you said to me, ‘No, but a king shall reign over us,’ although the LORD your God *was* your king. <sup>13</sup>Now therefore, here is the king whom you have chosen, whom you have asked for, and behold, the LORD has set a king over you. <sup>14</sup>If you will fear the LORD and serve Him, and listen to His voice and not rebel against the <sup>a</sup>command of the LORD, then both you and also the king who reigns over you will follow the LORD your God. <sup>15</sup>If you will not listen to the voice of the LORD, but rebel against the <sup>a</sup>command of the LORD, then the hand of the LORD will be against you, *as it was* against your fathers. <sup>16</sup>Even now, take your stand and see this great thing which the LORD will do before your eyes. <sup>17</sup>Is it not the wheat harvest today? I will call to the LORD, that He may send <sup>b</sup>thunder and rain. Then you will know and see that your wickedness is great which you have done in the sight of the LORD by asking for yourselves a king.” <sup>18</sup>So Samuel called to the LORD, and the LORD sent <sup>b</sup>thunder and rain that day; and all the people greatly feared the LORD and Samuel. [14 <sup>a</sup>Lit *mouth* 17 <sup>b</sup>Lit *sounds*]

<sup>19</sup> Then all the people said to Samuel, “Pray for your servants to the LORD your God, so that we may not die, for we have added to all our sins *this* evil by asking for ourselves a king.” <sup>20</sup>Samuel said to the people, “Do not fear. You have committed all this evil, yet do not turn aside from following the LORD, but serve the LORD with all your heart. <sup>21</sup>You must not turn aside, for *then you would go* after futile things which can not profit or deliver, because they are futile. <sup>22</sup>For the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself. <sup>23</sup>Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you; but I will instruct you in the good and right way. <sup>24</sup>Only <sup>a</sup>fear the LORD and serve Him in truth with all your heart; for consider what great things He has done for you. <sup>25</sup>But if you still do wickedly, both you and your king will be swept away.” [24 <sup>a</sup>Or *reverence*]

## 1 SAMUEL 13 [\[Books\]](#)

*War with the Philistines* 1 Saul was <sup>a</sup>thirty years old when he began to reign, and he reigned <sup>b</sup>forty two years over Israel. [1 <sup>a</sup>As in some mss of the LXX; Heb omits *thirty* <sup>b</sup>See Acts 13:21; Heb omits *forty*]

2 Now Saul chose for himself 3,000 men of Israel, of which 2,000 were with Saul in Michmash and in the hill country of Bethel, while 1,000 were with Jonathan at Gibeah of Benjamin. But he sent away the rest of the people, each to his tent. <sup>3</sup>Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of *it*. Then Saul blew the trumpet throughout the land, saying, “Let the Hebrews hear.”

<sup>4</sup>All Israel heard <sup>a</sup>the news that Saul had smitten the garrison of the Philistines, and also that Israel had become odious to the Philistines. The people were then summoned <sup>b</sup>to Saul at Gilgal. [4 <sup>a</sup>Lit *saying* <sup>b</sup>Lit *after*]

5 Now the Philistines assembled to fight with Israel, 30,000 chariots and 6,000 horsemen, and people like the sand which is on the seashore in abundance; and they came up and camped in Michmash, east of Bethaven. <sup>6</sup>When the men of Israel saw that they were in a strait (for the people were hard-pressed), then the people hid themselves in caves, in thickets, in cliffs, in cellars, and in pits. <sup>7</sup>Also *some of* the Hebrews crossed the Jordan into the land of Gad and Gilead. But as for Saul, he *was* still in Gilgal, and all the people followed him trembling.

8 Now he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. <sup>9</sup>So Saul said, “Bring to me the burnt offering and the peace offerings.” And he offered the burnt offering. <sup>10</sup>As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him *and* to <sup>a</sup>greet him. <sup>11</sup>But Samuel said, “What have you done?” And Saul said, “Because I saw that the people were scattering from me, and that you did not come within the appointed

days, and that the Philistines were assembling at Michmash, <sup>12</sup>therefore I said, ‘Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the LORD.’ So I forced myself and offered the burnt offering.” <sup>13</sup>Samuel said to Saul, “You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom <sup>b</sup>over Israel forever. <sup>14</sup>But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you.” [10 <sup>a</sup>Lit *bless* 13 <sup>b</sup>Lit *to*]

<sup>15</sup> Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul <sup>a</sup>numbered the people who were present with him, about six hundred men. <sup>16</sup>Now Saul and his son Jonathan and the people who were present with them were staying in Geba of Benjamin while the Philistines camped at Michmash. <sup>17</sup>And the <sup>b</sup>raiders came from the camp of the Philistines in three <sup>c</sup>companies: one <sup>d</sup>company turned <sup>e</sup>toward Ophrah, to the land of Shual, <sup>18</sup>and another <sup>d</sup>company turned <sup>f</sup>toward Beth-horon, and another <sup>d</sup>company turned <sup>g</sup>toward the border which overlooks the valley of Zeboim toward the wilderness. [15 <sup>a</sup>Lit *mustered* 17 <sup>b</sup>Lit *destroyers* <sup>c</sup>Lit *heads* <sup>d</sup>Lit *head* <sup>e</sup>Lit *toward the direction of* 18 <sup>f</sup>Lit *the direction of* <sup>g</sup>Lit *the direction of*]

<sup>19</sup> Now no blacksmith could be found in all the land of Israel, for the Philistines said, “Otherwise the Hebrews will make <sup>a</sup>swords or spears.”

<sup>20</sup>So all Israel went down to the Philistines, each to sharpen his plowshare, his mattock, his axe, and his hoe. <sup>21</sup>The charge was <sup>b</sup>two-thirds of a shekel for the plowshares, the mattocks, the forks, and the axes, and to fix the hoes. <sup>22</sup>So it came about on the day of battle that neither sword nor spear was found in the hands of any of the people who were with Saul and Jonathan, but they were found with Saul and his son Jonathan. <sup>23</sup>And the garrison of the Philistines went out to the pass of Michmash. [19 <sup>a</sup>Lit *sword or spear* 21 <sup>b</sup>Heb *pim*]

## 1 SAMUEL 14 [\[Books\]](#)

### *Jonathan's Victory*

1 Now the day came that Jonathan, the son of Saul, said to the young man who was carrying his armor, "Come and let us cross over to the Philistines' garrison that is on the other side." But he did not tell his father. <sup>2</sup>Saul was staying in the outskirts of Gibeah under the pomegranate tree which is in Migron. And the people who *were* with him *were* about six hundred men, <sup>3</sup>and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of the LORD at Shiloh, was <sup>a</sup>wearing an ephod. And the people did not know that Jonathan had gone. <sup>4</sup>Between the passes by which Jonathan sought to cross over to the Philistines' garrison, there was a sharp crag on the one side and a sharp crag on the other side, and the name of the one was Bozez, and the name of the other Seneh. <sup>5</sup>The one crag rose on the north opposite Michmash, and the other on the south opposite Geba. [<sup>3</sup> <sup>a</sup>Lit *carrying*]

<sup>6</sup> Then Jonathan said to the young man who was carrying his armor, "Come and let us cross over to the garrison of these uncircumcised; perhaps the LORD will work for us, for the LORD is not restrained to save by many or by few." <sup>7</sup>His armor bearer said to him, "Do all that is in your heart; turn yourself, *and* here I am with you according to your <sup>a</sup>desire." <sup>8</sup>Then Jonathan said, "Behold, we will cross over to the men and reveal ourselves to them. <sup>9</sup>If they <sup>b</sup>say to us, 'Wait until we come to you'; then we will stand in our place and not go up to them. <sup>10</sup>But if they <sup>b</sup>say, 'Come up to us,' then we will go up, for the LORD has given them into our hands; and this shall be the sign to us." <sup>11</sup>When both of them revealed themselves to the garrison of the Philistines, the Philistines said, "Behold, Hebrews are coming out of the holes where they have hidden themselves." <sup>12</sup>So the men of the garrison <sup>c</sup>hailed Jonathan and his armor bearer and said, "Come up to us and we will tell you something." And Jonathan said to his armor bearer, "Come up after me, for the LORD has given them into the hands of Israel." <sup>13</sup>Then Jonathan climbed up on his hands and feet, with his armor bearer behind him; and

they fell before Jonathan, and his armor bearer put some to death after him. <sup>14</sup>That first slaughter which Jonathan and his armor bearer made was about twenty men within about half a furrow in an acre of land. <sup>15</sup>And there was a trembling in the camp, in the field, and among all the people. Even the garrison and the raiders trembled, and the earth quaked so that it became a <sup>d</sup>great trembling. [7 <sup>a</sup>Lit *heart* 9 <sup>b</sup>Lit *say thus* 12 <sup>c</sup>Lit *answered* 15 <sup>d</sup>Lit *trembling of God*]

<sup>16</sup> Now Saul's watchmen in Gibeah of Benjamin looked, and behold, the multitude melted away; and they went here and *there*. <sup>17</sup> Saul said to the people who *were* with him, "<sup>a</sup>Number now and see who has gone from us." And when they had <sup>a</sup>numbered, behold, Jonathan and his armor bearer were not *there*. <sup>18</sup> Then Saul said to Ahijah, "Bring the ark of God here." For the ark of God was at that time with the sons of Israel. <sup>19</sup> While Saul talked to the priest, the commotion in the camp of the Philistines continued and increased; so Saul said to the priest, "Withdraw your hand." <sup>20</sup> Then Saul and all the people who *were* with him rallied and came to the battle; and behold, every man's sword was against his fellow, *and there was* very great confusion. <sup>21</sup> Now the Hebrews *who were* with the Philistines previously, who went up with them all around in the camp, even they also *turned* to be with the Israelites who *were* with Saul and Jonathan. <sup>22</sup> When all the men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines had fled, even they also pursued them closely in the battle. <sup>23</sup> So the LORD delivered Israel that day, and the battle <sup>b</sup>spread beyond Beth-aven. [17 <sup>a</sup>Lit *muster(ed)* 23 <sup>b</sup>Lit *passed over*]

### ***Saul's Foolish Order***

<sup>24</sup> Now the men of Israel were hard-pressed on that day, for Saul had put the people under oath, saying, "Cursed be the man who eats food <sup>a</sup>before evening, and until I have avenged myself on my enemies." So none of the people tasted food. <sup>25</sup> All *the people of* the land entered the forest, and there was honey on the ground. <sup>26</sup> When the people entered the forest, behold, *there was* a flow of honey; but no man put his hand to his mouth, for the people feared the oath. <sup>27</sup> But Jonathan had not heard when his father put the

people under oath; therefore, he put out the end of the staff that *was* in his hand and dipped it in the honeycomb, and put his hand to his mouth, and his eyes brightened. <sup>28</sup>Then one of the people said, “Your father strictly put the people under oath, saying, ‘Cursed be the man who eats food today.’ ” And the people were weary. <sup>29</sup>Then Jonathan said, “My father has troubled the land. See now, how my eyes have brightened because I tasted a little of this honey. <sup>30</sup>How much more, if only the people had eaten freely today of the spoil of their enemies which they found! For now the slaughter among the Philistines has not been great.” [24 <sup>a</sup>Lit *until*]

<sup>31</sup> They struck among the Philistines that day from Michmash to Aijalon. And the people were very weary. <sup>32</sup>The people <sup>a</sup>rushed greedily upon the spoil, and took sheep and oxen and calves, and slew *them* on the ground; and the people ate *them* with the blood. <sup>33</sup>Then they told Saul, saying, “Behold, the people are sinning against the LORD by eating with the blood.” And he said, “You have acted treacherously; roll a great stone to me today.” <sup>34</sup>Saul said, “Disperse yourselves among the people and say to them, ‘Each one of you bring me his ox or his sheep, and slaughter *it* here and eat; and do not sin against the LORD by eating with the blood.’ ” So all the people that night brought each one his ox <sup>b</sup>with him and slaughtered *it* there. <sup>35</sup>And Saul built an altar to the LORD; it was the first altar that he built to the LORD. [32 <sup>a</sup>Lit *did with regard to the spoil* 34 <sup>b</sup>Lit *in his hand*]

<sup>36</sup> Then Saul said, “Let us go down after the Philistines by night and take spoil among them until the morning light, and let us not leave a man of them.” And they said, “Do whatever seems good <sup>a</sup>to you.” So the priest said, “Let us draw near to God here.” <sup>37</sup>Saul inquired of God, “Shall I go down after the Philistines? Will You give them into the hand of Israel?” But He did not answer him on that day. <sup>38</sup>Saul said, “Draw near here, all you <sup>b</sup>chiefs of the people, and investigate and see how this sin has happened today. <sup>39</sup>For as the LORD lives, who delivers Israel, though it is in Jonathan my son, he shall surely die.” But not one of all the people answered him. <sup>40</sup>Then he said to all Israel, “You shall be on one side and I and Jonathan my son will be on the other side.” And the people said to Saul, “Do what seems good <sup>a</sup>to you.” <sup>41</sup>Therefore, Saul said to the LORD, the God of Israel, “Give a perfect *lot*.” And Jonathan and Saul were taken, but the people escaped. <sup>42</sup>Saul said, “Cast *lots* between me and Jonathan my son.” And Jonathan

was taken. [36 <sup>a</sup>Lit *in your eyes* 38 <sup>b</sup>Lit *corners*]

43 Then Saul said to Jonathan, “Tell me what you have done.” So Jonathan told him and said, “I indeed tasted a little honey with the end of the staff that was in my hand. Here I am, I must die!” <sup>44</sup>Saul said, “May God do <sup>a</sup>this *to me* and more also, for you shall surely die, Jonathan.” <sup>45</sup>But the people said to Saul, “Must Jonathan die, who has <sup>b</sup>brought about this great deliverance in Israel? Far from it! As the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day.” So the people <sup>c</sup>rescued Jonathan and he did not die. <sup>46</sup>Then Saul went up from <sup>d</sup>pursuing the Philistines, and the Philistines went to their own place. [44 <sup>a</sup>Lit *thus* 45 <sup>b</sup>Lit *worked* <sup>c</sup>Lit *ransomed* 46 <sup>d</sup>Lit *after*]

### ***Constant Warfare***

47 Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, the sons of Ammon, Edom, the kings of Zobah, and the Philistines; and wherever he turned, he <sup>a</sup>inflicted punishment. <sup>48</sup>He acted valiantly and <sup>b</sup>defeated the Amalekites, and delivered Israel from the hands of <sup>c</sup>those who plundered them. [47 <sup>a</sup>Or *condemned* 48 <sup>b</sup>Lit *smote* <sup>c</sup>Lit *its plunderers*]

49 Now the sons of Saul were Jonathan and Ishvi and Malchi-shua; and the names of his two daughters *were these*: the name of the firstborn Merab and the name of the younger Michal. <sup>50</sup>The name of Saul’s wife was Ahinoam the daughter of Ahimaaz. And the name of the captain of his army was Abner the son of Ner, Saul’s uncle. <sup>51</sup>Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

52 Now the war against the Philistines was severe all the days of Saul; and when Saul saw any mighty man or any valiant man, he <sup>a</sup>attached him to <sup>b</sup>his staff. [52 <sup>a</sup>Lit *gathered* <sup>b</sup>Lit *himself*]

## 1 SAMUEL 15 [\[Books\]](#)

### *Saul's Disobedience*

1 Then Samuel said to Saul, “The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the <sup>a</sup>words of the LORD.  
2 Thus says the LORD of hosts, ‘I will <sup>b</sup>punish Amalek *for* what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. 3 Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.’ ” [1 <sup>a</sup>Lit *sound of the words* 2 <sup>b</sup>Or *visit*]

4 Then Saul summoned the people and <sup>a</sup>numbered them in Telaim, 200,000 foot soldiers and 10,000 men of Judah. 5 Saul came to the city of Amalek and set an ambush in the valley. 6 Saul said to the Kenites, “Go, depart, go down from among the Amalekites, so that I do not destroy you with them; for you showed kindness to all the sons of Israel when they came up from Egypt.” So the Kenites departed from among the Amalekites. 7 So Saul <sup>b</sup>defeated the Amalekites, from Havilah as you go to Shur, which is <sup>c</sup>east of Egypt. 8 He captured Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed. [4 <sup>a</sup>Lit *mustered* 7 <sup>b</sup>Lit *smote* <sup>c</sup>Lit *before*]

### *Samuel Rebukes Saul*

10 Then the word of the LORD came to Samuel, saying, <sup>11</sup>“I regret that I have made Saul king, for he has turned back from <sup>a</sup>following Me and has not carried out My commands.” And Samuel was distressed and cried out to the LORD all night. <sup>12</sup>Samuel rose early in the morning to meet Saul; and it was

told Samuel, saying, “Saul came to Carmel, and behold, he set up a monument for himself, then turned and proceeded on <sup>b</sup>down to Gilgal.”

<sup>13</sup>Samuel came to Saul, and Saul said to him, “Blessed are you of the LORD! I have carried out the command of the LORD.” <sup>14</sup>But Samuel said, “What then is this <sup>c</sup>bleating of the sheep in my ears, and the <sup>c</sup>lowing of the oxen which I hear?” <sup>15</sup>Saul said, “They have brought them from the Amalekites, for the people spared the best of the sheep and oxen, to sacrifice to the LORD your God; but the rest we have utterly destroyed.” <sup>16</sup>Then Samuel said to Saul, “Wait, and let me tell you what the LORD said to me last night.” And he said to him, “Speak!” [<sup>11</sup> <sup>a</sup>Lit *after* <sup>12</sup> <sup>b</sup>Lit *and went down* <sup>14</sup> <sup>c</sup>Lit *sound*]

<sup>17</sup> Samuel said, “Is it not true, though you were little in your own eyes, you were *made* the head of the tribes of Israel? And the LORD anointed you king over Israel, <sup>18</sup>and the LORD sent you on a <sup>a</sup>mission, and said, ‘Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated.’ <sup>19</sup>Why then did you not obey the voice of the LORD, but rushed upon the spoil and did what was evil in the sight of the LORD?” [<sup>18</sup> <sup>a</sup>Lit *way*]

<sup>20</sup> Then Saul said to Samuel, “I did obey the voice of the LORD, and went on the <sup>a</sup>mission on which the LORD sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup>But the people took *some* of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal.” <sup>22</sup>Samuel said,

“Has the LORD as much delight in burnt offerings and sacrifices  
As in obeying the voice of the LORD?  
Behold, to obey is better than sacrifice,  
*And* to heed than the fat of rams. [<sup>20</sup> <sup>a</sup>Lit *way*]

<sup>23</sup>“For rebellion is as the sin of divination,  
And insubordination is as iniquity and idolatry.  
Because you have rejected the word of the LORD,  
He has also rejected you from *being* king.”

24 Then Saul said to Samuel, “I have sinned; I have indeed transgressed the <sup>a</sup>command of the LORD and your words, because I feared the people and listened to their voice. <sup>25</sup>Now therefore, please pardon my sin and return with me, that I may worship the LORD.” <sup>26</sup>But Samuel said to Saul, “I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.” <sup>27</sup>As Samuel turned to go, *Saul* seized the edge of his robe, and it tore. <sup>28</sup>So Samuel said to him, “The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you. <sup>29</sup>Also the <sup>b</sup>Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.” <sup>30</sup>Then he said, “I have sinned; *but* please honor me now before the elders of my people and before Israel, and go back with me, that I may worship the LORD your God.” <sup>31</sup>So Samuel went back following Saul, and Saul worshiped the LORD. [<sup>24</sup> <sup>a</sup>Lit *mouth* <sup>29</sup> <sup>b</sup>Or *Eminence*]

32 Then Samuel said, “Bring me Agag, the king of the Amalekites.” And Agag came to him <sup>a</sup>cheerfully. And Agag said, “Surely the bitterness of death is past.” <sup>33</sup>But Samuel said, “As your sword has made women childless, so shall your mother be childless among women.” And Samuel hewed Agag to pieces before the LORD at Gilgal. [<sup>32</sup> <sup>a</sup>Or *in bonds*]

34 Then Samuel went to Ramah, but Saul went up to his house at Gibeah of Saul. <sup>35</sup>Samuel did not see Saul again until the day of his death; for Samuel grieved over Saul. And the LORD regretted that He had made Saul king over Israel.

## 1 SAMUEL 16 [\[Books\]](#)

### *Samuel Goes to Bethlehem*

1 Now the LORD said to Samuel, “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons.”<sup>2</sup> But Samuel said, “How can I go? When Saul hears *of it*, he will kill me.” And the LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’”<sup>3</sup> You shall invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for Me the one whom I <sup>a</sup>designate to you.”<sup>4</sup> So Samuel did what the LORD said, and came to Bethlehem. And the elders of the city came trembling to meet him and said, “Do you come in peace?”<sup>5</sup> He said, “In peace; I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice.” He also consecrated Jesse and his sons and invited them to the sacrifice. [3 <sup>a</sup>Lit *say to you*]

6 When they entered, he looked at Eliab and thought, “Surely the LORD’s anointed is before Him.”<sup>7</sup> But the LORD said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for <sup>a</sup>God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.”<sup>8</sup> Then Jesse called Abinadab and made him pass before Samuel. And he said, “The LORD has not chosen this one either.”<sup>9</sup> Next Jesse made <sup>b</sup>Shammah pass by. And he said, “The LORD has not chosen this one either.”<sup>10</sup> Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, “The LORD has not chosen these.”<sup>11</sup> And Samuel said to Jesse, “Are these all the children?” And he said, “There remains yet the youngest, and behold, he is tending the sheep.” Then Samuel said to Jesse, “Send and <sup>c</sup>bring him; for we will not sit down until he comes here.” [7 <sup>a</sup>So with Gr; Heb He does *not* see *what man sees* 9 <sup>b</sup>In 2 Sam 13:3, *Shimeah*; in 1 Chr 2:13, *Shimea* 11 <sup>c</sup>Lit *take*]

## *David Anointed*

<sup>12</sup>So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, “Arise, anoint him; for this is he.” <sup>13</sup>Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.

<sup>14</sup> Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him. <sup>15</sup>Saul’s servants then said to him, “Behold now, an evil spirit from God is terrorizing you. <sup>16</sup>Let our lord now command your servants who are before you. Let them seek a man who is a skillful player on the harp; and it shall come about when the evil spirit from God is on you, that he shall play *the harp* with his hand, and you will be well.” <sup>17</sup>So Saul said to his servants, “Provide for me now a man who can play well and bring *him* to me.” <sup>18</sup>Then one of the young men said, “Behold, I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man; and the LORD is with him.” <sup>19</sup>So Saul sent messengers to Jesse and said, “Send me your son David who is with the flock.” <sup>20</sup>Jesse took a donkey *loaded with* bread and a jug of wine and a young goat, and sent *them* to Saul by David his son. <sup>21</sup>Then David came to Saul and <sup>a</sup>attended him; and <sup>b</sup>Saul loved him greatly, and he became his armor bearer. <sup>22</sup>Saul sent to Jesse, saying, “Let David now stand before me, for he has found favor in my sight.” <sup>23</sup>So it came about whenever the *evil* spirit from God came to Saul, David would take the harp and play *it* with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him. [21 <sup>a</sup>Lit *stood before him* <sup>b</sup>Lit *he*]

## 1 SAMUEL 17 [\[Books\]](#)

***Goliath's Challenge*** <sup>1</sup> Now the Philistines gathered their armies for battle; and they were gathered at Socoh which belongs to Judah, and they camped between Socoh and Azekah, in Ephes-dammim. <sup>2</sup> Saul and the men of Israel were gathered and camped in the valley of Elah, and drew up in battle array to encounter the Philistines. <sup>3</sup> The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them. <sup>4</sup> Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six <sup>a</sup> cubits and a span. <sup>5</sup> *He had* a bronze helmet on his head, and he was clothed with scale-armor <sup>b</sup> which weighed five thousand shekels of bronze. <sup>6</sup> *He also had* bronze <sup>c</sup> greaves on his legs and a bronze javelin *slung* between his shoulders. <sup>7</sup> The shaft of his spear was like a weaver's beam, and the head of his spear *weighed* six hundred shekels of iron; his shield-carrier also walked before him. <sup>8</sup> He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him come down to me. <sup>9</sup> If he is able to fight with me and <sup>d</sup> kill me, then we will become your servants; but if I prevail against him and <sup>d</sup> kill him, then you shall become our servants and serve us." <sup>10</sup> Again the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together."  
<sup>11</sup> When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid. [4 <sup>a</sup> I.e. One cubit equals approx 18 in. 5 <sup>b</sup> Lit *and the weight of the armor was* 6 <sup>c</sup> Or *shin guards* 9 <sup>d</sup> Lit *smite*]

<sup>12</sup> Now David was the son of <sup>a</sup> the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And <sup>b</sup> Jesse was old in the days of Saul, advanced *in years* among men. <sup>13</sup> The three older sons of Jesse had <sup>c</sup> gone after Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah. <sup>14</sup> David was the youngest. Now the three oldest followed Saul, <sup>15</sup> but David went back and forth from Saul

to tend his father's flock at Bethlehem. <sup>16</sup>The Philistine came <sup>d</sup>forward morning and evening for forty days and took his stand. [<sup>12</sup> <sup>a</sup>Lit *this* <sup>b</sup>Lit *the man* <sup>13</sup> <sup>c</sup>Lit *gone; they went* <sup>16</sup> <sup>d</sup>Lit *near*]

<sup>17</sup> Then Jesse said to David his son, "Take now for your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers. <sup>18</sup>Bring also these ten cuts of cheese to the commander of *their* thousand, and look into the welfare of your brothers, and bring back <sup>a</sup>news of them. <sup>19</sup>For Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines." [<sup>18</sup> <sup>a</sup>Lit *their pledge*]

*David Accepts the Challenge* <sup>20</sup> So David arose early in the morning and left the flock with a keeper and took *the supplies* and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in battle array shouting the war cry. <sup>21</sup>Israel and the Philistines drew up in battle array, army against army. <sup>22</sup>Then David left his baggage in the <sup>a</sup>care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers. <sup>23</sup>As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard *them*. [<sup>22</sup> <sup>a</sup>Lit *hand*]

<sup>24</sup> When all the men of Israel saw the man, they fled from him and were greatly afraid. <sup>25</sup>The men of Israel said, "Have you seen this man who is coming up? Surely he is coming up to defy Israel. And it will be that the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house <sup>a</sup>free in Israel." [<sup>25</sup> <sup>a</sup>I.e. free from taxes and public service]

<sup>26</sup> Then David spoke to the men who were standing by him, saying, "What will be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should taunt the armies of the living God?" <sup>27</sup>The people <sup>a</sup>answered him in accord with this word, saying, "Thus it will be done for the man who kills him." [<sup>27</sup> <sup>a</sup>Lit *said to*]

28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger burned against David and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle." 29 But David said, "What have I done now? Was it not just a <sup>a</sup>question?" 30 Then he turned <sup>b</sup>away from him to another and said the same thing; and the people answered the same thing as <sup>c</sup>before. [29 <sup>a</sup>Lit word 30 <sup>b</sup>Lit from beside him <sup>c</sup>Lit the former word]

*David Kills Goliath* 31 When the words which David spoke were heard, they told *them* <sup>a</sup>to Saul, and he sent for him. 32 David said to Saul, "Let no man's heart fail on account of him; your servant will go and fight with this Philistine." 33 Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are *but* a youth while he has been a warrior from his youth." 34 But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, <sup>35</sup>I went out after him and <sup>b</sup>attacked him, and rescued *it* from his mouth; and when he rose up against me, I seized *him* by his beard and <sup>b</sup>struck him and killed him. <sup>36</sup>Your servant has <sup>c</sup>killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God." 37 And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you." 38 Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. 39 David girded his sword over his armor and tried to walk, for he had not tested *them*. So David said to Saul, "I cannot go with these, for I have not tested *them*." And David took them <sup>d</sup>off. 40 He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in *his* pouch, and his sling was in his hand; and he approached the Philistine. [31 <sup>a</sup>Lit before 35 <sup>b</sup>Lit smote 36 <sup>c</sup>Lit smitten 39 <sup>d</sup>Lit off from himself]

41 Then the Philistine came on and approached David, with the shield-bearer in front of him. 42When the Philistine looked and saw David, he disdained him; for he was *but* a youth, and ruddy, with a handsome appearance. 43The Philistine said to David, “Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his gods. 44The Philistine also said to David, “Come to me, and I will give your flesh to the birds of the sky and the beasts of the field.” 45Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted. 46This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, 47and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD’S and He will give you into our hands.”

48 Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine. 49And David put his hand into his bag and took from it a stone and slung *it*, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

50 Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David’s hand. 51Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled. 52The men of Israel and Judah arose and shouted and pursued the Philistines <sup>a</sup>as far as the valley, and to the gates of Ekron. And the slain Philistines <sup>b</sup>lay along the way to Shaaraim, even to Gath and Ekron. 53The sons of Israel returned from chasing the Philistines and plundered their camps. 54Then David took the Philistine’s head and brought it to Jerusalem, but he put his weapons in his tent. [52 <sup>a</sup>Lit *until your coming to* <sup>b</sup>Lit *fell*]

**55 Now when Saul saw David going out against the Philistine, he said to Abner the commander of the army, “Abner, whose son is this young man?” And Abner said, “By your life, O king, I do not know.” <sup>56</sup>The king said, “You inquire whose son the youth is.” <sup>57</sup>So when David returned from killing the Philistine, Abner took him and brought him before Saul with the Philistine’s head in his hand. <sup>58</sup>Saul said to him, “Whose son are you, young man?” And David answered, “*I am* the son of your servant Jesse the Bethlehemite.”**

## 1 SAMUEL 18 [\[Books\]](#)

### *Jonathan and David*

1 Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself.

<sup>2</sup>Saul took him that day and did not let him return to his father's house.

<sup>3</sup>Then Jonathan made a covenant with David because he loved him as himself. <sup>4</sup>Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt. <sup>5</sup>So David went out wherever Saul sent him, and <sup>a</sup>prospered; and Saul set him over the men of war. And it was pleasing in the sight of all the people and also in the sight of Saul's servants. [<sup>5</sup> <sup>a</sup>Or *acted wisely*]

<sup>6</sup> It happened as they were coming, when David returned from killing the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy and with <sup>a</sup>musical instruments. <sup>7</sup>The women sang as they <sup>b</sup>played, and said, "Saul has slain his thousands,

And David his ten thousands."

<sup>8</sup>Then Saul became very angry, for this saying <sup>c</sup>displeased him; and he said, "They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?" <sup>9</sup>Saul looked at David with suspicion from that day on. [<sup>6</sup> <sup>a</sup>I.e. triangles; or three-stringed instruments <sup>7</sup> <sup>b</sup>Or *danced* <sup>8</sup> <sup>c</sup>Lit was evil in his eyes]

***Saul Turns against David*** <sup>10</sup> Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house, while David was playing *the harp* with his hand, <sup>a</sup>as usual; and <sup>b</sup>a spear was in Saul's hand. <sup>11</sup>Saul hurled the spear for he thought, "I will <sup>c</sup>pin David to the wall." But David <sup>d</sup>escaped from his

presence twice. [10 <sup>a</sup>Lit *day by day* <sup>b</sup>Lit *the* 11 <sup>c</sup>Lit *strike David and the wall* <sup>d</sup>Lit *turned about*]

12 Now Saul was afraid of David, for the LORD was with him but had departed from Saul. <sup>13</sup>Therefore Saul removed him from <sup>a</sup>his presence and appointed him as his commander of a thousand; and he went out and came in before the people. <sup>14</sup>David was <sup>b</sup>prospering in all his ways for the LORD *was* with him. <sup>15</sup>When Saul saw that he was <sup>c</sup>prospering greatly, he dreaded him. <sup>16</sup>But all Israel and Judah loved David, and he went out and came in before them. [13 <sup>a</sup>Lit *with him* 14 <sup>b</sup>Or *acting wisely* 15 <sup>c</sup>Or *acting very wisely*]

17 Then Saul said to David, “Here is my older daughter Merab; I will give her to you as a wife, only be a valiant man for me and fight the LORD’S battles.” For Saul thought, “My hand shall not be against him, but let the hand of the Philistines be against him.” <sup>18</sup>But David said to Saul, “Who am I, and what is my life *or* my father’s family in Israel, that I should be the king’s son-in-law?” <sup>19</sup>So it came about at the time when Merab, Saul’s daughter, should have been given to David, that she was given to Adriel the Meholathite for a wife.

*David Marries Saul’s Daughter* 20 Now Michal, Saul’s daughter, loved David. When they told Saul, the thing was agreeable <sup>a</sup>to him. <sup>21</sup>Saul thought, “I will give her to him that she may become a snare to him, and that the hand of the Philistines may be against him.” Therefore Saul said to David, “For a second time you may be my son-in-law today.” <sup>22</sup>Then Saul commanded his servants, “Speak to David secretly, saying, ‘Behold, the king delights in you, and all his servants love you; now therefore, become the king’s son-in-law.’ ” <sup>23</sup>So Saul’s servants spoke these words <sup>b</sup>to David. But David said, “Is it trivial in your sight to become the king’s son-in-law, since I am a poor man and lightly esteemed?” <sup>24</sup>The servants of Saul reported to him <sup>c</sup>according to these words *which* David spoke. <sup>25</sup>Saul then said, “Thus you shall say to David, ‘The king does not desire any dowry except a hundred foreskins of the Philistines, to take vengeance on the king’s enemies.’ ” Now Saul

planned to make David fall by the hand of the Philistines. <sup>26</sup>When his servants told David these words, <sup>d</sup>it pleased David to become the king's son-in-law. <sup>e</sup>Before the days had expired <sup>27</sup>David rose up and went, he and his men, and struck down two hundred men among the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. So Saul gave him Michal his daughter for a wife. <sup>28</sup>When Saul saw and knew that the LORD was with David, and *that* Michal, Saul's daughter, loved him, <sup>29</sup>then Saul was even more afraid of David. Thus Saul was David's enemy continually. [<sup>20</sup> <sup>a</sup>*Lit in his sight* <sup>23</sup> <sup>b</sup>*Lit in the ears of* <sup>24</sup> <sup>c</sup>*Lit by saying according* <sup>26</sup> <sup>d</sup>*Lit it was agreeable in the sight of* <sup>e</sup>*Lit And the days had not expired*]

<sup>30</sup> Then the commanders of the Philistines went out *to battle*, and it happened as often as they went out, that David behaved himself more wisely than all the servants of Saul. So his name was highly esteemed.

## 1 SAMUEL 19 [\[Books\]](#)

*David Protected from Saul* <sup>1</sup> Now Saul told Jonathan his son and all his servants to put David to death. But Jonathan, Saul's son, greatly delighted in David. <sup>2</sup> So Jonathan told David saying, "Saul my father is seeking to put you to death. Now therefore, please be on guard in the morning, and stay in a secret place and hide yourself. <sup>3</sup> I will go out and stand beside my father in the field where you are, and I will speak with my father about you; if I <sup>a</sup>find out anything, then I will tell you." <sup>4</sup> Then Jonathan spoke well of David to Saul his father and said to him, "Do not let the king sin against his servant David, since he has not sinned against you, and since his deeds *have been* very <sup>b</sup>beneficial to you. <sup>5</sup> For he took his life in his hand and struck the Philistine, and the LORD brought about a great deliverance for all Israel; you saw *it* and rejoiced. Why then will you sin against innocent blood by putting David to death without a cause?" <sup>6</sup> Saul listened to the voice of Jonathan, and Saul vowed, "As the LORD lives, he shall not be put to death." <sup>7</sup> Then Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was in his presence as formerly. [<sup>3</sup> <sup>a</sup>Lit *see* <sup>4</sup> <sup>b</sup>Lit *good*]

<sup>8</sup> When there was war again, David went out and fought with the Philistines and <sup>a</sup>defeated them with great slaughter, so that they fled before him. <sup>9</sup> Now there was an evil spirit from the LORD on Saul as he was sitting in his house with his spear in his hand, and David was playing *the harp* with *his* hand. <sup>10</sup> Saul tried to <sup>b</sup>pin David to the wall with the spear, but he slipped away out of Saul's presence, so that he <sup>c</sup>stuck the spear into the wall. And David fled and escaped that night. [<sup>8</sup> <sup>a</sup>Lit *smote* <sup>10</sup> <sup>b</sup>Lit *strike David and the wall* <sup>c</sup>Lit *struck*]

<sup>11</sup> Then Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be put to death." <sup>12</sup> So Michal let David down through a window, and he went

out and fled and escaped. <sup>13</sup>Michal took the <sup>a</sup>household idol and laid it on the bed, and put a quilt of goats' *hair* at its head, and covered it with clothes. <sup>14</sup>When Saul sent messengers to take David, she said, "He is sick." <sup>15</sup>Then Saul sent messengers to see David, saying, "Bring him up to me on <sup>b</sup>his bed, that I may put him to death." <sup>16</sup>When the messengers entered, behold, the <sup>a</sup>household idol was on the bed with the quilt of goats' *hair* at its head. <sup>17</sup>So Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he has escaped?" And Michal said to Saul, "He said to me, 'Let me go! Why should I put you to death?'" [13 <sup>a</sup>Heb *teraphim* 15 <sup>b</sup>Lit *the*]

<sup>18</sup> Now David fled and escaped and came to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth. <sup>19</sup>It was told Saul, saying, "Behold, David is at Naioth in Ramah." <sup>20</sup>Then Saul sent messengers to take David, but when they saw the company of the prophets prophesying, with Samuel standing *and* presiding over them, the Spirit of God came upon the messengers of Saul; and they also prophesied. <sup>21</sup>When it was told Saul, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied. <sup>22</sup>Then he himself went to Ramah and came as far as the large well that is in Secu; and he asked and said, "Where are Samuel and David?" And *someone* said, "Behold, they are at Naioth in Ramah." <sup>23</sup>He <sup>a</sup>proceeded there to Naioth in Ramah; and the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah. <sup>24</sup>He also stripped off his clothes, and he too prophesied before Samuel and <sup>b</sup>lay down <sup>c</sup>naked all that day and all that night. Therefore they say, "Is Saul also among the prophets?" [23 <sup>a</sup>Lit *went* 24 <sup>b</sup>Lit *fell* <sup>c</sup>I.e. without outward garments]

## 1 SAMUEL 20 [Books]

### *David and Jonathan Covenant*

1 Then David fled from Naioth in Ramah, and came and said <sup>a</sup>to Jonathan, “What have I done? What is my iniquity? And what is my sin before your father, that he is seeking my life?” <sup>2</sup>He said to him, “Far from it, you shall not die. Behold, my father does nothing either great or small <sup>b</sup>without disclosing it to me. So why should my father hide this thing from me? It is not so!” <sup>3</sup>Yet David vowed again, <sup>c</sup>saying, “Your father knows well that I have found favor in your sight, and he has said, ‘Do not let Jonathan know this, or he will be grieved.’ But truly as the LORD lives and as your soul lives, there is <sup>d</sup>hardly a step between me and death.” <sup>4</sup>Then Jonathan said to David, “Whatever <sup>e</sup>you say, I will do for you.” <sup>5</sup>So David said to Jonathan, “Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening. <sup>6</sup>If your father misses me at all, then say, ‘David earnestly asked *leave* of me to run to Bethlehem his city, because it is the yearly sacrifice there for the whole family.’ <sup>7</sup>If he <sup>f</sup>says, ‘It is good,’ your servant *will be* safe; but if he is very angry, know that he has decided on evil. <sup>8</sup>Therefore deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. But if there is iniquity in me, put me to death yourself; for why then should you bring me to your father?” <sup>9</sup>Jonathan said, “Far be it from you! For if I should indeed learn that evil has been decided by my father to come upon you, then would I not tell you about it?” <sup>10</sup>Then David said to Jonathan, “Who will tell me <sup>g</sup>if your father answers you harshly?” <sup>11</sup>Jonathan said to David, “Come, and let us go out into the field.” So both of them went out to the field. [1 <sup>a</sup>Lit *before* 2 <sup>b</sup>Lit *and he does not uncover my ear* 3 <sup>c</sup>Lit *and said* <sup>d</sup>Lit *about* 4 <sup>e</sup>Lit *your soul says* 7 <sup>f</sup>Lit *says thus* 10 <sup>g</sup>Lit *or what*]

12 Then Jonathan said to David, “The LORD, the God of Israel, *be witness!* When I have sounded out my father about this time tomorrow, *or* the third day, behold, if there is good *feeling* toward David, shall I not then send to

you and <sup>a</sup>make it known to you? <sup>13</sup>If it please my father *to do* you harm, may the LORD do so to Jonathan and more also, if I do not <sup>a</sup>make it known to you and send you away, that you may go in safety. And may the LORD be with you as He has been with my father. <sup>14</sup>If I am still alive, will you not show me the lovingkindness of the LORD, that I may not die? <sup>15</sup>You shall not cut off your lovingkindness from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth.” <sup>16</sup>So Jonathan made a *covenant* with the house of David, *saying*, “May the LORD require *it* at the hands of David’s enemies.” <sup>17</sup>Jonathan made David vow again because of his love for him, because he loved him as he loved his own life. [12 <sup>a</sup>Lit *uncover your ear*]

**18** Then Jonathan said to him, “Tomorrow is the new moon, and you will be missed because your seat will be empty. <sup>19</sup>When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain by the stone Ezel. <sup>20</sup>I will shoot three arrows to the side, as though I shot at a target. <sup>21</sup>And behold, I will send the lad, *saying*, ‘Go, find the arrows.’ If I specifically say to the lad, ‘Behold, the arrows are on this side of you, get them,’ then come; for there is safety for you and <sup>a</sup>no harm, as the LORD lives. <sup>22</sup>But if I <sup>b</sup>say to the youth, ‘Behold, the arrows are beyond you,’ go, for the LORD has sent you away. <sup>23</sup>As for the <sup>c</sup>agreement of which you and I have spoken, behold, the LORD is between you and me forever.” [21 <sup>a</sup>Lit *there is nothing* 22 <sup>b</sup>Lit *say thus* 23 <sup>c</sup>Lit *word*]

**24** So David hid in the field; and when the new moon came, the king sat down to eat food. <sup>25</sup>The king sat on his seat as usual, the seat by the wall; then Jonathan rose up and Abner sat down by Saul’s side, but David’s place was empty. <sup>26</sup>Nevertheless Saul did not speak anything that day, for he thought, “It is an accident, he is not clean, surely *he is not clean*.” <sup>27</sup>It came about the next day, the second *day* of the new moon, that David’s place was empty; so Saul said to Jonathan his son, “Why has the son of Jesse not come to the meal, either yesterday or today?” <sup>28</sup>Jonathan then answered Saul, “David earnestly asked leave of me *to go* to Bethlehem, <sup>29</sup>for he said, ‘Please <sup>a</sup>let me go, since our family has a sacrifice in the city, and my brother has commanded me to attend. And now, if I have found favor in

your sight, please let me get away that I may see my brothers.’ For this reason he has not come to the king’s table.” [29 <sup>a</sup>Lit *send me away*]

### ***Saul Is Angry with Jonathan***

30 Then Saul’s anger burned against Jonathan and he said to him, “You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother’s nakedness? <sup>31</sup>For <sup>a</sup>as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore now, send and bring him to me, for he <sup>b</sup>must surely die.” <sup>32</sup>But Jonathan answered Saul his father and said to him, “Why should he be put to death? What has he done?” <sup>33</sup>Then Saul hurled his spear at him to strike him down; so Jonathan knew that his father had decided to put David to death. <sup>34</sup>Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him. [31 <sup>a</sup>Lit *all the days which* <sup>b</sup>Lit *is a son of death*]

35 Now it came about in the morning that Jonathan went out into the field for the appointment with David, and a little lad *was* with him. <sup>36</sup>He said to his lad, “Run, find now the arrows which I am about to shoot.” As the lad was running, he shot <sup>a</sup>an arrow past him. <sup>37</sup>When the lad reached the place of the arrow which Jonathan had shot, Jonathan called after the lad and said, “Is not the arrow beyond you?” <sup>38</sup>And Jonathan called after the lad, “Hurry, be quick, do not stay!” And Jonathan’s lad picked up the arrow and came to his master. <sup>39</sup>But the lad was not aware of anything; only Jonathan and David knew about the matter. <sup>40</sup>Then Jonathan gave his weapons to his lad and said to him, “Go, bring *them* to the city.” <sup>41</sup>When the lad was gone, David rose from the south side and fell on his face to the ground, and bowed three times. And they kissed each other and wept together, but David *wept* the more. <sup>42</sup>Jonathan said to David, “Go in safety, inasmuch as we have sworn to each other in the name of the LORD, saying, ‘The LORD will be between me and you, and between my <sup>b</sup>descendants and your <sup>b</sup>descendants forever.’ ” <sup>c</sup>Then he rose and departed, while Jonathan went into the city. [36 <sup>a</sup>Lit *the* <sup>42</sup> <sup>b</sup>Lit *seed* <sup>c</sup>Ch 21:1 in Heb]

## 1 SAMUEL 21 [\[Books\]](#)

### *David Takes Consecrated Bread*

1 Then David came to Nob to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, “Why are you alone and no one with you?”<sup>2</sup> David said to Ahimelech the priest, “The king has commissioned me with a matter and has said to me, ‘Let no one know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.’<sup>3</sup> Now therefore, what <sup>a</sup>do you have on hand? Give <sup>b</sup>me five loaves of bread, or whatever can be found.”<sup>4</sup> The priest answered David and said, “There is no ordinary bread <sup>c</sup>on hand, but there is consecrated bread; if only the young men have kept themselves from women.”<sup>5</sup> David answered the priest and said to him, “Surely women have been kept from us as previously when I set out and the vessels of the young men were holy, though it was an ordinary journey; how much more then today will <sup>d</sup>their vessels *be holy*?”<sup>6</sup> So the priest gave him consecrated *bread*; for there was no bread there but the bread of the Presence which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away. [3 <sup>a</sup>Lit *is under your hand*? <sup>b</sup>Lit *in my hand* 4 <sup>c</sup>Lit *under my hand* 5 <sup>d</sup>Lit *it be holy in the vessel*]

7 Now one of the servants of Saul was there that day, detained before the LORD; and his name was Doeg the Edomite, the chief of Saul’s shepherds.

8 David said to Ahimelech, “Now is there not a spear or a sword <sup>a</sup>on hand? For I brought neither my sword nor my weapons <sup>b</sup>with me, because the king’s matter was urgent.”<sup>9</sup> Then the priest said, “The sword of Goliath the Philistine, whom you <sup>c</sup>killed in the valley of Elah, behold, it is wrapped in a cloth behind the ephod; if you would take it for yourself, take *it*. For there is no other except it here.” And David said, “There is none like it; give it to me.” [8 <sup>a</sup>Lit *under your hand* <sup>b</sup>Lit *in my hand* 9 <sup>c</sup>Lit *smote*]

10 Then David arose and fled that day from Saul, and went to Achish king of Gath. <sup>11</sup>But the servants of Achish said to him, “Is this not David the king of the land? Did they not sing of this one as they danced, saying,

‘Saul has slain his thousands,  
And David his ten thousands’?”

<sup>12</sup>David took these words <sup>a</sup>to heart and greatly feared Achish king of Gath.

<sup>13</sup>So he disguised his sanity before them, and acted insanelly in their hands, and scribbled on the doors of the gate, and let his saliva run down into his beard.

<sup>14</sup>Then Achish said to his servants, “Behold, you see the man behaving as a madman. Why do you bring him to me? <sup>15</sup>Do I lack madmen, that you have brought this one to act the madman in my presence? Shall this one come into my house?” [12 <sup>a</sup>Lit *in his*]

## 1 SAMUEL 22 [\[Books\]](#)

*The Priests Slain at Nob* 1 So David departed from there and escaped to the cave of Adullam; and when his brothers and all his father's household heard *of it*, they went down there to him. 2 Everyone who was in distress, and everyone who <sup>a</sup>was in debt, and everyone who was <sup>b</sup>discontented gathered to him; and he became captain over them. Now there were about four hundred men with him. [2 <sup>a</sup>Lit *had a creditor* <sup>b</sup>Lit *bitter of soul*]

3 And David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and my mother come *and stay* with you until I know what God will do for me." 4 Then he left them with the king of Moab; and they stayed with him all the time that David was in the stronghold. 5 The prophet Gad said to David, "Do not stay in the stronghold; depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

6 Then Saul heard that David and the men who were with him had been discovered. Now Saul was sitting in Gibeah, under the tamarisk tree on the height with his spear in his hand, and all his servants were standing around him. 7 Saul said to his servants who stood around him, "Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds? 8 For all of you have conspired against me so that there is no one who <sup>a</sup>discloses to me when my son makes *a covenant* with the son of Jesse, and there is none of you who is sorry for me or <sup>a</sup>discloses to me that my son has stirred up my servant against me to lie in ambush, as *it is this day*." 9 Then Doeg the Edomite, who was <sup>b</sup>standing by the servants of Saul, said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 10 He inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine." [8 <sup>a</sup>Lit *uncovers my ear* 9 <sup>b</sup>Or *set over*]

11 Then the king sent someone to summon Ahimelech the priest, the son of Ahitub, and all his father's household, the priests who were in Nob; and all of them came to the king. <sup>12</sup>Saul said, "Listen now, son of Ahitub." And he <sup>a</sup>answered, "Here I am, my lord." <sup>13</sup>Saul then said to him, "Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, so that he would rise up against me by lying in ambush as *it is* this day?" [12 <sup>a</sup>Lit said]

14 Then Ahimelech answered the king and said, "And who among all your servants is as faithful as David, even the king's son-in-law, who <sup>a</sup>is captain over your guard, and is honored in your house? <sup>15</sup>Did I *just* begin to inquire of God for him today? Far be it from me! Do not let the king impute anything to his servant *or* to any of the household of my father, for your servant knows nothing <sup>b</sup>at all of this whole affair." <sup>16</sup>But the king said, "You shall surely die, Ahimelech, you and all your father's household!" <sup>17</sup>And the king said to the <sup>c</sup>guards who were attending him, "Turn around and put the priests of the LORD to death, because their hand also is with David and because they knew that he was fleeing and did not <sup>d</sup>reveal it to me." But the servants of the king were not willing to put forth their hands to <sup>e</sup>attack the priests of the LORD. <sup>18</sup>Then the king said to Doeg, "You turn around and <sup>f</sup>attack the priests." And Doeg the Edomite turned around and <sup>g</sup>attacked the priests, and he killed that day eighty-five men who wore the linen ephod. <sup>19</sup>And he struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep *he struck* with the edge of the sword. [14 <sup>a</sup>So with Gr; Heb *turns aside to* 15 <sup>b</sup>Lit *small or great* 17 <sup>c</sup>Lit *runners* <sup>d</sup>Lit *uncover my ear* <sup>e</sup>Lit *fall upon* 18 <sup>f</sup>Lit *smite* <sup>g</sup>Lit *smote*]

20 But one son of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David. <sup>21</sup>Abiathar told David that Saul had killed the priests of the LORD. <sup>22</sup>Then David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about *the death* of every person in your father's household. <sup>23</sup>Stay with me; do not be afraid, for he who seeks my life seeks your life, for you are <sup>a</sup>safe with me." [23 <sup>a</sup>Lit *a charge*]



## 1 SAMUEL 23 [\[Books\]](#)

### *David Delivers Keilah*

1 Then they told David, saying, “Behold, the Philistines are fighting against Keilah and are plundering the threshing floors.” 2 So David inquired of the LORD, saying, “Shall I go and <sup>a</sup>attack these Philistines?” And the LORD said to David, “Go and <sup>a</sup>attack the Philistines and deliver Keilah.” 3 But David’s men said to him, “Behold, we are afraid here in Judah. How much more then if we go to Keilah against the ranks of the Philistines?” 4 Then David inquired of the LORD once more. And the LORD answered him and said, “Arise, go down to Keilah, for I will give the Philistines into your hand.” 5 So David and his men went to Keilah and fought with the Philistines; and he led away their livestock and struck them with a great slaughter. Thus David delivered the inhabitants of Keilah. [2 <sup>a</sup>Lit *smite*]

6 Now it came about, when Abiathar the son of Ahimelech fled to David at Keilah, *that* he came down *with* an ephod in his hand. 7 When it was told Saul that David had come to Keilah, Saul said, “God has <sup>a</sup>delivered him into my hand, for he shut himself in by entering a city with double gates and bars.” 8 So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. 9 Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, “Bring the ephod here.” 10 Then David said, “O LORD God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. 11 Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” 12 Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” 13 Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he <sup>b</sup>gave up the pursuit. 14 David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. And

Saul sought him every day, but God did not deliver him into his hand. [7  
<sup>a</sup>Lit *alienated* 13 <sup>b</sup>Lit *ceased going out*]

### ***Saul Pursues David***

15 Now David <sup>a</sup>became aware that Saul had come out to seek his life while David was in the wilderness of Ziph at Horesh. <sup>16</sup>And Jonathan, Saul's son, arose and went to David at Horesh, and <sup>b</sup>encouraged him in God. <sup>17</sup>Thus he said to him, "Do not be afraid, because the hand of Saul my father will not find you, and you will be king over Israel and I will be next to you; and Saul my father knows that also." <sup>18</sup>So the two of them made a covenant before the LORD; and David stayed at Horesh while Jonathan went to his house. [15 <sup>a</sup>Lit *saw* 16 <sup>b</sup>Lit *strengthened his hand*]

19 Then Ziphites came up to Saul at Gibeah, saying, "Is David not hiding with us in the strongholds at Horesh, on the hill of Hachilah, which is on the <sup>a</sup>south of <sup>b</sup>Jeshimon? <sup>20</sup>Now then, O king, come down according to all the desire of your soul to <sup>c</sup>do so; and our part *shall be* to surrender him into the king's hand." <sup>21</sup>Saul said, "May you be blessed of the LORD, for you have had compassion on me. <sup>22</sup>Go now, make more sure, and investigate and see his place where his <sup>d</sup>haunt is, *and* who has seen him there; for I am told that he is very cunning. <sup>23</sup>So look, and learn about all the hiding places where he hides himself and return to me with certainty, and I will go with you; and if he is in the land, I will search him out among all the thousands of Judah." [19 <sup>a</sup>Lit *right side* <sup>b</sup>Or *the desert* 20 <sup>c</sup>Lit *come down* 22 <sup>d</sup>Lit *foot*]

24 Then they arose and went to Ziph before Saul. Now David and his men were in the wilderness of Maon, in the Arabah to the <sup>a</sup>south of <sup>b</sup>Jeshimon. <sup>25</sup>When Saul and his men went to seek *him*, they told David, and he came down to the rock and stayed in the wilderness of Maon. And when Saul heard *it*, he pursued David in the wilderness of Maon. <sup>26</sup>Saul went on one side of the mountain, and David and his men on the other side of the mountain; and David was hurrying to get away from Saul, for Saul and his men were surrounding David and his men to seize them. <sup>27</sup>But a messenger came to Saul, saying, "Hurry and come, for the Philistines have made a raid

on the land.”<sup>28</sup> So Saul returned from pursuing David and went to meet the Philistines; therefore they called that place <sup>c</sup>the Rock of Escape.<sup>29</sup> David went up from there and stayed in the strongholds of Engedi. [24 <sup>a</sup>Lit *right side* <sup>b</sup>Or *the desert* 28 <sup>c</sup>Heb *Sela-hammahlekoth* 29 <sup>d</sup>Ch 24:1 in Heb]

## 1 SAMUEL 24 [\[Books\]](#)

### *David Spares Saul's Life*

1 Now when Saul returned from pursuing the Philistines, he was told, saying, "Behold, David is in the wilderness of Engedi." 2 Then Saul took three thousand chosen men from all Israel and went to seek David and his men in front of the Rocks of the Wild Goats. 3 He came to the sheepfolds on the way, where there *was* a cave; and Saul went in to <sup>a</sup>relieve himself. Now David and his men were sitting in the inner recesses of the cave. 4 The men of David said to him, "Behold, *this is* the day of which the LORD said to you, 'Behold; I am about to give your enemy into your hand, and you shall do to him as it seems good <sup>b</sup>to you.'" Then David arose and cut off the edge of Saul's robe secretly. 5 It came about afterward that David's <sup>c</sup>conscience bothered him because he had cut off the edge of Saul's *robe*. 6 So he said to his men, "Far be it from me because of the LORD that I should do this thing to my lord, the LORD'S anointed, to stretch out my hand against him, since he is the LORD'S anointed." 7 David <sup>d</sup>persuaded his men with *these* words and did not allow them to rise up against Saul. And Saul arose, <sup>e</sup>left the cave, and went on *his* way. [3 <sup>a</sup>Lit *cover his feet* 4 <sup>b</sup>Lit *in your sight* 5 <sup>c</sup>Lit *heart struck* 7 <sup>d</sup>Lit *tore apart* <sup>e</sup>Lit *from*]

8 Now afterward David arose and went out of the cave and called after Saul, saying, "My lord the king!" And when Saul looked behind him, David bowed with his face to the ground and prostrated himself. 9 David said to Saul, "Why do you listen to the words of men, saying, 'Behold, David seeks <sup>a</sup>to harm you'? 10 Behold, this day your eyes have seen that the LORD had given you today into my hand in the cave, and some said to kill you, but *my* eye had pity on you; and I said, 'I will not stretch out my hand against my lord, for he is the LORD'S anointed.'" 11 Now, my father, see! Indeed, see the edge of your robe in my hand! For in that I cut off the edge of your robe and did not kill you, know and perceive that there is no evil or <sup>b</sup>rebellion in my hands, and I have not sinned against you, though you are lying in wait for my life to take it. 12 May the LORD judge between <sup>c</sup>you and me, and may the

LORD avenge me on you; but my hand shall not be against you. <sup>13</sup>As the proverb of the ancients says, ‘Out of the wicked comes forth wickedness’; but my hand shall not be against you. <sup>14</sup>After whom has the king of Israel come out? Whom are you pursuing? A dead dog, a single flea? <sup>15</sup>The LORD therefore be judge and decide between <sup>c</sup>you and me; and may He see and plead my cause and <sup>d</sup>deliver me from your hand.” [9 <sup>a</sup>Lit *your hurt* 11 <sup>b</sup>Lit *transgression* 12 <sup>c</sup>Lit *me and you* 15 <sup>d</sup>Lit *vindicate*]

<sup>16</sup> When David had finished speaking these words to Saul, Saul said, “Is this your voice, my son David?” Then Saul lifted up his voice and wept. <sup>17</sup>He said to David, “You are more righteous than I; for you have dealt well with me, while I have dealt wickedly with you. <sup>18</sup>You have declared today that you have done good to me, that the LORD delivered me into your hand and yet you did not kill me. <sup>19</sup>For if a man finds his enemy, will he let him go away <sup>a</sup>safely? May the LORD therefore reward you with good in return for what you have done to me this day. <sup>20</sup>Now, behold, I know that you will surely be king, and that the kingdom of Israel will be established in your hand. <sup>21</sup>So now swear to me by the LORD that you will not cut off my <sup>b</sup>descendants after me and that you will not destroy my name from my father’s household.” <sup>22</sup>David swore to Saul. And Saul went to his home, but David and his men went up to the stronghold. [19 <sup>a</sup>Lit *on a good road* 21 <sup>b</sup>Lit *seed*]

## 1 SAMUEL 25 [\[Books\]](#)

***Samuel's Death*** 1 Then Samuel died; and all Israel gathered together and mourned for him, and buried him at his house in Ramah. And David arose and went down to the wilderness of Paran.

***Nabal and Abigail*** 2 Now there was a man in Maon whose business was in Carmel; and the man was very <sup>a</sup>rich, and he had three thousand sheep and a thousand goats. And it came about while he was shearing his sheep in Carmel <sup>3</sup>(now the man's name was Nabal, and his wife's name was Abigail. And the woman was <sup>b</sup>intelligent and beautiful in appearance, but the man was harsh and evil in *his* dealings, and he was a Calebite), <sup>4</sup>that David heard in the wilderness that Nabal was shearing his sheep. <sup>5</sup>So David sent ten young men; and David said to the young men, "Go up to Carmel, <sup>c</sup>visit Nabal and greet him in my name; <sup>6</sup>and thus you shall say, '<sup>d</sup>Have a long life, peace be to you, and peace be to your house, and peace be to all that you have. <sup>7</sup>Now I have heard that you have shearers; now your shepherds have been with us and we have not insulted them, nor have they missed anything all the days they were in Carmel. <sup>8</sup>Ask your young men and they will tell you. Therefore let *my* young men find favor in your eyes, for we have come on a <sup>e</sup>festive day. Please give whatever you find at hand to your servants and to your son David.' " [2 <sup>a</sup>Lit *great* 3 <sup>b</sup>Lit *of good understanding* 5 <sup>c</sup>Lit *go into* 6 <sup>d</sup>Lit *To life* 8 <sup>e</sup>Lit *good*]

<sup>9</sup> When David's young men came, they spoke to Nabal according to all these words in David's name; then they waited. <sup>10</sup>But Nabal answered David's servants and said, "Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master. <sup>11</sup>Shall I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men <sup>a</sup>whose origin I do not know?" <sup>12</sup>So David's young men retraced their way and went back;

and they came and told him according to all these words. <sup>13</sup>David said to his men, “Each *of you* gird on his sword.” So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David while two hundred stayed with the baggage.

[<sup>11</sup> <sup>a</sup>Lit *from where they are*]

<sup>14</sup> But one of the young men told Abigail, Nabal’s wife, saying, “Behold, David sent messengers from the wilderness to <sup>a</sup>greet our master, and he scorned them. <sup>15</sup> Yet the men were very good to us, and we were not insulted, nor did we miss anything <sup>b</sup>as long as we went about with them, while we were in the fields. <sup>16</sup> They were a wall to us both by night and by day, all the time we were with them tending the sheep. <sup>17</sup> Now therefore, know and <sup>c</sup>consider what you should do, for evil is plotted against our master and against all his household; and he is such a <sup>d</sup>worthless man that no one can speak to him.” [<sup>14</sup> <sup>a</sup>Lit *bless* <sup>15</sup> <sup>b</sup>Lit *all the days* <sup>17</sup> <sup>c</sup>Lit *see* <sup>d</sup>Lit *son of Belial*]

*Abigail Intercedes* <sup>18</sup> Then Abigail hurried and took two hundred *loaves* of bread and two jugs of wine and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins and two hundred cakes of figs, and loaded *them* on donkeys. <sup>19</sup> She said to her young men, “Go on before me; behold, I am coming after you.” But she did not tell her husband Nabal. <sup>20</sup> It came about as she was riding on her donkey and coming down by the hidden part of the mountain, that behold, David and his men were coming down toward her; so she met them. <sup>21</sup> Now David had said, “Surely in vain I have guarded all that *this man* has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good. <sup>22</sup> May God do so to the enemies of David, and more also, if by morning I leave as *much as one* <sup>a</sup>male of any who belong to him.” [<sup>22</sup> <sup>a</sup>Lit *who urinates against the wall*]

<sup>23</sup> When Abigail saw David, she hurried and dismounted from her donkey, and fell on her face before David and bowed herself to the ground. <sup>24</sup> She fell at his feet and said, “On me <sup>a</sup>alone, my lord, be the

blame. And please let your maidservant speak <sup>b</sup>to you, and listen to the words of your maidservant. <sup>25</sup>Please do not let my lord <sup>c</sup>pay attention to this <sup>d</sup>worthless man, Nabal, for as his name is, so is he. <sup>e</sup>Nabal is his name and folly is with him; but I your maidservant did not see the young men of my lord whom you sent. [<sup>24</sup> <sup>a</sup>Lit *even me* <sup>b</sup>Lit *in your ears* <sup>25</sup> <sup>c</sup>Lit *set his heart to* <sup>d</sup>Lit *man of Belial* <sup>e</sup>I.e. Fool]

<sup>26</sup> “Now therefore, my lord, as the LORD lives, and as your soul lives, since the LORD has restrained you from <sup>a</sup>shedding blood, and from <sup>b</sup>avenging yourself by your own hand, now then let your enemies and those who seek evil against my lord, be as Nabal. <sup>27</sup>Now let this <sup>c</sup>gift which your maidservant has brought to my lord be given to the young men who <sup>d</sup>accompany my lord. <sup>28</sup>Please forgive the transgression of your maidservant; for the LORD will certainly make for my lord an enduring house, because my lord is fighting the battles of the LORD, and evil will not be found in you all your days. <sup>29</sup>Should anyone rise up to pursue you and to seek your <sup>e</sup>life, then the <sup>e</sup>life of my lord shall be bound in the bundle of the living with the LORD your God; but the <sup>e</sup>lives of your enemies He will sling out <sup>f</sup>as from the hollow of a sling. <sup>30</sup>And when the LORD does for my lord according to all the good that He has spoken concerning you, and appoints you ruler over Israel, <sup>31</sup>this will not <sup>g</sup>cause grief or a troubled heart to my lord, both by having shed blood without cause and by my lord having <sup>h</sup>avenged himself. When the LORD deals well with my lord, then remember your maidservant.” [<sup>26</sup> <sup>a</sup>Lit *coming in with blood* <sup>b</sup>Lit *saving* <sup>27</sup> <sup>c</sup>Lit *blessing* <sup>d</sup>Lit *walk at the feet of* <sup>29</sup> <sup>e</sup>Lit *soul* <sup>f</sup>Lit *in the midst* <sup>31</sup> <sup>g</sup>Lit *become staggering to you or a stumbling of the heart* <sup>h</sup>Lit *saved*]

<sup>32</sup> Then David said to Abigail, “Blessed be the LORD God of Israel, who sent you this day to meet me, <sup>33</sup>and blessed be your discernment, and blessed be you, who have kept me this day from <sup>a</sup>bloodshed and from <sup>b</sup>avenging myself by my own hand. <sup>34</sup>Nevertheless, as the LORD God of Israel lives, who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light *as much as one* <sup>c</sup>male.” <sup>35</sup>So David received from her hand what she had brought him and said to her, “Go up to your house in peace. See, I have listened to <sup>d</sup>you and <sup>e</sup>granted

your request.” [33 <sup>a</sup>Lit *coming in with blood* <sup>b</sup>Lit *saving* 34 <sup>c</sup>Lit *who urinates against the wall* 35 <sup>d</sup>Lit *your voice* <sup>e</sup>Lit *lifted up your face*]

36 Then Abigail came to Nabal, and behold, he was holding a feast in his house, like the feast of a king. And Nabal’s heart was merry within him, for he was very drunk; so she did not tell him anything <sup>a</sup>at all until the morning light. <sup>37</sup>But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became *as a stone*. <sup>38</sup>About ten days later, the LORD struck Nabal and he died. [36 <sup>a</sup>Lit *small or large*]

*David Marries Abigail* 39 When David heard that Nabal was dead, he said, “Blessed be the LORD, who has pleaded the cause of my reproach from the hand of Nabal and has kept back His servant from evil. The LORD has also returned the evildoing of Nabal on his own head.” Then David sent <sup>a</sup>a proposal to Abigail, to take her as his wife. <sup>40</sup>When the servants of David came to Abigail at Carmel, they spoke to her, saying, “David has sent us to you to take you as his wife.” <sup>41</sup>She arose and bowed with her face to the ground and said, “Behold, your maidservant is a maid to wash the feet of my lord’s servants.” <sup>42</sup>Then Abigail quickly arose, and rode on a donkey, with her five maidens who <sup>b</sup>attended her; and she followed the messengers of David and became his wife. [39 <sup>a</sup>Lit *and spoke* 42 <sup>b</sup>Lit *walked at her feet*]

43 David had also taken Ahinoam of Jezreel, and they both became his wives.

44 Now Saul had given Michal his daughter, David’s wife, to Palti the son of Laish, who was from Gallim.

## 1 SAMUEL 26 [\[Books\]](#)

### *David Again Spares Saul*

1 Then the Ziphites came to Saul at Gibeah, saying, “Is not David hiding on the hill of Hachilah, *which is* before <sup>a</sup>Jeshimon?” <sup>2</sup>So Saul arose and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to search for David in the wilderness of Ziph. <sup>3</sup>Saul camped in the hill of Hachilah, which is before <sup>a</sup>Jeshimon, beside the road, and David was staying in the wilderness. When he saw that Saul came after him into the wilderness, <sup>4</sup>David sent out spies, and he knew that Saul was definitely coming. <sup>5</sup>David then arose and came to the place where Saul had camped. And David saw the place where Saul lay, and Abner the son of Ner, the commander of his army; and Saul was lying in the circle of the camp, and the people were camped around him. [<sup>1</sup> <sup>a</sup>Or *the desert*]

<sup>6</sup> Then David said to Ahimelech the Hittite and to Abishai the son of Zeruah, Joab’s brother, saying, “Who will go down with me to Saul in the camp?” And Abishai said, “I will go down with you.” <sup>7</sup>So David and Abishai came to the people by night, and behold, Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head; and Abner and the people were lying around him. <sup>8</sup>Then Abishai said to David, “Today God has delivered your enemy into your hand; now therefore, please let me strike him with the spear <sup>a</sup>to the ground with one stroke, and I will not <sup>b</sup>strike him the second time.” <sup>9</sup>But David said to Abishai, “Do not destroy him, for who can stretch out his hand against the LORD’s anointed and be without guilt?” <sup>10</sup>David also said, “As the LORD lives, surely the LORD will strike him, or his day will come that he dies, or he will go down into battle and perish. <sup>11</sup>The LORD forbid that I should stretch out my hand against the LORD’s anointed; but now please take the spear that is at his head and the jug of water, and let us go.” <sup>12</sup>So David took the spear and the jug of water from *beside* Saul’s head, and they went away, but no one saw or knew *it*, nor did any awake, for they were all asleep, because a sound sleep from the LORD had fallen on them. [<sup>8</sup> <sup>a</sup>Lit *even into* <sup>b</sup>Lit *repeat with*]

*respect to him]*

13 Then David crossed over to the other side and stood on top of the mountain at a distance *with* a large area between them. <sup>14</sup>David called to the people and to Abner the son of Ner, saying, “Will you not answer, Abner?” Then Abner replied, “Who are you who calls to the king?” <sup>15</sup>So David said to Abner, “Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to destroy the king your lord. <sup>16</sup>This thing that you have done is not good. As the LORD lives, *all* of you <sup>a</sup>must surely die, because you did not guard your lord, the LORD’s anointed. And now, see where the king’s spear is and the jug of water that was at his head.” [<sup>16</sup> <sup>a</sup>Lit *are surely sons of death*]

17 Then Saul recognized David’s voice and said, “Is this your voice, my son David?” And David said, “It is my voice, my lord the king.” <sup>18</sup>He also said, “Why then is my lord pursuing his servant? For what have I done? Or what evil is in my hand? <sup>19</sup>Now therefore, please let my lord the king listen to the words of his servant. If the LORD has stirred you up against me, let Him <sup>a</sup>accept an offering; but if it is <sup>b</sup>men, cursed are they before the LORD, for they have driven me out today so that I would have no attachment with the inheritance of the LORD, saying, ‘Go, serve other gods.’ <sup>20</sup>Now then, do not let my blood fall to the ground away from the presence of the LORD; for the king of Israel has come out to search for a single flea, just as one hunts a partridge in the mountains.” [<sup>19</sup> <sup>a</sup>Lit *smell* <sup>b</sup>Lit *sons of men*]

21 Then Saul said, “I have sinned. Return, my son David, for I will not harm you again because my life was precious in your sight this day. Behold, I have played the fool and have committed a serious error.” <sup>22</sup>David replied, “Behold the spear of the king! Now let one of the young men come over and take it. <sup>23</sup>The LORD will repay each man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but I refused to stretch out my hand against the LORD’s anointed. <sup>24</sup>Now behold, as your life was highly valued in my sight this day, so may my life be highly valued in the sight of the LORD, and may He deliver me from all distress.” <sup>25</sup>Then Saul said to David, “Blessed are you, my son David; you will both accomplish much and surely prevail.” So David went on his way, and Saul returned to his place.



## 1 SAMUEL 27 [\[Books\]](#)

*David Flees to the Philistines* <sup>1</sup> Then David said <sup>a</sup>to himself, “Now I will perish one day by the hand of Saul. There is nothing better for me than <sup>b</sup>to escape into the land of the Philistines. Saul then will despair of searching for me anymore in all the territory of Israel, and I will escape from his hand.” <sup>2</sup> So David arose and crossed over, he and the six hundred men who were with him, to Achish the son of Maach, king of Gath. <sup>3</sup> And David lived with Achish at Gath, he and his men, each with his household, *even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal’s <sup>c</sup>widow.* <sup>4</sup> Now it was told Saul that David had fled to Gath, so he no longer searched for him. [<sup>1</sup> <sup>a</sup>Lit *in his heart* <sup>b</sup>Lit *that I should surely escape* <sup>3</sup> <sup>c</sup>Lit *wife*]

<sup>5</sup> Then David said to Achish, “If now I have found favor in your sight, let them give me a place in one of the cities in the country, that I may live there; for why should your servant live in the royal city with you?” <sup>6</sup> So Achish gave him Ziklag that day; therefore Ziklag has belonged to the kings of Judah to this day. <sup>7</sup> The number of days that David lived in the country of the Philistines was a year and four months.

<sup>8</sup> Now David and his men went up and raided the Geshurites and the Girzites and the Amalekites; for they were the inhabitants of the land from ancient times, as you come to Shur even as far as the land of Egypt. <sup>9</sup> David <sup>a</sup>attacked the land and did not leave a man or a woman alive, and he took away the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned and came to Achish. <sup>10</sup> Now Achish said, “Where have you made a raid today?” And David said, “Against the <sup>b</sup>Negev of Judah and against the <sup>b</sup>Negev of the Jerahmeelites and against the <sup>b</sup>Negev of the Kenites.” <sup>11</sup> David did not leave a man or a woman alive to bring to Gath, saying, “Otherwise they will tell about us, saying, ‘So has David done and so *has been* his practice all the time he has lived in the country of the Philistines.’ ” <sup>12</sup> So Achish believed David, saying, “He has surely made himself odious among his people

**Israel; therefore he will become my servant forever.” [9 <sup>a</sup>Lit *smote* 10  
<sup>b</sup>I.e. South country]**

## 1 SAMUEL 28 [\[Books\]](#)

### *Saul and the Spirit Medium*

**1** Now it came about in those days that the Philistines gathered their armed camps for war, to fight against Israel. And Achish said to David, “Know assuredly that you will go out with me in the camp, you and your men.”

**2** David said to Achish, “Very well, you shall know what your servant can do.” So Achish said to David, “Very well, I will make you <sup>a</sup>my bodyguard for life.” [<sup>2</sup> <sup>a</sup>Lit *keeper of my head*]

**3** Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, his own city. And Saul had removed from the land those who were mediums and spiritists. **4** So the Philistines gathered together and came and camped in Shunem; and Saul gathered all Israel together and they camped in Gilboa. **5** When Saul saw the camp of the Philistines, he was afraid and his heart trembled greatly. **6** When Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by prophets. **7** Then Saul said to his servants, “Seek for me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a woman who is a medium at En-dor.”

**8** Then Saul disguised himself by putting on other clothes, and went, he and two men with him, and they came to the woman by night; and he said, “Conjure up for me, please, and bring up for me whom I shall <sup>a</sup>name to you.” **9** But the woman said to him, “Behold, you know what Saul has done, how he has cut off those who are mediums and spiritists from the land. Why are you then laying a snare for my life to bring about my death?” **10** Saul vowed to her by the LORD, saying, “As the LORD lives, no punishment shall come upon you for this thing.” **11** Then the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samuel for me.” **12** When the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, “Why have you deceived me? For you are Saul.” **13** The king said to her, “Do not be afraid; but what do you see?” And the woman said to Saul,

“I see a <sup>b</sup>divine being coming up out of the earth.” <sup>14</sup>He said to her, “What is his form?” And she said, “An old man is coming up, and he is wrapped with a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and did homage. [<sup>8</sup> <sup>a</sup>Lit say <sup>13</sup> <sup>b</sup>Or god]

<sup>15</sup> Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” And Saul answered, “I am greatly distressed; for the Philistines are waging war against me, and God has departed from me and no longer answers me, either through prophets or by dreams; therefore I have called you, that you may make known to me what I should do.” <sup>16</sup>Samuel said, “Why then do you ask me, since the LORD has departed from you and has become your adversary? <sup>17</sup>The LORD has done <sup>a</sup>accordingly as He spoke through me; for the LORD has torn the kingdom out of your hand and given it to your neighbor, to David. <sup>18</sup>As you did not <sup>b</sup>obey the LORD and did not execute His fierce wrath on Amalek, so the LORD has done this thing to you this day. <sup>19</sup>Moreover the LORD will also give over Israel along with you into the hands of the Philistines, therefore tomorrow you and your sons will be with me. Indeed the LORD will give over the army of Israel into the hands of the Philistines!” [<sup>17</sup> <sup>a</sup>Lit for himself <sup>18</sup> <sup>b</sup>Lit listen to the voice of]

<sup>20</sup> Then Saul immediately fell full length upon the ground and was very afraid because of the words of Samuel; also there was no strength in him, for he had eaten no <sup>a</sup>food all day and all night. <sup>21</sup>The woman came to Saul and saw that he was terrified, and said to him, “Behold, your maidservant has <sup>b</sup>obeyed you, and I have <sup>c</sup>taken my life in my hand and have listened to your words which you spoke to me. <sup>22</sup>So now also, please listen to the voice of your maidservant, and let me set a piece of bread before you that *you may eat and have strength when you go on your way.*” <sup>23</sup>But he refused and said, “I will not eat.” However, his servants together with the woman urged him, and he listened to <sup>d</sup>them. So he arose from the ground and sat on the bed. <sup>24</sup>The woman had a fattened calf in the house, and she quickly slaughtered it; and she took flour, kneaded it and baked unleavened bread from it. <sup>25</sup>She brought *it* before Saul and his servants, and they ate. Then they arose and went away that night. [<sup>20</sup> <sup>a</sup>Lit bread <sup>21</sup> <sup>b</sup>Lit listened to your voice <sup>c</sup>Lit put <sup>23</sup> <sup>d</sup>Lit their voices]

## 1 SAMUEL 29 [\[Books\]](#)

### *The Philistines Mistrust David*

1 Now the Philistines gathered together all their armies to Aphek, while the Israelites were camping by the spring which is in Jezreel. <sup>2</sup>And the lords of the Philistines were proceeding on by hundreds and by thousands, and David and his men were proceeding on in the rear with Achish. <sup>3</sup>Then the commanders of the Philistines said, “What *are* these Hebrews *doing here?*” And Achish said to the commanders of the Philistines, “Is this not David, the servant of Saul the king of Israel, who has been with me these days, or *rather* these years, and I have found no fault in him from the day he <sup>a</sup>deserted to me to this day?” <sup>4</sup>But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, “Make the man go back, that he may return to his place where you have assigned him, and do not let him go down to battle with us, or in the battle he may become an adversary to us. For with what could this *man* make himself acceptable to his lord? *Would it not be* with the heads of <sup>b</sup>these men? <sup>5</sup>Is this not David, of whom they sing in the dances, saying,

‘Saul has slain his thousands,  
And David his ten thousands?’” [3 <sup>a</sup>Lit *fell* 4 <sup>b</sup>Lit *those*]

<sup>6</sup> Then Achish called David and said to him, “As the LORD lives, you *have been* upright, and your going out and your coming in with me in the army are pleasing in my sight; for I have not found evil in you from the day of your coming to me to this day. Nevertheless, you are not pleasing in the sight of the lords. <sup>7</sup>Now therefore return and go in peace, that you may not displease the lords of the Philistines.” <sup>8</sup>David said to Achish, “But what have I done? And what have you found in your servant from the day when I came before you to this day, that I may not go and fight against the enemies of my lord the king?” <sup>9</sup>But Achish replied to David, “I know that you are pleasing in my sight, like an angel of God; nevertheless the commanders of the Philistines have said, ‘He must not go up with us to the battle.’” <sup>10</sup>Now

then arise early in the morning with the servants of your lord who have come with you, and as soon as you have arisen early in the morning and have light, depart.” <sup>11</sup>So David arose early, he and his men, to depart in the morning to return to the land of the Philistines. And the Philistines went up to Jezreel.

## 1 SAMUEL 30 [\[Books\]](#)

*David's Victory over the Amalekites* 1 Then it happened when David and his men came to Ziklag on the third day, that the Amalekites had made a raid on the <sup>a</sup>Negev and on Ziklag, and had <sup>b</sup>overthrown Ziklag and burned it with fire; 2 and they took captive the women *and all* who were in it, both small and great, <sup>c</sup>without killing anyone, and carried *them* off and went their way. 3 When David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive. 4 Then David and the people who were with him lifted their voices and wept until there was no strength in them to weep. 5 Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the <sup>d</sup>widow of Nabal the Carmelite. 6 Moreover David was greatly distressed because the people spoke of stoning him, for all the people were <sup>e</sup>embittered, each one because of his sons and his daughters. But David strengthened himself in the LORD his God. [1 <sup>a</sup>I.e. South country <sup>b</sup>Lit *smote* 2 <sup>c</sup>Lit *they did not kill* 5 <sup>d</sup>Lit *wife* 6 <sup>e</sup>Lit *bitter in soul*]

7 Then David said to Abiathar the priest, the son of Ahimelech, "Please bring me the ephod." So Abiathar brought the ephod to David. 8 David inquired of the LORD, saying, "Shall I pursue this band? Shall I overtake them?" And He said to him, "Pursue, for you will surely overtake them, and you will surely rescue *all*." 9 So David went, he and the six hundred men who were with him, and came to the brook Besor, *where* those left behind remained. 10 But David pursued, he and four hundred men, for two hundred who were too exhausted to cross the brook Besor remained *behind*.

11 Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink. 12 They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit <sup>a</sup>revived. For he had not eaten bread or drunk water for three days and three nights. 13 David said to him, "To whom do you

belong? And where are you from?” And he said, “I am a young man of Egypt, a servant of an Amalekite; and my master left me behind when I fell sick three days ago. <sup>14</sup>We made a raid on the <sup>b</sup>Negev of the Cherethites, and on that which belongs to Judah, and on the <sup>b</sup>Negev of Caleb, and we burned Ziklag with fire.” <sup>15</sup>Then David said to him, “Will you bring me down to this band?” And he said, “Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will bring you down to this band.” [12 <sup>a</sup>Lit returned to him 14 <sup>b</sup>I.e. South country]

<sup>16</sup> When he had brought him down, behold, they were <sup>a</sup>spread over all the land, eating and drinking and <sup>b</sup>dancing because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah. <sup>17</sup>David <sup>c</sup>slaughtered them from the twilight <sup>d</sup>until the evening of <sup>e</sup>the next day; and not a man of them escaped, except four hundred young men who rode on camels and fled. <sup>18</sup>So David recovered all that the Amalekites had taken, and <sup>f</sup>rescued his two wives. <sup>19</sup>But nothing of theirs was missing, whether small or great, sons or daughters, spoil or anything that they had taken for themselves; David brought *it* all back. <sup>20</sup>So David had <sup>g</sup>captured all the sheep and the cattle *which the people* drove ahead of <sup>h</sup>the *other* livestock, and they said, “This is David’s spoil.” [16 <sup>a</sup>Lit left <sup>b</sup>Lit keeping a pilgrim-feast 17 <sup>c</sup>Lit smote <sup>d</sup>Lit even until <sup>e</sup>Lit their 18 <sup>f</sup>Lit David rescued 20 <sup>g</sup>Lit taken <sup>h</sup>Lit those livestock]

*The Spoils Are Divided* <sup>21</sup> When David came to the two hundred men who were too exhausted to follow David, who had also been left at the brook Besor, and they went out to meet David and to meet the people who were with him, then David approached the people and greeted them. <sup>22</sup>Then all the wicked and worthless men among those who went with David said, “Because they did not go with <sup>a</sup>us, we will not give them any of the spoil that we have recovered, except to every man his wife and his children, that they may lead *them* away and depart.” <sup>23</sup>Then David said, “You must not do so, my brothers, with what the LORD has given us, who has kept us and delivered into our hand the band that came against us. <sup>24</sup>And who will listen to you in this matter?

**For as his share is who goes down to the battle, so shall his share be who stays by the baggage; they shall share alike.”<sup>25</sup> So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day. [22 <sup>a</sup>Lit *me*]**

**26 Now when David came to Ziklag, he sent *some* of the spoil to the elders of Judah, to his friends, saying, “Behold, a <sup>a</sup>gift for you from the spoil of the enemies of the LORD: <sup>27</sup>to those who were in Bethel, and to those who were in Ramoth of the <sup>b</sup>Negev, and to those who were in Jattir, <sup>28</sup>and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa, <sup>29</sup>and to those who were in Racal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites, <sup>30</sup>and to those who were in Hormah, and to those who were in Bor-ashan, and to those who were in Athach, <sup>31</sup>and to those who were in Hebron, and to all the places where David himself and his men were accustomed to go.” [26 <sup>a</sup>Lit *blessing* 27  
<sup>b</sup>I.e. South country]**

## 1 SAMUEL 31 [\[Books\]](#)

***Saul and His Sons Slain*** <sup>1</sup> Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain on Mount Gilboa. <sup>2</sup>The Philistines overtook Saul and his sons; and the Philistines <sup>a</sup>killed Jonathan and Abinadab and Malchi-shua the sons of Saul. <sup>3</sup>The battle went heavily against Saul, and the archers <sup>b</sup>hit him; and he was badly wounded by the archers. <sup>4</sup>Then Saul said to his armor bearer, “Draw your sword and pierce me through with it, otherwise these uncircumcised will come and pierce me through and make sport of me.” But his armor bearer would not, for he was greatly afraid. So Saul took his sword and fell on it. <sup>5</sup>When his armor bearer saw that Saul was dead, he also fell on his sword and died with him. <sup>6</sup>Thus Saul died with his three sons, his armor bearer, and all his men on that day together. [2 <sup>a</sup>Lit *smote* 3 <sup>b</sup>Lit *found*]

<sup>7</sup> When the men of Israel who were on the other side of the valley, with those who were beyond the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned the cities and fled; then the Philistines came and lived in them.

<sup>8</sup> It came about on the <sup>a</sup>next day when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa. <sup>9</sup>They cut off his head and stripped off his weapons, and sent *them* <sup>b</sup>throughout the land of the Philistines, to carry the good news to the house of their idols and to the people. <sup>10</sup>They put his weapons in the <sup>c</sup>temple of Ashtaroth, and they fastened his body to the wall of Beth-shan. <sup>11</sup>Now when the inhabitants of Jabesh-gilead heard <sup>d</sup>what the Philistines had done to Saul, <sup>12</sup>all the valiant men rose and walked all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Jabesh and burned them there. <sup>13</sup>They took their bones and buried them under the tamarisk tree at Jabesh, and fasted seven days. [8 <sup>a</sup>Lit *morrow* 9 <sup>b</sup>Lit *into...around* 10 <sup>c</sup>Lit *house* 11 <sup>d</sup>Lit *about him what*]



## 2 SAMUEL 1 [\[Books\]](#)

*David Learns of Saul's Death* 1 Now it came about after the death of Saul, when David had returned from the slaughter of the Amalekites, that David remained two days in Ziklag. 2On the third day, behold, a man came out of the camp from Saul, with his clothes torn and <sup>a</sup>dust on his head. And it came about when he came to David that he fell to the ground and prostrated himself. 3Then David said to him, "From where do you come?" And he said to him, "I have escaped from the camp of Israel." 4David said to him, "How did things go? Please tell me." And he said, "The people have fled from the battle, and also many of the people have fallen and are dead; and Saul and Jonathan his son are dead also." 5So David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?" 6The young man who told him said, "By chance I happened to be on Mount Gilboa, and behold, Saul was leaning on his spear. And behold, the chariots and the horsemen pursued him closely. 7When he looked behind him, he saw me and called to me. And I said, 'Here I am.' 8He said to me, 'Who are you?' And I <sup>b</sup>answered him, 'I am an Amalekite.' 9Then he said to me, 'Please stand beside me and kill me, for agony has seized me because my <sup>c</sup>life still lingers in me.' 10So I stood beside him and killed him, because I knew that he could not live after he had fallen. And I took the crown which was on his head and the bracelet which was on his arm, and I have brought them here to my lord." [2 <sup>a</sup>Lit *ground* 8 <sup>b</sup>Lit *said to* 9 <sup>c</sup>Lit *whole life is still in me*]

11 Then David took hold of his clothes and tore them, and so also *did* all the men who *were* with him. 12They mourned and wept and fasted until evening for Saul and his son Jonathan and for the people of the LORD and the house of Israel, because they had fallen by the sword. 13David said to the young man who told him, "Where are you from?" And he <sup>a</sup>answered, "I am the son of an alien, an Amalekite." 14Then David said to him, "How is it you were not afraid to stretch out your hand to destroy the LORD'S anointed?" 15And David called one of the young men and said, "Go, <sup>b</sup>cut him down." So he struck him and he died. 16David said to him, "Your blood is on your head, for your mouth has

testified against you, saying, ‘I have killed the LORD’S anointed.’ ” [13  
    <sup>a</sup>Lit said 15 <sup>b</sup>Lit fall upon him]

***David’s Dirge for Saul and Jonathan* 17 Then David chanted with this lament over Saul and Jonathan his son, <sup>18</sup>and he told *them* to teach the sons of Judah *the song of the bow*; behold, it is written in the book of Jashar.**

<sup>19</sup>“<sup>a</sup>Your beauty, O Israel, is slain on your high places!  
How have the mighty fallen! [<sup>a</sup>Lit *The*]

<sup>20</sup>“Tell *it* not in Gath, Proclaim it not in the streets of Ashkelon, Or the daughters of the Philistines will rejoice, The daughters of the uncircumcised will exult.

<sup>21</sup>“O mountains of Gilboa, Let not dew or rain be on you, nor fields of offerings; For there the shield of the mighty was defiled, The shield of Saul, not anointed with oil.

<sup>22</sup>“From the blood of the slain, from the fat of the mighty, The bow of Jonathan did not turn back, And the sword of Saul did not return empty.

<sup>23</sup>“Saul and Jonathan, beloved and pleasant in their life, And in their death they were not parted; They were swifter than eagles, They were stronger than lions.

<sup>24</sup>“O daughters of Israel, weep over Saul, Who clothed you luxuriously in scarlet, Who put ornaments of gold on your apparel.

<sup>25</sup>“How have the mighty fallen in the midst of the battle!  
Jonathan is slain on your high places.

<sup>26</sup>“I am distressed for you, my brother Jonathan; You have been very pleasant to me.

Your love to me was more wonderful Than the love of women.

<sup>27</sup>“How have the mighty fallen, And the weapons of war perished!”

## 2 SAMUEL 2 [\[Books\]](#)

*David Made King over Judah* 1 Then it came about afterwards that David inquired of the LORD, saying, “Shall I go up to one of the cities of Judah?” And the LORD said to him, “Go up.” So David said, “Where shall I go up?” And He said, “To Hebron.” 2 So David went up there, and his two wives also, Ahinoam the Jezreelitess and Abigail the <sup>a</sup>widow of Nabal the Carmelite. 3 And David brought up his men who *were* with him, each with his household; and they lived in the cities of Hebron. 4 Then the men of Judah came and there anointed David king over the house of Judah. [2 <sup>a</sup>Lit *wife*]

And they told David, saying, “It was the men of Jabesh-gilead who buried Saul.” 5 David sent messengers to the men of Jabesh-gilead, and said to them, “May you be blessed of the LORD because you have <sup>a</sup>shown this kindness to Saul your lord, and have buried him. 6 Now may the LORD <sup>b</sup>show lovingkindness and truth to you; and I also will <sup>b</sup>show this goodness to you, because you have done this thing. 7 Now therefore, let your hands be strong and be <sup>c</sup>valiant; for Saul your lord is dead, and also the house of Judah has anointed me king over them.” [5 <sup>a</sup>Lit *done* 6 <sup>b</sup>Lit *do* 7 <sup>c</sup>Lit *sons of valor*]

*Ish-bosheth Made King over Israel* 8 But Abner the son of Ner, commander of Saul’s army, had taken <sup>a</sup>Ish-bosheth the son of Saul and brought him over to Mahanaim. 9 He made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, and over Benjamin, even over all Israel. 10 Ish-bosheth, Saul’s son, was forty years old when he became king over Israel, and he was king for two years. The house of Judah, however, followed David. 11 The <sup>b</sup>time that David was king in Hebron over the house of Judah was seven years and six months. [8 <sup>a</sup>I.e. man of shame; cf 1 Chr 8:33, *Eshbaal* 11 <sup>b</sup>Lit *number of days*]

**Civil War** 12 Now Abner the son of Ner, went out from Mahanaim to Gibeon with the servants of Ish-bosheth the son of Saul. <sup>13</sup>And Joab the son of Zeruah and the servants of David went out and met <sup>a</sup>them by the pool of Gibeon; and they sat down, <sup>b</sup>one on the one side of the pool and <sup>b</sup>the other on the other side of the pool. <sup>14</sup>Then Abner said to Joab, “Now let the young men arise and <sup>c</sup>hold a contest before us.” And Joab said, “Let them arise.” <sup>15</sup>So they arose and went over by count, twelve for Benjamin and Ish-bosheth the son of Saul, and twelve of the servants of David. <sup>16</sup>Each one of them seized his <sup>d</sup>opponent by the head and *thrust* his sword in his <sup>e</sup>opponent’s side; so they fell down together. Therefore that place was called <sup>f</sup>Helkath-hazzurim, which is in Gibeon. <sup>17</sup>That day the battle was very severe, and Abner and the men of Israel were beaten before the servants of David. [13 <sup>a</sup>Lit *them together* <sup>b</sup>Lit *these* 14 <sup>c</sup>Lit *make sport* 16 <sup>d</sup>Lit *fellow* <sup>e</sup>Lit *fellow’s* <sup>f</sup>I.e. the field of sword-edges]

18 Now the three sons of Zeruah were there, Joab and Abishai and Asahel; and Asahel was as <sup>a</sup>swift-footed as one of the gazelles which is in the field. <sup>19</sup>Asahel pursued Abner and did not <sup>b</sup>turn to the right or to the left from following Abner. <sup>20</sup>Then Abner looked behind him and said, “Is that you, Asahel?” And he answered, “It is I.” <sup>21</sup>So Abner said to him, “<sup>c</sup>Turn to your right or to your left, and take hold of one of the young men for yourself, and take for yourself his spoil.” But Asahel was not willing to turn aside from following him. <sup>22</sup>Abner repeated again to Asahel, “Turn <sup>d</sup>aside from following me. Why should I strike you to the ground? How then could I lift up my face to your brother Joab?” <sup>23</sup>However, he refused to turn aside; therefore Abner struck him in the belly with the butt end of the spear, so that the spear came out at his back. And he fell there and died on the spot. And it came about that all who came to the place where Asahel had fallen and died, stood still. [18 <sup>a</sup>Lit *light in his feet* 19 <sup>b</sup>Lit *turn to go to* 21 <sup>c</sup>Lit *Turn for yourself* 22 <sup>d</sup>Lit *aside for yourself*]

24 But Joab and Abishai pursued Abner, and when the sun was going down, they came to the hill of Ammah, which is in front of Giah by the

way of the wilderness of Gibeon. <sup>25</sup>The sons of Benjamin gathered together behind Abner and became one band, and they stood on the top of a certain hill. <sup>26</sup>Then Abner called to Joab and said, “Shall the sword devour forever? Do you not know that it will be bitter in the end? How long will you <sup>a</sup>refrain from telling the people to turn back from following their brothers?” <sup>27</sup>Joab said, “As God lives, if you had not spoken, surely then the people would have gone away in the morning, each from following his brother.” <sup>28</sup>So Joab blew the trumpet; and all the people halted and pursued Israel no longer, nor did they continue to fight anymore. <sup>29</sup>Abner and his men then went through the Arabah all that night; so they crossed the Jordan, walked all morning, and came to Mahanaim. [26 <sup>a</sup>Lit *not tell the people*]

<sup>30</sup> Then Joab returned from following Abner; when he had gathered all the people together, <sup>a</sup>nineteen of David’s servants besides Asahel were missing. <sup>31</sup>But the servants of David had struck down many of Benjamin and Abner’s men, *so that* three hundred and sixty men died. <sup>32</sup>And they took up Asahel and buried him in his father’s tomb which was in Bethlehem. Then Joab and his men went all night until the day <sup>b</sup>dawned at Hebron. [30 <sup>a</sup>Lit *nineteen men* 32 <sup>b</sup>Lit *lighted on them*]

## 2 SAMUEL 3 [\[Books\]](#)

***The House of David Strengthened*** <sup>1</sup> Now there was a long war between the house of Saul and the house of David; and David grew steadily stronger, but the house of Saul grew weaker continually.

<sup>2</sup> Sons were born to David at Hebron: his firstborn was Amnon, by Ahinoam the Jezreelitess; <sup>3</sup>and his second, Chileab, by Abigail the <sup>a</sup>widow of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; <sup>4</sup>and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; <sup>5</sup>and the sixth, Ithream, by David's wife Eglah. These were born to David at Hebron. [<sup>3</sup> <sup>a</sup>Lit wife]

### *Abner Joins David*

<sup>6</sup> It came about while there was war between the house of Saul and the house of David that Abner was making himself strong in the house of Saul. <sup>7</sup>Now Saul had a concubine whose name was Rizpah, the daughter of Aiah; and <sup>a</sup>Ish-bosheth said to Abner, "Why have you gone in to my father's concubine?" <sup>8</sup>Then Abner was very angry over the words of Ish-bosheth and said, "Am I a dog's head that belongs to Judah? Today I show kindness to the house of Saul your father, to his brothers and to his friends, and have not delivered you into the hands of David; and yet today you charge me with a guilt concerning the woman. <sup>9</sup>May God do so to Abner, and more also, if as the LORD has sworn to David, I do not accomplish this for him, <sup>10</sup>to transfer the kingdom from the house of Saul and to establish the throne of David over Israel and over Judah, from Dan even to Beersheba." <sup>11</sup>And he could no longer answer Abner a word, because he was afraid of him. [<sup>7</sup> <sup>a</sup>So some ancient mss and versions; M.T. *he*]

<sup>12</sup> Then Abner sent messengers to David in his place, saying, "Whose is the

land? Make your covenant with me, and behold, my hand shall be with you to bring all Israel over to you.” <sup>13</sup>He said, “Good! I will make a covenant with you, but I demand one thing of you, <sup>a</sup>namely, you shall not see my face unless you first bring Michal, Saul’s daughter, when you come to see <sup>b</sup>me.” <sup>14</sup>So David sent messengers to Ish-bosheth, Saul’s son, saying, “Give me my wife Michal, to whom I was betrothed for a hundred foreskins of the Philistines.” <sup>15</sup>Ish-bosheth sent and took her from *her* husband, from <sup>c</sup>Paltiel the son of Laish. <sup>16</sup>But her husband went with her, weeping as he went, and followed her as far as Bahurim. Then Abner said to him, “Go, return.” So he returned. [<sup>13</sup> <sup>a</sup>Lit *saying* <sup>b</sup>Lit *my face* <sup>15</sup> <sup>c</sup>In 1 Sam 25:44, *Palti*]

17 Now Abner had <sup>a</sup>consultation with the elders of Israel, saying, “In times past you were seeking for David to be king over you. <sup>18</sup>Now then, do *it!* For the LORD has spoken of David, saying, ‘By the hand of My servant David <sup>b</sup>I will save My people Israel from the hand of the Philistines and from the hand of all their enemies.’ ” <sup>19</sup>Abner also spoke in the hearing of Benjamin; and in addition Abner went to speak in the hearing of David in Hebron all that seemed good to Israel and to the whole house of Benjamin. [<sup>17</sup> <sup>a</sup>Lit *a word* <sup>18</sup> <sup>b</sup>So many ancient mss and versions; M.T. *he*]

20 Then Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who were with him. <sup>21</sup>Abner said to David, “Let me arise and go and gather all Israel to my lord the king, that they may make a covenant with you, and that you may be king over all that your soul desires.” So David sent Abner away, and he went in peace.

22 And behold, the servants of David and Joab came from a raid and brought much spoil with them; but Abner was not with David in Hebron, for he had sent him away, and he had gone in peace. <sup>23</sup>When Joab and all the army that was with him arrived, they told Joab, saying, “Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace.” <sup>24</sup>Then Joab came to the king and said, “What have you done? Behold, Abner came to you; why then have you sent him away and he is already gone? <sup>25</sup>You know Abner the son of Ner, that he came to deceive you and to learn of your going out and coming in and to find out all that you are doing.”

### ***Joab Murders Abner***

26 When Joab came out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David did not know *it*.  
27 So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there he struck him in the belly so that he died on account of the blood of Asahel his brother. 28 Afterward when David heard it, he said, “I and my kingdom are innocent before the LORD forever of the blood of Abner the son of Ner. 29 May it <sup>a</sup>fall on the head of Joab and on all his father’s house; and may there not fail from the house of Joab one who has a discharge, or who is a leper, or who takes hold of a distaff, or who falls by the sword, or who lacks bread.” 30 So Joab and Abishai his brother killed Abner because he had put their brother Asahel to death in the battle at Gibeon. [29 <sup>a</sup>Lit *whirl*]

### ***David Mourns Abner***

31 Then David said to Joab and to all the people who were with him, “Tear your clothes and gird on sackcloth and lament before Abner.” And King David walked behind the bier. 32 Thus they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept. 33 The king chanted a *lament* for Abner and said, “Should Abner die as a fool dies?

34 “Your hands were not bound, nor your feet put in fetters; As one falls before the <sup>a</sup>wicked, you have fallen.”

And all the people wept again over him. 35 Then all the people came to <sup>b</sup>persuade David to eat bread while it was still day; but David vowed, saying, “May God do so to me, and more also, if I taste bread or anything else before the sun goes down.” 36 Now all the people took note *of it*, and it <sup>c</sup>pleased them, just as everything the king did <sup>d</sup>pleased all the people. 37 So

all the people and all Israel understood that day that it had not been *the will* of the king to put Abner the son of Ner to death. <sup>38</sup>Then the king said to his servants, “Do you not know that a prince and a great man has fallen this day in Israel? <sup>39</sup>I am weak today, though anointed king; and these men the sons of Zeruiah are too difficult for me. May the LORD repay the evildoer according to his evil.” [34 <sup>a</sup>Lit *sons of wickedness* 35 <sup>b</sup>Lit *cause* 36 <sup>c</sup>Lit *was good in their eyes* <sup>d</sup>Lit *was good in the eyes of all*]

## 2 SAMUEL 4 [\[Books\]](#)

***Ish-bosheth Murdered*** 1 Now when <sup>a</sup>Ish-bosheth, Saul's son, heard that Abner had died in Hebron, <sup>b</sup>he lost courage, and all Israel was disturbed. 2Saul's son *had* two men who were commanders of bands: the name of the one was Baanah and the name of the other Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin (for Beeroth is also considered *part* of Benjamin, 3and the Beerothites fled to Gittaim and have been aliens there until this day). [1 <sup>a</sup>So some ancient mss; M.T. *he* <sup>b</sup>Lit *his hands dropped*]

4 Now Jonathan, Saul's son, had a son crippled in his feet. He was five years old when the report of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it happened that in her hurry to flee, he fell and became lame. And his name was <sup>a</sup>Mephibosheth. [4 <sup>a</sup>I.e. Merib-baal]

5 So the sons of Rimmon the Beerothite, Rechab and Baanah, departed and came to the house of Ish-bosheth in the heat of the day while he was taking his midday rest. 6<sup>a</sup>They came to the middle of the house as <sup>b</sup>if to get wheat, and they struck him in the belly; and Rechab and Baanah his brother escaped. 7Now when they came into the house, as he was lying on his bed in his bedroom, they struck him and killed him and beheaded him. And they took his head and <sup>c</sup>traveled by way of the Arabah all night. 8Then they brought the head of Ish-bosheth to David at Hebron and said to the king, "Behold, the head of Ish-bosheth the son of Saul, your enemy, who sought your life; thus the LORD has given my lord the king vengeance this day on Saul and his <sup>d</sup>descendants." [6 <sup>a</sup>Lit *And here* <sup>b</sup>Lit *takers of wheat* 7 <sup>c</sup>Lit *went* 8 <sup>d</sup>Lit *seed*]

9 David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, "As the LORD lives, who has redeemed my life from all distress, 10when one told me, saying, 'Behold, Saul is dead,' and <sup>a</sup>thought he was bringing good news, I seized him and killed him in

Ziklag, which was the reward I gave him for *his* news. <sup>11</sup>How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood from your hand and <sup>b</sup>destroy you from the earth?” <sup>12</sup>Then David commanded the young men, and they killed them and cut off their hands and feet and hung them up beside the pool in Hebron. But they took the head of Ishbosheth and buried it in the grave of Abner in Hebron. [10 <sup>a</sup>Lit *he was as a bearer of good news in his own eyes* 11 <sup>b</sup>Lit *burn*]

## 2 SAMUEL 5 [\[Books\]](#)

### *David King over All Israel*

1 Then all the tribes of Israel came to David at Hebron and <sup>a</sup>said, “Behold, we are your bone and your flesh. <sup>2</sup>Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, ‘You will shepherd My people Israel, and you will be a ruler over Israel.’ ” <sup>3</sup>So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel. <sup>4</sup>David was thirty years old when he became king, *and* he reigned forty years. <sup>5</sup>At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. [1 <sup>a</sup>Lit *said, saying*]

6 Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to <sup>a</sup>David, “You shall not come in here, but the blind and lame will turn you away”; <sup>b</sup>thinking, “David cannot enter here.” <sup>7</sup>Nevertheless, David captured the stronghold of Zion, that is the city of David. <sup>8</sup>David said on that day, “Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David’s soul, through the water tunnel.” Therefore they say, “The blind or the lame shall not come into the house.” <sup>9</sup>So David lived in the stronghold and called it the city of David. And David built all around from the <sup>c</sup>Millo and inward. <sup>10</sup>David became greater and greater, for the LORD God of hosts was with him. [6 <sup>a</sup>Lit *David, saying* <sup>b</sup>Lit *saying* 9 <sup>c</sup>I.e. citadel]

11 Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and they built a house for David. <sup>12</sup>And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

13 Meanwhile David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David.

<sup>14</sup>Now these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, <sup>15</sup>Ibhar, Elishua, Nepheg, Japhia, <sup>16</sup>Elishama, Eliada and Eliphelet.

### ***War with the Philistines***

<sup>17</sup> When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek out David; and when David heard *of it*, he went down to the stronghold. <sup>18</sup>Now the Philistines came and spread themselves out in the valley of Rephaim. <sup>19</sup>Then David inquired of the LORD, saying, “Shall I go up against the Philistines? Will You give them into my hand?” And the LORD said to David, “Go up, for I will certainly give the Philistines into your hand.” <sup>20</sup>So David came to Baal-perazim and <sup>a</sup>defeated them there; and he said, “The LORD has broken through my enemies before me like the breakthrough of waters.” Therefore he named that place <sup>b</sup>Baal-perazim. <sup>21</sup>They abandoned their idols there, so David and his men carried them away. [<sup>20</sup> <sup>a</sup>Lit *David smote* <sup>b</sup>I.e. the master of breakthrough]

<sup>22</sup> Now the Philistines came up once again and spread themselves out in the valley of Rephaim. <sup>23</sup>When David inquired of the LORD, He said, “You shall not go *directly* up; circle around behind them and come at them in front of the <sup>a</sup>balsam trees. <sup>24</sup>It shall be, when you hear the sound of marching in the tops of the <sup>a</sup>balsam trees, then you shall act promptly, for then the LORD will have gone out before you to strike the army of the Philistines.” <sup>25</sup>Then David did so, just as the LORD had commanded him, and struck down the Philistines from <sup>b</sup>Geba <sup>c</sup>as far as Gezer. [<sup>23</sup> <sup>a</sup>Or *baka-shrubs* <sup>25</sup> <sup>b</sup>In 1 Chr 14:16, *Gibeon* <sup>c</sup>Lit *until you are coming to*]

## 2 SAMUEL 6 [\[Books\]](#)

### *Peril in Moving the Ark*

1 Now David again gathered all the chosen men of Israel, thirty thousand.  
2 And David arose and went with all the people who were with him to <sup>a</sup>Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of the LORD of hosts who is <sup>b</sup>enthroned *above* the cherubim. 3 They <sup>c</sup>placed the ark of God on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart. 4 So they brought it with the ark of God from the house of Abinadab, which was on the hill; and Ahio was walking ahead of the ark. 5 Meanwhile, David and all the house of Israel were celebrating before the LORD with all kinds of *instruments made of* <sup>d</sup>fir wood, and with lyres, harps, tambourines, castanets and cymbals. [2 <sup>a</sup>I.e. Kiriath-jearim <sup>b</sup>Lit *sitting* 3 <sup>c</sup>Lit *caused to ride* 5 <sup>d</sup>Or *cypress*]

6 But when they came to the threshing floor of Nacon, Uzzah reached out toward the ark of God and took hold of it, for the oxen nearly upset *it*. 7 And the anger of the LORD burned against Uzzah, and God struck him down there for <sup>a</sup>his irreverence; and he died there by the ark of God. 8 David became angry because <sup>b</sup>of the LORD'S outburst against Uzzah, and that place is called <sup>c</sup>Perez-uzzah to this day. 9 So David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?" 10 And David was unwilling to move the ark of the LORD into the city of David with him; but David took it aside to the house of Obed-edom the Gittite. 11 Thus the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household. [7 <sup>a</sup>Lit *the* 8 <sup>b</sup>Lit *the LORD broke through a breakthrough* <sup>c</sup>I.e. the breakthrough of Uzzah]

### *The Ark Is Brought to Jerusalem*

12 Now it was told King David, saying, “The LORD has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God.” David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. <sup>13</sup>And so it was, that when the bearers of the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. <sup>14</sup>And David was dancing before the LORD with all *his* might, and David was <sup>a</sup>wearing a linen ephod. <sup>15</sup>So David and all the house of Israel were bringing up the ark of the LORD with shouting and the sound of the trumpet. [14 <sup>a</sup>Lit *girded with*]

16 Then it happened *as* the ark of the LORD came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised him in her heart.

17 So they brought in the ark of the LORD and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. <sup>18</sup>When David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts. <sup>19</sup>Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

20 But when David returned to bless his household, Michal the daughter of Saul came out to meet David and said, “How the king of Israel distinguished himself today! He uncovered himself today in the eyes of his servants’ maids as one of the foolish ones shamelessly uncovers himself!” <sup>21</sup>So David said to Michal, “*It was* before the LORD, who chose me above your father and above all his house, to appoint me ruler over the people of the LORD, over Israel; therefore I will celebrate before the LORD. <sup>22</sup>I will be more lightly esteemed than this and will be humble in my own eyes, but with the maids of whom you have spoken, with them I will be distinguished.” <sup>23</sup>Michal the daughter of Saul had no child to the day of her death.

## 2 SAMUEL 7 [\[Books\]](#)

### *David Plans to Build a Temple*

<sup>1</sup> Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies, <sup>2</sup>that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains.” <sup>3</sup>Nathan said to the king, “Go, do all that is in your mind, for the LORD is with you.”

<sup>4</sup> But in the same night the word of the LORD came to Nathan, saying, <sup>5</sup>“Go and say to My servant David, ‘Thus says the LORD, “Are you the one who should build Me a house to dwell in? <sup>6</sup>For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a <sup>a</sup>tabernacle. <sup>7</sup>Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar?’ ” ’ [6 <sup>a</sup>Lit *dwelling place*]

### *God’s Covenant with David*

<sup>8</sup>“Now therefore, thus you shall say to My servant David, ‘Thus says the LORD of hosts, “I took you from the pasture, from following the sheep, to be ruler over My people Israel. <sup>9</sup>I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth. <sup>10</sup>I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the <sup>a</sup>wicked afflict them any more as formerly, <sup>11</sup>even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you. <sup>12</sup>When your days are complete and you lie down with your fathers, I will raise up your <sup>b</sup>descendant after you, who will come forth from <sup>c</sup>you,

and I will establish his kingdom. <sup>13</sup>He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup>I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, <sup>15</sup>but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. <sup>16</sup>Your house and your kingdom shall endure before <sup>d</sup>Me forever; your throne shall be established forever.” ’ ’ <sup>17</sup>In accordance with all these words and all this vision, so Nathan spoke to David. [<sup>10</sup> <sup>a</sup>Lit *sons of wickedness* <sup>12</sup> <sup>b</sup>Lit *seed* <sup>c</sup>Lit *your bowels* <sup>16</sup> <sup>d</sup>So with Gr and some ancient mss; M.T. *you*]

### ***David's Prayer***

<sup>18</sup> Then David the king went in and sat before the LORD, and he said, “Who am I, O Lord <sup>a</sup>GOD, and what is my house, that You have brought me this far? <sup>19</sup>And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future. And this is the <sup>b</sup>custom of man, O Lord GOD. <sup>20</sup>Again what more can David say to You? For You know Your servant, O Lord GOD! <sup>21</sup>For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know. <sup>22</sup>For this reason You are great, O Lord GOD; for there is none like You, and there is no God besides You, according to all that we have heard with our ears. <sup>23</sup>And what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have redeemed for Yourself from Egypt, *from* nations and their gods? <sup>24</sup>For You have established for Yourself Your people Israel as Your own people forever, and You, O LORD, have become their God. <sup>25</sup>Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm *it* forever, and do as You have spoken, <sup>26</sup>that Your name may be magnified forever, by saying, ‘The LORD of hosts is God over Israel’; and may the house of Your servant David be established before You. <sup>27</sup>For You, O LORD of hosts, the God of Israel, have <sup>c</sup>made a revelation to Your servant, saying, ‘I will build you a house’; therefore Your servant has found

<sup>d</sup>courage to pray this prayer to You. <sup>28</sup>Now, O Lord GOD, You are God, and Your words are truth, and You have <sup>e</sup>promised this good thing to Your servant. <sup>29</sup>Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of Your servant be blessed forever.” [18 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 19 <sup>b</sup>Or *law* 27 <sup>c</sup>Lit *uncovered the ear of* <sup>d</sup>Lit *his heart* 28 <sup>e</sup>Or *spoken*]

## 2 SAMUEL 8 [\[Books\]](#)

*David's Triumphs* 1 Now after this it came about that David <sup>a</sup>defeated the Philistines and subdued them; and David took <sup>b</sup>control of the chief city from the hand of the Philistines. [1 <sup>a</sup>Lit smote <sup>b</sup>Lit the bridle of the mother city]

2 He <sup>a</sup>defeated Moab, and measured them with the line, making them lie down on the ground; and he measured two lines to put to death and one full line to keep alive. And the Moabites became servants to David, bringing tribute. [2 <sup>a</sup>Lit smote]

3 Then David <sup>a</sup>defeated Hadadezer, the son of Rehob king of Zobah, as he went to restore his <sup>b</sup>rule at the <sup>c</sup>River. <sup>4</sup>David captured from him 1,700 horsemen and 20,000 foot soldiers; and David hamstringed the chariot horses, but reserved *enough* of them for 100 chariots. <sup>5</sup>When the Arameans of Damascus came to help Hadadezer, king of Zobah, David <sup>a</sup>killed 22,000 Arameans. <sup>6</sup>Then David put garrisons among the Arameans of Damascus, and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went. <sup>7</sup>David took the shields of gold which were <sup>d</sup>carried by the servants of Hadadezer and brought them to Jerusalem. <sup>8</sup>From <sup>e</sup>Betah and from Berothai, cities of Hadadezer, King David took a very large amount of bronze. [3 <sup>a</sup>Lit smote <sup>b</sup>Lit hand <sup>c</sup>I.e. Euphrates <sup>7</sup>Lit on <sup>8</sup>In 1 Chr 18:8, *Tibhath*]

9 Now when Toi king of Hamath heard that David had <sup>a</sup>defeated all the army of Hadadezer, <sup>10</sup>Toi sent <sup>b</sup>Joram his son to King David to <sup>c</sup>greet him and bless him, because he had fought against Hadadezer and <sup>a</sup>defeated him; for Hadadezer <sup>d</sup>had been at war with Toi. And <sup>e</sup>Joram brought with him articles of silver, of gold and of bronze. <sup>11</sup>King David also dedicated these to the LORD, with the silver and gold that he had dedicated from all the nations which he had subdued: <sup>12</sup>from <sup>f</sup>Aram and Moab and the sons of Ammon and the Philistines and Amalek, and

from the spoil of Hadadezer, son of Rehob, king of Zobah. [9 <sup>a</sup>Lit smitten 10 <sup>b</sup>In 1 Chr 18:10, *Hadoram* <sup>c</sup>Lit ask him of his welfare <sup>d</sup>Lit was a man of wars <sup>e</sup>Lit there were in his hand 12 <sup>f</sup>Some mss read *Edom*]

13 So David made a name *for himself* when he returned from <sup>a</sup>killing 18,000 <sup>b</sup>Arameans in the Valley of Salt. <sup>14</sup>He put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went. [13 <sup>a</sup>Lit smiting <sup>b</sup>Some mss read *Edom*]

15 So David reigned over all Israel; and David <sup>a</sup>administered justice and righteousness for all his people. <sup>16</sup>Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder. <sup>17</sup>Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary. <sup>18</sup>Benaiah the son of Jehoiada <sup>b</sup>was over the Cherethites and the Pelethites; and David's sons were <sup>c</sup>chief ministers. [15 <sup>a</sup>Lit was doing 18 <sup>b</sup>Lit and the Cherethites <sup>c</sup>Lit priests]

## 2 SAMUEL 9 [\[Books\]](#)

*David's Kindness to Mephibosheth* <sup>1</sup> Then David said, "Is there yet <sup>a</sup>anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?" <sup>2</sup> Now there was a servant of the house of Saul whose name was Ziba, and they called him to David; and the king said to him, "Are you Ziba?" And he said, "*I am your servant.*" <sup>3</sup> The king said, "Is there not yet anyone of the house of Saul to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan who is crippled in both feet." <sup>4</sup> So the king said to him, "Where is he?" And Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel in Lo-debar." <sup>5</sup> Then King David sent and brought him from the house of Machir the son of Ammiel, from Lo-debar. <sup>6</sup> Mephibosheth, the son of Jonathan the son of Saul, came to David and fell on his face and prostrated himself. And David said, "Mephibosheth." And he said, "Here is your servant!" <sup>7</sup> David said to him, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, and will restore to you all the <sup>b</sup>land of your <sup>c</sup>grandfather Saul; and you shall <sup>d</sup>eat at my table regularly." <sup>8</sup> Again he prostrated himself and said, "What is your servant, that you should regard a dead dog like me?" [1 <sup>a</sup>Lit *he who is* 7 <sup>b</sup>Lit *field* <sup>c</sup>Lit *father* <sup>d</sup>Lit *eat bread*]

<sup>9</sup> Then the king called Saul's servant Ziba and said to him, "All that belonged to Saul and to all his house I have given to your master's <sup>a</sup>grandson. <sup>10</sup> You and your sons and your servants shall cultivate the land for him, and you shall bring in *the produce* so that your master's grandson may have food; nevertheless Mephibosheth your master's grandson shall <sup>b</sup>eat at my table regularly." Now Ziba had fifteen sons and twenty servants. <sup>11</sup> Then Ziba said to the king, "According to all that my lord the king commands his servant so your servant will do." So Mephibosheth ate at <sup>c</sup>David's table as one of the king's sons. <sup>12</sup> Mephibosheth had a young son whose name was Mica. And all who lived in the house of Ziba were servants to Mephibosheth. <sup>13</sup> So

**Mephibosheth lived in Jerusalem, for he ate at the king's table regularly. Now he was lame in both feet. [9 <sup>a</sup>Lit *son* 10 <sup>b</sup>Lit *eat bread* 11 <sup>c</sup>Lit *my*]**

## 2 SAMUEL 10 [\[Books\]](#)

*Ammon and Aram Defeated* **1** Now it happened afterwards that the king of the Ammonites died, and Hanun his son became king in his place.

**2** Then David said, “I will show kindness to Hanun the son of Nahash, just as his father showed kindness to me.” So David sent <sup>a</sup>some of his servants to console him concerning his father. But when David’s servants came to the land of the Ammonites, **3** the princes of the Ammonites said to Hanun their lord, “<sup>b</sup>Do you think that David is honoring your father because he has sent consolers to you? Has David not sent his servants to you in order to search the city, to spy it out and overthrow it?” **4** So Hanun took David’s servants and shaved off half of their beards, and cut off their garments in the middle as far as their hips, and sent them away. **5** When they told *it* to David, he sent to meet them, for the men were greatly humiliated. And the king said, “<sup>c</sup>Stay at Jericho until your beards grow, and *then* return.” [2 <sup>a</sup>Lit *by the hand of* 3 <sup>b</sup>Lit *In your eyes is David honoring* 5 <sup>c</sup>Lit *Return to*]

**6** Now when the sons of Ammon saw that they had become odious to David, the sons of Ammon sent and hired the Arameans of Beth-rehob and the Arameans of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob with 12,000 men. **7** When David heard *of it*, he sent Joab and all the army, the mighty men. **8** The sons of Ammon came out and drew up in battle array at the entrance of the <sup>a</sup>city, while the Arameans of Zobah and of Rehob and the men of Tob and Maacah *were* by themselves in the field. [8 <sup>a</sup>Lit *gate*]

**9** Now when Joab saw that <sup>a</sup>the battle was set against him in front and in the rear, he selected from all the choice men of Israel, and arrayed *them* against the Arameans. **10** But the remainder of the people he placed in the hand of Abishai his brother, and he arrayed *them* against the sons of Ammon. **11** He said, “If the Arameans are too strong for me, then you shall help me, but if the sons of Ammon are too strong for you, then I will come to help you. **12** Be strong, and let us show ourselves

courageous for the sake of our people and for the cities of our God; and may the LORD do what is good in His sight.” <sup>13</sup>So Joab and the people who were with him drew near to the battle against the Arameans, and they fled before him. <sup>14</sup>When the sons of Ammon saw that the Arameans fled, they *also* fled before Abishai and entered the city. Then Joab returned from *fighting* against the sons of Ammon and came to Jerusalem. [9 <sup>a</sup>Lit *the faces of the battle were against*]

<sup>15</sup> When the Arameans saw that they had been <sup>a</sup>defeated by Israel, they gathered themselves together. <sup>16</sup>And Hadadezer sent and brought out the Arameans who were beyond the <sup>b</sup>River, and they came to Helam; and Shobach the commander of the army of Hadadezer <sup>c</sup>led them. <sup>17</sup>Now when it was told David, he gathered all Israel together and crossed the Jordan, and came to Helam. And the Arameans arrayed themselves to meet David and fought against him. <sup>18</sup>But the Arameans fled before Israel, and David killed 700 charioteers of the Arameans and 40,000 horsemen and struck down Shobach the commander of their army, and he died there. <sup>19</sup>When all the kings, servants of Hadadezer, saw that they were <sup>a</sup>defeated by Israel, they made peace with Israel and served them. So the Arameans feared to help the sons of Ammon anymore. [15 <sup>a</sup>Lit *smitten before* 16 <sup>b</sup>I.e. Euphrates <sup>c</sup>Lit *before*]

## 2 SAMUEL 11 [\[Books\]](#)

*Bathsheba, David's Great Sin* <sup>1</sup> Then it happened <sup>a</sup>in the spring, at the time when kings go out *to battle*, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. But David stayed at Jerusalem. [<sup>1</sup> <sup>a</sup>Lit *at the return of the year*]

<sup>2</sup> Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance. <sup>3</sup> So David sent and inquired about the woman. And one said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" <sup>4</sup> David sent messengers and took her, and when she came to him, he lay with her; and when she had purified herself from her uncleanness, she returned to her house. <sup>5</sup> The woman conceived; and she sent and told David, and said, "I am pregnant."

<sup>6</sup> Then David sent to Joab, *saying*, "Send me Uriah the Hittite." So Joab sent Uriah to David. <sup>7</sup> When Uriah came to him, David asked concerning the welfare of Joab and <sup>a</sup>the people and the state of the war. <sup>8</sup> Then David said to Uriah, "Go down to your house, and wash your feet." And Uriah went out of the king's house, and a present from the king <sup>b</sup>was sent out after him. <sup>9</sup> But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. <sup>10</sup> Now when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" <sup>11</sup> Uriah said to David, "The ark and Israel and Judah are staying in <sup>c</sup>temporary shelters, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing." <sup>12</sup> Then David said to Uriah, "Stay here today also, and tomorrow I will let you go." So Uriah remained in Jerusalem that day and the <sup>d</sup>next. <sup>13</sup> Now

David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house. [7 <sup>a</sup>Lit *welfare of* 8 <sup>b</sup>Lit *went out* 11 <sup>c</sup>Or *booths* 12 <sup>d</sup>Lit *morrow*]

14 Now in the morning David wrote a letter to Joab and sent *it* by the hand of Uriah. <sup>15</sup>He had written in the letter, saying, “<sup>a</sup>Place Uriah in the front line of the <sup>b</sup>fiercest battle and withdraw from him, so that he may be struck down and die.” <sup>16</sup>So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there *were* valiant men. <sup>17</sup>The men of the city went out and fought against Joab, and some of the people among David's servants fell; and Uriah the Hittite also died. <sup>18</sup>Then Joab sent and reported to David all the events of the war. <sup>19</sup>He charged the messenger, saying, “When you have finished telling all the events of the war to the king, <sup>20</sup>and if it happens that the king's wrath rises and he says to you, ‘Why did you go so near to the city to fight? Did you not know that they would shoot from the wall? <sup>21</sup>Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone on him from the wall so that he died at Thebez? Why did you go so near the wall?’—then you shall say, ‘Your servant Uriah the Hittite is dead also.’ ” [15 <sup>a</sup>Lit *Give* <sup>b</sup>Lit *strong*]

22 So the messenger departed and came and reported to David all that Joab had sent him *to tell*. <sup>23</sup>The messenger said to David, “The men prevailed against us and came out against us in the field, but we <sup>a</sup>pressed them as far as the entrance of the gate. <sup>24</sup>Moreover, the archers shot at your servants from the wall; so some of the king's servants are dead, and your servant Uriah the Hittite is also dead.” <sup>25</sup>Then David said to the messenger, “Thus you shall say to Joab, ‘Do not let this thing <sup>b</sup>displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and so encourage him.” [23 <sup>a</sup>Lit *were upon* 25 <sup>b</sup>Lit *be evil in your sight*]

26 Now when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. <sup>27</sup>When the *time of* mourning was over, David sent and <sup>a</sup>brought her to his house and she became his wife; then

**she bore him a son. But the thing that David had done was evil in the sight of the LORD. [27 <sup>a</sup>Lit *gathered*]**

## 2 SAMUEL 12 [\[Books\]](#)

***Nathan Rebukes David*** <sup>1</sup> Then the LORD sent Nathan to David. And he came to him and <sup>a</sup>said, “There were two men in one city, the one rich and the other poor. [<sup>1</sup> <sup>a</sup>Lit *said to him*]

<sup>2</sup>“The rich man had a great many flocks and herds.

<sup>3</sup>“But the poor man had nothing except one little ewe lamb Which he bought and nourished; And it grew up together with him and his children.

It would eat of his <sup>a</sup>bread and drink of his cup and lie in his bosom, And was like a daughter to him. [<sup>a</sup>Lit *morsel*]

<sup>4</sup>“Now a traveler came to the rich man, And he <sup>a</sup>was unwilling to take from his own flock or his own herd, To prepare for the wayfarer who had come to him; Rather he took the poor man’s ewe lamb and prepared it for the man who had come to him.”

<sup>5</sup>Then David’s anger burned greatly against the man, and he said to Nathan, “As the LORD lives, surely the man who has done this <sup>b</sup>deserves to die. <sup>6</sup>He must make restitution for the lamb fourfold, because he did this thing and had no compassion.” [<sup>4</sup> <sup>a</sup>Lit *spared* <sup>5</sup> <sup>b</sup>Lit *is a son of death*]

<sup>7</sup> Nathan then said to David, “You are the man! Thus says the LORD God of Israel, ‘It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. <sup>8</sup>I also gave you your master’s house and your master’s wives into your <sup>a</sup>care, and I gave you the house of Israel and Judah; and if *that had been* too little, I would have added to you many more

things like these! <sup>9</sup>Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. <sup>10</sup>Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.’ <sup>11</sup>Thus says the LORD, ‘Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give *them* to your companion, and he will lie with your wives in <sup>b</sup>broad daylight. <sup>12</sup>Indeed you did it secretly, but I will do this thing before all Israel, and <sup>c</sup>under the sun.’ ” <sup>13</sup>Then David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has <sup>d</sup>taken away your sin; you shall not die. <sup>14</sup>However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die.” <sup>15</sup>So Nathan went to his house. [8 <sup>a</sup>Lit *bosom* 11 <sup>b</sup>Lit *the sight of this sun* 12 <sup>c</sup>Lit *before* 13 <sup>d</sup>Lit *caused your sin to pass away*]

***Loss of a Child*** Then the LORD struck the child that Uriah’s <sup>a</sup>widow bore to David, so that he was *very* sick. <sup>16</sup>David therefore inquired of God for the child; and David fasted and went and lay all night on the ground. <sup>17</sup>The elders of his household stood beside him in order to raise him up from the ground, but he was unwilling and would not eat food with them. <sup>18</sup>Then it happened on the seventh day that the child died. And the servants of David were afraid to tell him that the child was dead, for they said, “Behold, while the child was *still* alive, we spoke to him and he did not listen to our voice. How then can we tell him that the child is dead, since he might do *himself* harm!” <sup>19</sup>But when David saw that his servants were whispering together, David perceived that the child was dead; so David said to his servants, “Is the child dead?” And they said, “He is dead.” <sup>20</sup>So David arose from the ground, washed, anointed *himself*, and changed his clothes; and he came into the house of the LORD and worshiped. Then he came to his own house, and when he requested, they set food before him and he ate. [15 <sup>a</sup>Lit *wife*]

21 Then his servants said to him, “What is this thing that you have

done? <sup>a</sup>While the child was alive, you fasted and wept; but when the child died, you arose and ate food.” <sup>22</sup>He said, “While the child was *still* alive, I fasted and wept; for I said, ‘Who knows, the LORD may be gracious to me, that the child may live.’ <sup>23</sup>But now he has died; why should I fast? Can I bring him back again? I will go to him, but he will not return to me.” [21 <sup>a</sup>Lit *On account of*]

*Solomon Born* <sup>24</sup> Then David comforted his wife Bathsheba, and went in to her and lay with her; and she gave birth to a son, and <sup>a</sup>he named him Solomon. Now the LORD loved him <sup>25</sup>and sent *word* through Nathan the prophet, and he named him <sup>b</sup>Jedidiah for the LORD’S sake. [24 <sup>a</sup>Some mss read *she* <sup>25</sup> <sup>b</sup>I.e. beloved of the LORD]

### *War Again*

<sup>26</sup> Now Joab fought against Rabbah of the sons of Ammon and captured the royal city. <sup>27</sup>Joab sent messengers to David and said, “I have fought against Rabbah, I have even captured the city of waters. <sup>28</sup>Now therefore, gather the rest of the people together and camp against the city and capture it, or I will capture the city myself and it will be named after me.” <sup>29</sup>So David gathered all the people and went to Rabbah, fought against it and captured it. <sup>30</sup>Then he took the crown of <sup>a</sup>their king from his head; and its weight *was* a talent of gold, and *in it* <sup>b</sup>*was* a precious stone; and it was *placed* on David’s head. And he brought out the spoil of the city in great amounts. <sup>31</sup>He also brought out the people who were in it, and set *them* under saws, sharp iron instruments, and iron axes, and made them pass through the brickkiln. And thus he did to all the cities of the sons of Ammon. Then David and all the people returned *to* Jerusalem. [30 <sup>a</sup>Or *Malcam*; cf Zeph 1:5 <sup>b</sup>Or were *precious stones*]

## 2 SAMUEL 13 [\[Books\]](#)

*Amnon and Tamar* <sup>1</sup> Now it was after this that Absalom the son of David had a beautiful sister whose name was Tamar, and Amnon the son of David loved her. <sup>2</sup> Amnon was so frustrated because of his sister Tamar that he made himself ill, for she was a virgin, and it seemed <sup>a</sup>hard to Amnon to do anything to her. <sup>3</sup> But Amnon had a friend whose name was Jonadab, the son of <sup>b</sup>Shimeah, David's brother; and Jonadab was a very shrewd man. <sup>4</sup> He said to him, "O son of the king, why are you so depressed morning after morning? Will you not tell me?" Then Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom." <sup>5</sup> Jonadab then said to him, "Lie down on your bed and pretend to be ill; when your father comes to see you, say to him, 'Please let my sister Tamar come and give me *some* food to eat, and let her prepare the food in my sight, that I may see *it* and eat from her hand.' " <sup>6</sup> So Amnon lay down and pretended to be ill; when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make me a couple of cakes in my sight, that I may eat from her hand." [2 <sup>a</sup>Lit *hard* in Amnon's eyes 3 <sup>b</sup>In 1 Sam 16:9, *Shammah*; in 1 Chr 2:13, *Shimeah*]

<sup>7</sup> Then David sent to the house for Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him." <sup>8</sup> So Tamar went to her brother Amnon's house, and he was lying down. And she took dough, kneaded *it*, made cakes in his sight, and baked the cakes. <sup>9</sup> She took the pan and <sup>a</sup>dished *them* out before him, but he refused to eat. And Amnon said, "Have everyone go out from me." So everyone went out from him. <sup>10</sup> Then Amnon said to Tamar, "Bring the food into the <sup>b</sup>bedroom, that I may eat from your hand." So Tamar took the cakes which she had made and brought them into the bedroom to her brother Amnon. <sup>11</sup> When she brought *them* to him to eat, he took hold of her and said to her, "Come, lie with me, my sister." <sup>12</sup> But she answered him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this disgraceful thing! <sup>13</sup> As for me, where could I <sup>c</sup>get

rid of my reproach? And as for you, you will be like one of the <sup>d</sup>fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you.” <sup>14</sup>However, he would not listen to <sup>e</sup>her; since he was stronger than she, he violated her and lay with her. [9 <sup>a</sup>Lit *poured* 10 <sup>b</sup>Or *inner room* 13 <sup>c</sup>Lit *cause to go* <sup>d</sup>Or *disgraceful ones* 14 <sup>e</sup>Lit *her voice*]

<sup>15</sup> Then Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, “Get up, go away!” <sup>16</sup>But she said to him, “No, because this wrong in sending me away is greater than the other that you have done to me!” Yet he would not listen to her. <sup>17</sup>Then he called his young man who attended him and said, “Now throw this woman out of my *presence*, and lock the door behind her.” <sup>18</sup>Now she had on a <sup>a</sup>long-sleeved garment; for in this manner the virgin daughters of the king dressed themselves in robes. Then his attendant took her out and locked the door behind her. <sup>19</sup>Tamar put <sup>b</sup>ashes on her head and tore her <sup>c</sup>long-sleeved garment which was on her; and she put her hand on her head and went away, crying aloud as she went. [18 <sup>a</sup>Lit *a varicolored tunic* 19 <sup>b</sup>Or *dust* <sup>c</sup>Lit *varicolored tunic*]

<sup>20</sup> Then Absalom her brother said to her, “Has Amnon your brother been with you? But now keep silent, my sister, he is your brother; do not take this matter to heart.” So Tamar remained and was desolate in her brother Absalom’s house. <sup>21</sup>Now when King David heard of all these matters, he was very angry. <sup>22</sup>But Absalom did not speak to Amnon either good or bad; for Absalom hated Amnon because he had violated his sister Tamar.

<sup>23</sup> Now it came about after two full years that Absalom had sheepshearers in Baal-hazor, which is near Ephraim, and Absalom invited all the king’s sons.

*Absalom Avenges Tamar* <sup>24</sup>Absalom came to the king and said, “Behold now, your servant has sheepshearers; please let the king and his servants go with your servant.” <sup>25</sup>But the king said to Absalom, “No,

my son, we should not all go, for we will be burdensome to you.”  
Although he <sup>a</sup>urged him, he would not go, but blessed him. <sup>26</sup>Then Absalom said, “If not, please let my brother Amnon go with us.” And the king said to him, “Why should he go with you?” <sup>27</sup>But when Absalom <sup>a</sup>urged him, he let Amnon and all the king’s sons go with him.  
[<sup>25</sup> <sup>a</sup>Lit *broke through*]

<sup>28</sup> Absalom commanded his servants, saying, “See now, when Amnon’s heart is merry with wine, and when I say to you, ‘Strike Amnon,’ then put him to death. Do not fear; have not I myself commanded you? Be courageous and be <sup>a</sup>valiant.” <sup>29</sup>The servants of Absalom did to Amnon just as Absalom had commanded. Then all the king’s sons arose and each mounted his mule and fled. [<sup>28</sup> <sup>a</sup>Lit *sons of valor*]

<sup>30</sup> Now it was while they were on the way that the report came to David, saying, “Absalom has struck down all the king’s sons, and not one of them is left.” <sup>31</sup>Then the king arose, tore his clothes and lay on the ground; and all his servants were standing by with clothes torn.  
<sup>32</sup>Jonadab, the son of Shimeah, David’s brother, <sup>a</sup>responded, “Do not let my lord <sup>b</sup>suppose they have put to death all the young men, the king’s sons, for Amnon alone is dead; because by the <sup>c</sup>intent of Absalom this has been determined since the day that he violated his sister Tamar.  
<sup>33</sup>Now therefore, do not let my lord the king take the report to <sup>d</sup>heart, namely, ‘all the king’s sons are dead,’ for only Amnon is dead.” [<sup>32</sup> <sup>a</sup>Lit *answered and said* <sup>b</sup>Lit *say* <sup>c</sup>Lit *mouth* <sup>33</sup> <sup>d</sup>Lit *his heart*]

<sup>34</sup> Now Absalom had fled. And the young man who was the watchman raised his eyes and looked, and behold, many people were coming from the road behind him by the side of the mountain. <sup>35</sup>Jonadab said to the king, “Behold, the king’s sons have come; according to your servant’s word, so it happened.” <sup>36</sup>As soon as he had finished speaking, behold, the king’s sons came and lifted their voices and wept; and also the king and all his servants wept <sup>a</sup>very bitterly. [<sup>36</sup> <sup>a</sup>Lit *with a very great weeping*]

<sup>37</sup> Now Absalom fled and went to Talmai the son of Ammihud, the king of Geshur. And *David* mourned for his son every day. <sup>38</sup>So Absalom had

fled and gone to Geshur, and was there three years. <sup>39</sup>*The heart of King David longed to go out to Absalom; for he was comforted concerning Amnon, since he was dead.*

## 2 SAMUEL 14 [Books]

*The Woman of Tekoa* 1 Now Joab the son of Zeruah perceived that the king's heart was *inclined* toward Absalom. 2 So Joab sent to Tekoa and <sup>a</sup>brought a wise woman from there and said to her, "Please pretend to be a mourner, and put on mourning garments now, and do not anoint yourself with oil, but be like a woman who has been mourning for the dead many days; 3 then go to the king and speak to him in this manner."

So Joab put the words in her mouth. [2 <sup>a</sup>Lit *took*]

4 Now when the woman of Tekoa <sup>a</sup>spoke to the king, she fell on her face to the ground and prostrated herself and said, "Help, O king." 5 The king said to her, "What is your trouble?" And she <sup>b</sup>answered, "Truly I am a widow, for my husband is dead. 6 Your maidservant had two sons, but the two of them struggled together in the field, and there was no <sup>c</sup>one to separate them, so one struck the other and killed him. 7 Now behold, the whole family has risen against your maidservant, and they say, 'Hand over the one who struck his brother, that we may put him to death for the life of his brother whom he killed, and destroy the heir also.' Thus they will extinguish my coal which is left, so as to <sup>d</sup>leave my husband neither name nor remnant on the face of the earth." [4 <sup>a</sup>Many mss and ancient versions read *came* 5 <sup>b</sup>Lit *said* 6 <sup>c</sup>Lit *deliverer between* 7

<sup>d</sup>Lit *set*]

8 Then the king said to the woman, "Go to your house, and I will give orders concerning you." 9 The woman of Tekoa said to the king, "O my lord, the king, the iniquity is on me and my father's house, but the king and his throne are guiltless." 10 So the king said, "Whoever speaks to you, bring him to me, and he will not touch you anymore." 11 Then she said, "Please let the king remember the LORD your God, so that the avenger of blood will not continue to destroy, otherwise they will destroy my son." And he said, "As the LORD lives, not one hair of your son shall fall to the ground."

12 Then the woman said, "Please let your maidservant speak a word to my lord the king." And he said, "Speak." 13 The woman said, "Why then

have you planned such a thing against the people of God? For in speaking this word the king is as one who is guilty, *in that* the king does not bring back his banished one. <sup>14</sup>For we will surely die and are like water spilled on the ground which cannot be gathered up again. Yet God does not take away life, but plans <sup>a</sup>ways so that the banished one will not be cast out from him. <sup>15</sup>Now <sup>b</sup>the reason I have come to speak this word to my lord the king is that the people have made me afraid; so your maidservant said, ‘Let me now speak to the king, perhaps the king will perform the <sup>c</sup>request of his maidservant. <sup>16</sup>For the king will hear <sup>d</sup>and deliver his maidservant from the <sup>e</sup>hand of the man who would destroy <sup>f</sup>both me and my son from the inheritance of God.’ <sup>17</sup>Then your maidservant said, ‘Please let the word of my lord the king be <sup>g</sup>comforting, for as the angel of God, so is my lord the king to discern good and evil. And may the LORD your God be with you.’ ” [14 <sup>a</sup>Lit devices 15 <sup>b</sup>Lit that <sup>c</sup>Lit word 16 <sup>d</sup>Lit to <sup>e</sup>Lit palm <sup>f</sup>Lit together 17 <sup>g</sup>Lit for rest]

<sup>18</sup> Then the king answered and said to the woman, “Please do not hide anything from me that I am about to ask you.” And the woman said, “Let my lord the king please speak.” <sup>19</sup>So the king said, “Is the hand of Joab with you in all this?” And the woman replied, “As your soul lives, my lord the king, no one can turn to the right or to the left from anything that my lord the king has spoken. Indeed, it was your servant Joab who commanded me, and it was he who put all these words in the mouth of your maidservant; <sup>20</sup>in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, like the wisdom of the angel of God, to know all that is in the earth.”

*Absalom Is Recalled* <sup>21</sup> Then the king said to Joab, “Behold now, I will surely do this thing; go therefore, bring back the young man Absalom.” <sup>22</sup>Joab fell on his face to the ground, prostrated himself and blessed the king; then Joab said, “Today your servant knows that I have found favor in your sight, O my lord, the king, in that the king has performed the <sup>a</sup>request of his servant.” <sup>23</sup>So Joab arose and went to Geshur and brought Absalom to Jerusalem. <sup>24</sup>However the king said, “Let him turn

to his own house, and let him not see my face.” So Absalom turned to his own house and did not see the king’s face. [22 <sup>a</sup>Lit word]

25 Now in all Israel was no one as handsome as Absalom, so highly praised; from the sole of his foot to the crown of his head there was no defect in him. <sup>26</sup>When he cut the hair of his head (and it was at the end of every year that he cut it, for it was heavy on him so he cut it), he weighed the hair of his head at 200 shekels by the king’s weight. <sup>27</sup>To Absalom there were born three sons, and one daughter whose name was Tamar; she was a woman of beautiful appearance.

28 Now Absalom lived two full years in Jerusalem, and did not see the king’s face. <sup>29</sup>Then Absalom sent for Joab, to send him to the king, but he would not come to him. So he sent again a second time, but he would not come. <sup>30</sup>Therefore he said to his servants, “See, Joab’s <sup>a</sup>field is next to mine, and he has barley there; go and set it on fire.” So Absalom’s servants set the <sup>a</sup>field on fire. <sup>31</sup>Then Joab arose, came to Absalom at his house and said to him, “Why have your servants set my <sup>a</sup>field on fire?” <sup>32</sup>Absalom <sup>b</sup>answered Joab, “Behold, I sent for you, saying, ‘Come here, that I may send you to the king, to say, “Why have I come from Geshur? It would be better for me still to be there.” ’ Now therefore, let me see the king’s face, and if there is iniquity in me, let him put me to death.” <sup>33</sup>So when Joab came to the king and told him, he called for Absalom. Thus he came to the king and prostrated himself on his face to the ground before the king, and the king kissed Absalom. [30 <sup>a</sup>Lit portion 32 <sup>b</sup>Lit said to]

## 2 SAMUEL 15 [\[Books\]](#)

*Absalom's Conspiracy* <sup>1</sup> Now it came about after this that Absalom provided for himself a chariot and horses and fifty men as runners before him. <sup>2</sup> Absalom used to rise early and stand beside the way to the gate; and when any man had a suit to come to the king for judgment, Absalom would call to him and say, "From what city are you?" And he would say, "Your servant is from one of the tribes of Israel." <sup>3</sup> Then Absalom would say to him, "See, your <sup>a</sup>claims are good and right, but no man listens to you on the part of the king." <sup>4</sup> Moreover, Absalom would say, "Oh that one would appoint me judge in the land, then every man who has any suit or cause could come to me and I would give him justice." <sup>5</sup> And when a man came near to prostrate himself before him, he would put out his hand and take hold of him and kiss him. <sup>6</sup> In this manner Absalom dealt with all Israel who came to the king for judgment; so Absalom stole away the hearts of the men of Israel. [<sup>3</sup> <sup>a</sup>Lit words]

<sup>7</sup> Now it came about at the end of <sup>a</sup>forty years that Absalom said to the king, "Please let me go and pay my vow which I have vowed to the LORD, in Hebron. <sup>8</sup> For your servant vowed a vow while I was living at Geshur in Aram, saying, 'If the LORD shall indeed bring me back to Jerusalem, then I will serve the LORD.' " <sup>9</sup> The king said to him, "Go in peace." So he arose and went to Hebron. <sup>10</sup> But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom is king in Hebron.' " <sup>11</sup> Then two hundred men went with Absalom from Jerusalem, who were invited and went <sup>b</sup>innocently, and they did not know anything. <sup>12</sup> And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city Giloh, while he was offering the sacrifices. And the conspiracy was strong, for the people increased continually with Absalom. [<sup>7</sup> <sup>a</sup>Some ancient versions render *four* <sup>11</sup> <sup>b</sup>Lit in their integrity]

*David Flees Jerusalem* 13 Then a messenger came to David, saying, “The hearts of the men of Israel are <sup>a</sup>with Absalom.” 14 David said to all his servants who were with him at Jerusalem, “Arise and let us flee, for *otherwise* none of us will escape from Absalom. Go in haste, or he will overtake us quickly and bring down calamity on us and strike the city with the edge of the sword.” 15 Then the king’s servants said to the king, “Behold, your servants *are ready to do* whatever my lord the king chooses.” 16 So the king went out and all his household <sup>b</sup>with him. But the king left ten concubines to keep the house. 17 The king went out and all the people <sup>b</sup>with him, and they stopped at the last house. 18 Now all his servants passed on beside him, all the Cherethites, all the Pelethites and all the Gittites, six hundred men who had come <sup>b</sup>with him from Gath, passed on before the king. [13 <sup>a</sup>Lit *after* 16 <sup>b</sup>Lit *at his feet*]

19 Then the king said to Ittai the Gittite, “Why will you also go with us? Return and remain with the king, for you are a foreigner and also an exile; *return* to your own place. 20 You came *only* yesterday, and shall I today make you wander with us, while I go where I will? Return and take back your brothers; mercy and <sup>a</sup>truth be with you.” 21 But Ittai answered the king and said, “As the LORD lives, and as my lord the king lives, surely wherever my lord the king may be, whether for death or for life, there also your servant will be.” 22 Therefore David said to Ittai, “Go and pass over.” So Ittai the Gittite passed over with all his men and all the little ones who *were* with him. 23 While all the country was weeping with a loud voice, all the people passed over. The king also passed over the brook Kidron, and all the people passed over toward the way of the wilderness. [20 <sup>a</sup>Or *faithfulness*]

24 Now behold, Zadok also *came*, and all the Levites with him carrying the ark of the covenant of God. And they set down the ark of God, and Abiathar came up until all the people had finished passing from the city. 25 The king said to Zadok, “Return the ark of God to the city. If I find favor in the sight of the LORD, then He will bring me back again and show me both it and His habitation. 26 But if He should say thus, ‘I have no delight in you,’ behold, here I am, let Him do to me as seems good <sup>a</sup>to Him.” 27 The king said also to Zadok the priest, “Are you *not* a seer? Return to the city in peace and your two sons with you, your son

Ahimaaz and Jonathan the son of Abiathar. <sup>28</sup>See, I am going to wait at the fords of the wilderness until word comes from you to inform me.”

<sup>29</sup>Therefore Zadok and Abiathar returned the ark of God to Jerusalem and remained there. [26 <sup>a</sup>Lit *in His sight*]

<sup>30</sup> And David went up the ascent of the *Mount of Olives*, and wept as he went, and his head was covered and he walked barefoot. Then all the people who were with him each covered his head and went up weeping as they went. <sup>31</sup>Now someone told David, saying, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, I pray, make the counsel of Ahithophel foolishness.”

<sup>32</sup> It happened as David was coming to the summit, where God was worshiped, that behold, Hushai the Archite met him with his <sup>a</sup>coat torn and <sup>b</sup>dust on his head. <sup>33</sup>David said to him, “If you pass over with me, then you will be a burden to me. <sup>34</sup>But if you return to the city, and say to Absalom, ‘I will be your servant, O king; as I have been your father’s servant in time past, so I will now be your servant,’ then you can thwart the counsel of Ahithophel for me. <sup>35</sup>Are not Zadok and Abiathar the priests with you there? So it shall be that whatever you hear from the king’s house, you shall report to Zadok and Abiathar the priests. <sup>36</sup>Behold their two sons are with them there, Ahimaaz, Zadok’s son and Jonathan, Abiathar’s son; and by them you shall send me everything that you hear.” <sup>37</sup>So Hushai, David’s friend, came into the city, and Absalom came into Jerusalem. [32 <sup>a</sup>Or *tunic* <sup>b</sup>Lit *ground*]

## 2 SAMUEL 16 [\[Books\]](#)

*Ziba, a False Servant* <sup>1</sup> Now when David had passed a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys, and on them *were* two hundred loaves of bread, a hundred clusters of raisins, a hundred summer fruits, and a jug of wine. <sup>2</sup>The king said to Ziba, “Why do you have these?” And Ziba said, “The donkeys are for the king’s household to ride, and the bread and summer fruit for the young men to eat, and the wine, for whoever is faint in the wilderness to drink.” <sup>3</sup>Then the king said, “And where is your master’s son?” And Ziba said to the king, “Behold, he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore the kingdom of my father to me.’” <sup>4</sup>So the king said to Ziba, “Behold, all that belongs to Mephibosheth is yours.” And Ziba said, “I prostrate myself; let me find favor in your sight, O my lord, the king!”

*David Is Cursed* <sup>5</sup> When King David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. <sup>6</sup>He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left. <sup>7</sup>Thus Shimei said when he cursed, “Get out, get out, you man of bloodshed, and worthless fellow! <sup>8</sup>The LORD has returned upon you all the bloodshed of the house of Saul, in whose place you have reigned; and the LORD has given the kingdom into the hand of your son Absalom. And behold, you are *taken* in your own evil, for you are a man of bloodshed!”

<sup>9</sup> Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Let me go over now and <sup>a</sup>cut off his head.” <sup>10</sup>But the king said, “What have I to do with you, O sons of Zeruiah? If he curses, and if the LORD has told him, ‘Curse David,’

then who shall say, ‘Why have you done so?’ ” <sup>11</sup>Then David said to Abishai and to all his servants, “Behold, my son who came out from <sup>b</sup>me seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the LORD has told him. <sup>12</sup>Perhaps the LORD will look on my affliction and <sup>c</sup>return good to me instead of his cursing this day.” <sup>13</sup>So David and his men went on the way; and Shimei went along on the hillside parallel with him and as he went he cursed and cast stones and threw dust at him. <sup>14</sup>The king and all the people who were with him arrived weary and he refreshed himself there. [9 <sup>a</sup>Lit *take off*  
11 <sup>b</sup>Lit *my body* 12 <sup>c</sup>Lit *the LORD will return*]

*Absalom Enters Jerusalem* <sup>15</sup> Then Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel with him. <sup>16</sup>Now it came about when Hushai the Archite, David’s friend, came to Absalom, that Hushai said to Absalom, “*Long live the king! Long live the king!*” <sup>17</sup>Absalom said to Hushai, “Is this your <sup>a</sup>loyalty to your friend? Why did you not go with your friend?” <sup>18</sup>Then Hushai said to Absalom, “No! For whom the LORD, this people, and all the men of Israel have chosen, his I will be, and with him I will remain. <sup>19</sup>Besides, whom should I serve? *Should I not serve in the presence of his son? As I have served in your father’s presence, so I will be in your presence.*” [17 <sup>a</sup>Or *kindness*]

<sup>20</sup> Then Absalom said to Ahithophel, “Give your advice. What shall we do?” <sup>21</sup>Ahithophel said to Absalom, “Go in to your father’s concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened.” <sup>22</sup>So they pitched a tent for Absalom on the roof, and Absalom went in to his father’s concubines in the sight of all Israel. <sup>23</sup>The advice of Ahithophel, which he <sup>a</sup>gave in those days, was as if one inquired of the word of God; so was all the advice of Ahithophel *regarded* by both David and Absalom. [23 <sup>a</sup>Lit *advised*]

## 2 SAMUEL 17 [Books]

*Hushai's Counsel* 1 Furthermore, Ahithophel said to Absalom, "Please let me choose 12,000 men that I may arise and pursue David tonight. 2I will come upon him while he is weary and <sup>a</sup>exhausted and terrify him, so that all the people who are with him will flee. Then I will strike down the king alone, 3and I will bring back all the people to you. <sup>b</sup>The return of everyone depends on the man you seek; *then* all the people will be at peace." 4So the <sup>c</sup>plan pleased Absalom and all the elders of Israel. [2 <sup>a</sup>Lit *slack of hands* 3 <sup>b</sup>Lit *Like the return of the whole is the man whom you seek* 4 <sup>c</sup>Lit *word was pleasing in the sight of*]

5 Then Absalom said, "Now call Hushai the Archite also, and let us hear what <sup>a</sup>he has to say." 6When Hushai had come to Absalom, Absalom said to <sup>b</sup>him, "Ahithophel has spoken <sup>c</sup>thus. Shall we <sup>d</sup>carry out his plan? If not, you speak." 7So Hushai said to Absalom, "This time the advice that Ahithophel has <sup>e</sup>given is not good." 8Moreover, Hushai said, "You know your father and his men, that they are mighty men and they are <sup>f</sup>fierce, like a bear robbed of her cubs in the field. And your father is an <sup>g</sup>expert in warfare, and will not spend the night with the people. 9Behold, he has now hidden himself in one of the <sup>h</sup>caves or in another place; and it will be <sup>i</sup>when he falls on them at the first attack, that whoever hears *it* will say, 'There has been a slaughter among the people who follow Absalom.' 10And even the one who is valiant, whose heart is like the heart of a lion, will completely <sup>j</sup>lose heart; for all Israel knows that your father is a mighty man and those who are with him are valiant men. 11But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that <sup>k</sup>you personally go into battle. 12So we shall come to him in one of the places where he can be found, and we will <sup>l</sup>fall on him as the dew falls on the ground; and of him and of all the men who are with him, not even one will be left. 13If he withdraws into a city, then all Israel shall bring ropes to that city, and we will drag it into the <sup>m</sup>valley until not even a small stone is found there." 14Then Absalom

and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel.” For the LORD had ordained to thwart the good counsel of Ahithophel, so that the LORD might bring calamity on Absalom. [5 <sup>a</sup>Lit *is in his mouth—even he* 6 <sup>b</sup>Lit *him, saying* <sup>c</sup>Lit *according to this word* <sup>d</sup>Lit *do his word* 7 <sup>e</sup>Lit *advised* 8 <sup>f</sup>Lit *bitter of soul* <sup>g</sup>Lit *man of war* 9 <sup>h</sup>Lit *pits* <sup>i</sup>Lit *according to a falling among them* 10 <sup>j</sup>Lit *melt* 11 <sup>k</sup>Lit *your face go* 12 <sup>l</sup>Lit *settle down* 13 <sup>m</sup>Or *wadi*]

*Hushai’s Warning Saves David* 15 Then Hushai said to Zadok and to Abiathar the priests, “<sup>a</sup>This is what Ahithophel counseled Absalom and the elders of Israel, and <sup>a</sup>this is what I have counseled. 16 Now therefore, send quickly and tell David, saying, ‘Do not spend the night at the fords of the wilderness, but by all means cross over, or else the king and all the people who are with him will be <sup>b</sup>destroyed.’ ” 17 Now Jonathan and Ahimaaz were staying at En-rogel, and a maidservant would go and tell them, and they would go and tell King David, for they could not be seen entering the city. 18 But a lad did see them and told Absalom; so the two of them departed quickly and came to the house of a man in Bahurim, who had a well in his courtyard, and they went down <sup>c</sup>into it. 19 And the woman <sup>d</sup>took a covering and spread it over the well’s mouth and scattered grain on it, so that nothing was known. 20 Then Absalom’s servants came to the woman at the house and said, “Where are Ahimaaz and Jonathan?” And the woman said to them, “They have crossed the brook of water.” And when they searched and could not find *them*, they returned to Jerusalem. [15 <sup>a</sup>Lit *Thus and thus* 16 <sup>b</sup>Lit *swallowed up* 18 <sup>c</sup>Lit *there* 19 <sup>d</sup>Lit *took and spread the covering*]

21 It came about after they had departed that they came up out of the well and went and told King David; and they said to David, “Arise and cross over the water quickly for thus Ahithophel has counseled against you.” 22 Then David and all the people who *were* with him arose and crossed the Jordan; and by <sup>a</sup>dawn not even one remained who had not crossed the Jordan. [22 <sup>a</sup>Lit *the light of the morning*]

23 Now when Ahithophel saw that his counsel was not <sup>a</sup>followed, he

<sup>b</sup>saddled *his* donkey and arose and went to his home, to his city, and <sup>c</sup>set his house in order, and strangled himself; thus he died and was buried in the grave of his father. [23 <sup>a</sup>Lit *done* <sup>b</sup>Lit *bound* <sup>c</sup>Lit *gave charge to*]

24 Then David came to Mahanaim. And Absalom crossed the Jordan, he and all the men of Israel with him. <sup>25</sup>Absalom set Amasa over the army in place of Joab. Now Amasa was the son of a man whose name was <sup>a</sup>Ithra the Israelite, who went in to Abigail the daughter of Nahash, sister of Zeruah, Joab's mother. <sup>26</sup>And Israel and Absalom camped in the land of Gilead. [25 <sup>a</sup>In 1 Chr 2:17, *Jether the Ishmaelite*]

27 Now when David had come to Mahanaim, Shobi the son of Nahash from Rabbah of the sons of Ammon, Machir the son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim, <sup>28</sup>brought beds, basins, pottery, wheat, barley, flour, parched *grain*, beans, lentils, parched *seeds*, <sup>29</sup>honey, curds, sheep, and cheese of the herd, for David and for the people who *were* with him, to eat; for they said, "The people are hungry and weary and thirsty in the wilderness."

## 2 SAMUEL 18 [\[Books\]](#)

***Absalom Slain*** <sup>1</sup> Then David <sup>a</sup>numbered the people who were with him and set over them commanders of thousands and commanders of hundreds. <sup>2</sup> David sent the people out, one third under the <sup>b</sup>command of Joab, one third under the <sup>b</sup>command of Abishai the son of Zeruiah, Joab's brother, and one third under the <sup>b</sup>command of Ittai the Gittite. And the king said to the people, "I myself will surely go out with you also." <sup>3</sup> But the people said, "You should not go out; for if we indeed flee, they will not care about us; even if half of us die, they will not care about us. But <sup>c</sup>you are worth ten thousand of us; therefore now it is better that you *be ready* to help us from the city." <sup>4</sup> Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and thousands. <sup>5</sup> The king charged Joab and Abishai and Ittai, saying, "*Deal gently* for my sake with the young man Absalom." And all the people heard when the king charged all the commanders concerning Absalom. [<sup>1</sup> <sup>a</sup>Lit *mustered* <sup>2</sup> <sup>b</sup>Lit *hand* <sup>3</sup> <sup>c</sup>So with some ancient versions; M.T. *for now there are ten thousand like us*]

<sup>6</sup> Then the people went out into the field against Israel, and the battle took place in the forest of Ephraim. <sup>7</sup> The people of Israel were <sup>a</sup>defeated there before the servants of David, and the slaughter there that day was great, 20,000 men. <sup>8</sup> For the battle there was spread over the whole countryside, and the forest devoured more people that day than the sword devoured. [<sup>7</sup> <sup>a</sup>Lit *smitten*]

<sup>9</sup> Now Absalom happened to meet the servants of David. For Absalom was riding on *his* mule, and the mule went under the thick branches of a great oak. And his head caught fast in the oak, so he was <sup>a</sup>left hanging between heaven and earth, while the mule that was under him kept going. <sup>10</sup> When a certain man saw *it*, he told Joab and said, "Behold, I saw Absalom hanging in an oak." <sup>11</sup> Then Joab said to the man who had told him, "Now behold, you saw *him!* Why then did you not strike him

there to the ground? And I would have given you ten *pieces* of silver and a belt.” <sup>12</sup>The man said to Joab, “Even if I should receive a thousand *pieces of silver* in my hand, I would not put out my hand against the king’s son; for in our hearing the king charged you and Abishai and Ittai, saying, <sup>b</sup>‘Protect for me the young man Absalom!’ <sup>13</sup>Otherwise, if I had dealt treacherously against his life (and there is nothing hidden from the king), then you yourself would have stood aloof.” <sup>14</sup>Then Joab said, “I will not <sup>c</sup>waste time here with you.” So he took three spears in his hand and thrust them through the heart of Absalom while he was yet alive in the <sup>d</sup>midst of the oak. <sup>15</sup>And ten young men who carried Joab’s armor gathered around and struck Absalom and killed him. [9 <sup>a</sup>Lit *placed* 12 <sup>b</sup>So with some mss and the ancient versions; M.T. *Take care whoever you are of* 14 <sup>c</sup>Lit *tarry thus* <sup>d</sup>Lit *heart*]

<sup>16</sup> Then Joab blew the trumpet, and the people returned from pursuing Israel, for Joab restrained the people. <sup>17</sup>They took Absalom and cast him into <sup>a</sup>a deep pit in the forest and erected over him a very great heap of stones. And all Israel fled, each to his tent. <sup>18</sup>Now Absalom in his lifetime had taken and set up for himself a pillar which is in the King’s Valley, for he said, “I have no son <sup>b</sup>to preserve my name.” So he named the pillar after his own name, and it is called Absalom’s Monument to this day. [<sup>17</sup> <sup>a</sup>Lit *the great* 18 <sup>b</sup>Lit *for the sake of remembering*]

*David Is Grief-stricken* <sup>19</sup> Then Ahimaaz the son of Zadok said, “Please let me run and bring the king news that the LORD has <sup>a</sup>freed him from the hand of his enemies.” <sup>20</sup>But Joab said to him, “You are not the man to carry news this day, but you shall carry news another day; however, you shall carry no news today because the king’s son is dead.” <sup>21</sup>Then Joab said to the Cushite, “Go, tell the king what you have seen.” So the Cushite bowed to Joab and ran. <sup>22</sup>Now Ahimaaz the son of Zadok said once more to Joab, “But whatever happens, please let me also run after the Cushite.” And Joab said, “Why would you run, my son, since you will have no reward for going?” <sup>23</sup>“But whatever happens,” *he said*, “I will run.” So he said to him, “Run.” Then Ahimaaz ran by way of the

plain and passed up the Cushite. [19 <sup>a</sup>Lit *vindicated*]

24 Now David was sitting between the two gates; and the watchman went up to the roof of the gate by the wall, and raised his eyes and looked, and behold, a man running by himself. <sup>25</sup>The watchman called and told the king. And the king said, “If he is by himself there is good news in his mouth.” And he came nearer and nearer. <sup>26</sup>Then the watchman saw another man running; and the watchman called to the gatekeeper and said, “Behold, *another* man running by himself.” And the king said, “This one also is bringing good news.” <sup>27</sup>The watchman said, “I <sup>a</sup>think the running of the first one is like the running of Ahimaaz the son of Zadok.” And the king said, “This is a good man and comes with good news.” [27 <sup>a</sup>Lit *see*]

28 Ahimaaz called and said to the king, “<sup>a</sup>All is well.” And he prostrated himself before the king with his face to the ground. And he said, “Blessed is the LORD your God, who has delivered up the men who lifted their hands against my lord the king.” <sup>29</sup>The king said, “Is it well with the young man Absalom?” And Ahimaaz answered, “When Joab sent the king’s servant, and your servant, I saw a great tumult, but I did not know what *it was*.” <sup>30</sup>Then the king said, “Turn aside and stand here.” So he turned aside and stood still. [28 <sup>a</sup>Lit *Peace*]

31 Behold, the Cushite arrived, and the Cushite said, “Let my lord the king receive good news, for the LORD has <sup>a</sup>freed you this day from the hand of all those who rose up against you.” <sup>32</sup>Then the king said to the Cushite, “Is it well with the young man Absalom?” And the Cushite answered, “Let the enemies of my lord the king, and all who rise up against you for evil, be as that young man!” [31 <sup>a</sup>Lit *vindicated*]

33 <sup>a</sup>The king was deeply moved and went up to the chamber over the gate and wept. And thus he said as he walked, “O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!” [33 <sup>a</sup>Ch 19:1 in Heb]

## 2 SAMUEL 19 [\[Books\]](#)

*Joab Reproves David's Lament* <sup>1</sup> Then it was told Joab, "Behold, the king is weeping and mourns for Absalom." <sup>2</sup> The <sup>a</sup>victory that day was turned to mourning for all the people, for the people heard *it* said that day, "The king is grieved for his son." <sup>3</sup> So the people went by stealth into the city that day, as people who are humiliated steal away when they flee in battle. <sup>4</sup> The king covered his face and <sup>b</sup>cried out with a loud voice, "O my son Absalom, O Absalom, my son, my son!" <sup>5</sup> Then Joab came into the house to the king and said, "Today you have covered with shame the faces of all your servants, who today have saved your life and the lives of your sons and daughters, the lives of your wives, and the lives of your concubines, <sup>6</sup>by loving those who hate you, and by hating those who love you. For you have shown today that <sup>c</sup>princes and servants are nothing to you; for I know this day that if Absalom were alive and all of us were dead today, then <sup>d</sup>you would be pleased. <sup>7</sup>Now therefore arise, go out and speak <sup>e</sup>kindly to your servants, for I swear by the LORD, if you do not go out, surely not a man will pass the night with you, and this will be worse for you than all the evil that has come upon you from your youth until now." [<sup>2</sup> <sup>a</sup>Lit *salvation* <sup>4</sup> <sup>b</sup>Lit *the king cried* <sup>6</sup> <sup>c</sup>Or *commanders* <sup>d</sup>Lit *it would be right in your eyes* <sup>7</sup> <sup>e</sup>Lit *to the heart*]

*David Restored as King* <sup>8</sup> So the king arose and sat in the gate. When they told all the people, saying, "Behold, the king is sitting in the gate," then all the people came before the king.

Now Israel had fled, each to his tent. <sup>9</sup> All the people were quarreling throughout all the tribes of Israel, saying, "The king delivered us from the <sup>a</sup>hand of our enemies and saved us from the <sup>a</sup>hand of the Philistines, but now he has fled out of the land from Absalom. <sup>10</sup> However, Absalom, whom we anointed over us, has died in battle. Now then, why are you

silent about bringing the king back?” [9 <sup>a</sup>Lit *palm*]

11 Then King David sent to Zadok and Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house, since the word of all Israel has come to the king, *even to his house?*’ <sup>12</sup>You are my brothers; you are my bone and my flesh. Why then should you be the last to bring back the king?’ <sup>13</sup>Say to Amasa, ‘Are you not my bone and my flesh? May God do so to me, and more also, if you will not be commander of the army before me continually in place of Joab.’ ” <sup>14</sup>Thus he turned the hearts of all the men of Judah as one man, so that they sent *word* to the king, *saying*, “Return, you and all your servants.” <sup>15</sup>The king then returned and came as far as the Jordan. And Judah came to Gilgal in order to go to meet the king, to bring the king across the Jordan.

16 Then Shimei the son of Gera, the Benjamite who was from Bahurim, hurried and came down with the men of Judah to meet King David.

<sup>17</sup>There were a thousand men of Benjamin with him, with Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they rushed to the Jordan before the king. <sup>18</sup>Then they kept crossing the ford to bring over the king’s household, and to do what was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan. <sup>19</sup>So he said to the king, “Let not my lord consider me guilty, nor remember what your servant did wrong on the day when my lord the king came out from Jerusalem, so that the king would <sup>a</sup>take *it* to heart. <sup>20</sup>For your servant knows that I have sinned; therefore behold, I have come today, the first of all the house of Joseph to go down to meet my lord the king.” <sup>21</sup>But Abishai the son of Zeruiah said, “Should not Shimei be put to death for this, because he cursed the LORD’s anointed?” <sup>22</sup>David then said, “What have I to do with you, O sons of Zeruiah, that you should this day be an adversary to me? Should any man be put to death in Israel today? For do I not know that I am king over Israel today?” <sup>23</sup>The king said to Shimei, “You shall not die.” Thus the king swore to him. [19 <sup>a</sup>Lit *set*]

24 Then Mephibosheth the <sup>a</sup>son of Saul came down to meet the king;

and he had neither <sup>b</sup> cared for his feet, nor <sup>b</sup> trimmed his mustache, nor washed his clothes, from the day the king departed until the day he came *home* in peace. <sup>25</sup>It was when he came from Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?” <sup>26</sup>So he answered, “O my lord, the king, my servant deceived me; for your servant said, ‘I will saddle a donkey for myself that I may ride on it and go with the king,’ because your servant is lame. <sup>27</sup>Moreover, he has slandered your servant to my lord the king; but my lord the king is like the angel of God, therefore do what is good in your sight. <sup>28</sup>For all my father’s household was nothing but dead men before my lord the king; yet you set your servant among those who ate at your own table. What right do I have yet that I should <sup>c</sup> complain anymore to the king?” <sup>29</sup>So the king said to him, “Why do you still speak of your affairs? I have <sup>d</sup> decided, ‘You and Ziba shall divide the land.’” <sup>30</sup>Mephibosheth said to the king, “Let him even take it all, since my lord the king has come safely to his own house.” [24 <sup>a</sup>I.e. grandson  
<sup>b</sup>Lit *done* 28 <sup>c</sup>Lit *cry out* 29 <sup>d</sup>Lit *said*]

<sup>31</sup> Now Barzillai the Gileadite had come down from Rogelim; and he went on to the Jordan with the king to <sup>a</sup> escort him over the Jordan. <sup>32</sup>Now Barzillai was very old, being eighty years old; and he had <sup>b</sup> sustained the king while he stayed at Mahanaim, for he was a very great man. <sup>33</sup>The king said to Barzillai, “You cross over with me and I will <sup>c</sup> sustain you in Jerusalem with me.” <sup>34</sup>But Barzillai said to the king, “How long <sup>d</sup> have I yet to live, that I should go up with the king to Jerusalem? <sup>35</sup>I am <sup>e</sup> now eighty years old. Can I distinguish between good and bad? Or can your servant taste what I eat or what I drink? Or can I hear anymore the voice of singing men and women? Why then should your servant be an added burden to my lord the king? <sup>36</sup>Your servant would merely cross over the Jordan with the king. Why should the king compensate me *with* this reward? <sup>37</sup>Please let your servant return, that I may die in my own city near the grave of my father and my mother. However, here is your servant Chimham, let him cross over with my lord the king, and do for him what is good in your sight.” <sup>38</sup>The king answered, “Chimham shall cross over with me, and I will do for him what is good in your sight; and whatever you <sup>f</sup> require of me, I will do for you.” <sup>39</sup>All the people crossed over the Jordan and the king

crossed too. The king then kissed Barzillai and blessed him, and he returned to his place. [31 <sup>a</sup>Lit *send* 32 <sup>b</sup>Or *provided food for* 33 <sup>c</sup>Or *provide food for* 34 <sup>d</sup>Lit *are the days of the years of my life* 35 <sup>e</sup>Lit *today* 38 <sup>f</sup>Lit *choose*]

40 Now the king went on to Gilgal, and Chimham went on with him; and all the people of Judah and also half the people of Israel <sup>a</sup>accompanied the king. <sup>41</sup>And behold, all the men of Israel came to the king and said to the king, “Why had our brothers the men of Judah stolen you away, and brought the king and his household and all David’s men with him over the Jordan?” <sup>42</sup>Then all the men of Judah answered the men of Israel, “Because the king is a close relative to <sup>b</sup>us. Why then <sup>c</sup>are you angry about this matter? Have we eaten at all at the king’s *expense*, or has <sup>d</sup>anything been taken for us?” <sup>43</sup>But the men of Israel answered the men of Judah and said, “<sup>e</sup>We have ten parts in the king, therefore <sup>e</sup>we also have more *claim* on David than you. Why then did you treat us with contempt? Was it not <sup>e</sup>our advice first to bring back <sup>e</sup>our king?” Yet the words of the men of Judah were harsher than the words of the men of Israel. [40 <sup>a</sup>Lit *crossed over with* 42 <sup>b</sup>Lit *me* <sup>c</sup>Lit *is it hot to you* <sup>d</sup>Or *a gift* 43 <sup>e</sup>Singular in Heb]

## 2 SAMUEL 20 [\[Books\]](#)

***Sheba's Revolt*** **1** Now a worthless fellow happened to be there whose name was Sheba, the son of Bichri, a Benjamite; and he blew the trumpet and said, “We have no portion in David, Nor do we have inheritance in the son of Jesse; Every man to his tents, O Israel!”

<sup>2</sup>So all the men of Israel <sup>a</sup>withdrew from following David *and* followed Sheba the son of Bichri; but the men of Judah <sup>b</sup>remained steadfast to their king, from the Jordan even to Jerusalem. [<sup>2</sup> <sup>a</sup>Lit *went up* <sup>b</sup>Lit *clung to*]

**3** Then David came to his house at Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and placed them under guard and provided them with sustenance, but did not go in to them. So they were shut up until the day of their death, living as widows.

**4** Then the king said to Amasa, “Call out the men of Judah for me within three days, and be present here yourself.” <sup>5</sup>So Amasa went to call out *the men of* Judah, but he delayed longer than the set time which he had appointed him. <sup>6</sup>And David said to Abishai, “Now Sheba the son of Bichri will do us more harm than Absalom; take your lord’s servants and pursue him, so that he does not find for himself fortified cities and escape from our sight.” <sup>7</sup>So Joab’s men went out after him, along with the Cherethites and the Pelethites and all the mighty men; and they went out from Jerusalem to pursue Sheba the son of Bichri. <sup>8</sup>When they were at the large stone which is in Gibeon, Amasa came <sup>a</sup>to meet them. Now Joab was <sup>b</sup>dressed in his military attire, and over it was a belt with a sword in its sheath fastened at his waist; and as he went forward, it fell out. <sup>9</sup>Joab said to Amasa, “Is it well with you, my brother?” And Joab took Amasa by the beard with his right hand to kiss him. [<sup>8</sup> <sup>a</sup>Lit *before* <sup>b</sup>Lit *girded with military garment as clothing*]

***Amasa Murdered*** <sup>10</sup>But Amasa was not on guard against the sword which was in Joab's hand so he struck him in the belly with it and poured out his inward parts on the ground, and did not *strike* him again, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri. <sup>11</sup>Now there stood by him one of Joab's young men, and said, "Whoever favors Joab and whoever is for David, *let him follow Joab.*" <sup>12</sup>But Amasa lay wallowing in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he <sup>a</sup>removed Amasa from the highway into the field and threw a garment over him when he saw that everyone who came by him stood still. [12  
<sup>a</sup>Lit *caused to turn*]

***Revolt Put Down*** <sup>13</sup>As soon as he was removed from the highway, all the men passed on after Joab to pursue Sheba the son of Bichri.

<sup>14</sup> Now he went through all the tribes of Israel to Abel, even Beth-maacah, and all the Berites; and they were gathered together and also went after him. <sup>15</sup>They came and besieged him in Abel Beth-maacah, and they <sup>a</sup>cast up a siege ramp against the city, and it stood by the rampart; and all the people who were with Joab were wreaking destruction in order to topple the wall. <sup>16</sup>Then a wise woman called from the city, "Hear, hear! Please tell Joab, 'Come here that I may speak with you.' " <sup>17</sup>So he approached her, and the woman said, "Are you Joab?" And he answered, "I am." Then she said to him, "Listen to the words of your maidservant." And he answered, "I am listening." <sup>18</sup>Then she spoke, saying, "Formerly they used to say, 'They will surely ask *advice* at Abel,' and thus they ended *the dispute*. <sup>19</sup>I am of those who are peaceable *and* faithful in Israel. You are seeking to destroy a city, even a mother in Israel. Why would you swallow up the inheritance of the LORD?" <sup>20</sup>Joab replied, "Far be it, far be it from me that I should swallow up or destroy! <sup>21</sup>Such is not the case. But a man from the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against King David. Only hand him over, and I will depart from the city." And the woman said to Joab, "Behold, his head will be thrown to you over the wall." <sup>22</sup>Then the woman wisely came to all the

**people. And they cut off the head of Sheba the son of Bichri and threw it to Joab. So he blew the trumpet, and they were dispersed from the city, each to his tent. Joab also returned to the king at Jerusalem. [15**

**<sup>a</sup>Lit *poured out*]**

**23 Now Joab was over the whole army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; <sup>24</sup>and Adoram was over the forced labor, and Jehoshaphat the son of Ahilud was the recorder; <sup>25</sup>and Sheva was scribe, and Zadok and Abiathar were priests; <sup>26</sup>and Ira the Jairite was also a priest to David.**

## 2 SAMUEL 21 [\[Books\]](#)

### *Gibeonite Revenge*

1 Now there was a famine in the days of David for three years, year after year; and David sought the presence of the LORD. And the LORD said, “It is for Saul and his bloody house, because he put the Gibeonites to death.” <sup>2</sup>So the king called the Gibeonites and spoke to them (now the Gibeonites were not of the sons of Israel but of the remnant of the Amorites, and the sons of Israel <sup>a</sup>made a covenant with them, but Saul had sought to <sup>b</sup>kill them in his zeal for the sons of Israel and Judah). <sup>3</sup>Thus David said to the Gibeonites, “What should I do for you? And how can I make atonement that you may bless the inheritance of the LORD?” <sup>4</sup>Then the Gibeonites said to him, “We have no *concern* of silver or gold with Saul or his house, nor is it for us to put any man to death in Israel.” And he said, “I will do for you whatever you say.” <sup>5</sup>So they said to the king, “The man who consumed us and who planned <sup>c</sup>to exterminate us from remaining within any border of Israel, <sup>6</sup>let seven men from his sons be given to us, and we will <sup>d</sup>hang them before the LORD in Gibeah of Saul, the chosen of the LORD.” And the king said, “I will give *them*.” [2 <sup>a</sup>Lit *had sworn to* <sup>b</sup>Lit *smite* 5 <sup>c</sup>Lit *against us that we should be exterminated* 6 <sup>d</sup>Lit *expose them*]

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the oath of the LORD which was between them, between David and Saul’s son Jonathan. <sup>8</sup>So the king took the two sons of Rizpah the daughter of Aiah, Armoni and Mephibosheth whom she had borne to Saul, and the five sons of <sup>a</sup>Merab the daughter of Saul, whom she had borne to Adriel the son of Barzillai the Meholathite. <sup>9</sup>Then he gave them into the hands of the Gibeonites, and they <sup>b</sup>hanged them in the mountain before the LORD, so that the seven of them fell together; and they were put to death in the first days of harvest at the beginning of barley harvest. [8 <sup>a</sup>So Gr and Heb mss 9 <sup>b</sup>Lit *exposed them*]

10 And Rizpah the daughter of Aiah took sackcloth and spread it for herself

on the rock, from the beginning of harvest until <sup>a</sup>it rained on them from the sky; and she <sup>b</sup>allowed neither the birds of the sky to rest on them by day nor the beasts of the field by night. <sup>11</sup>When it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done, <sup>12</sup>then David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the open square of Beth-shan, where the Philistines had hanged them on the day the Philistines struck down Saul in Gilboa. <sup>13</sup>He brought up the bones of Saul and the bones of Jonathan his son from there, and they gathered the bones of those who had been <sup>c</sup>changed. <sup>14</sup>They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the grave of Kish his father; thus they did all that the king commanded, and after that God was moved by prayer for the land. [10 <sup>a</sup>Lit *water was poured* <sup>b</sup>Lit *gave* 13 <sup>c</sup>Lit *exposed*]

<sup>15</sup> Now when the Philistines were at war again with Israel, David went down and his servants with him; and as they fought against the Philistines, David became weary. <sup>16</sup>Then Ishbi-benob, who was among the descendants of the <sup>a</sup>giant, the weight of whose spear was three hundred *shekels* of bronze in weight, <sup>b</sup>was girded with a new *sword*, and he <sup>c</sup>intended to kill David. <sup>17</sup>But Abishai the son of Zeruiah helped him, and struck the Philistine and killed him. Then the men of David swore to him, saying, “You shall not go out again with us to battle, so that you do not extinguish the lamp of Israel.” [16 <sup>a</sup>Heb *Raphah* <sup>b</sup>Lit *and he was* <sup>c</sup>Lit *said*]

<sup>18</sup> Now it came about after this that there was war again with the Philistines at Gob; then Sibbecai the Hushathite struck down Saph, who was among the descendants of the <sup>a</sup>giant. <sup>19</sup>There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite <sup>b</sup>killed <sup>c</sup>Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. <sup>20</sup>There was war at Gath again, where there was a man of *great* stature who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also had been born to the <sup>a</sup>giant. <sup>21</sup>When he defied Israel, Jonathan the son of Shimei, David’s brother, struck him down. <sup>22</sup>These four were born to the <sup>a</sup>giant in Gath, and they fell by the hand of David and by the hand of his servants. [18 <sup>a</sup>Heb *Raphah* 19 <sup>b</sup>Lit *smote* <sup>c</sup>In 1 Chr 20:5, *Lahmi, the brother of Goliath*]

## 2 SAMUEL 22 [Books]

### *David's Psalm of Deliverance*

1 And David spoke the words of this song to the LORD in the day that the LORD delivered him from the <sup>a</sup>hand of all his enemies and from the <sup>a</sup>hand of Saul. <sup>2</sup>He said,

“The LORD is my <sup>b</sup>rock and my fortress and my deliverer; [1 <sup>a</sup>Lit *palm* 2 <sup>b</sup>Lit *crag*]

<sup>3a</sup>My God, my rock, in whom I take refuge,  
My shield and the horn of my salvation, my stronghold and my refuge;  
My savior, You save me from violence. [<sup>a</sup>Lit *God of my rock*]

<sup>4</sup>“I call upon the LORD, who is worthy to be praised,  
And I am saved from my enemies.

<sup>5</sup>“For the waves of death encompassed me;  
The torrents of <sup>a</sup>destruction <sup>b</sup>overwhelmed me; [<sup>a</sup>Heb *Belial* <sup>b</sup>Or *terrified*]

<sup>6</sup>The cords of <sup>a</sup>Sheol surrounded me;  
The snares of death confronted me. [<sup>a</sup>I.e. the nether world]

<sup>7</sup>“In my distress I called upon the LORD,  
Yes, I <sup>a</sup>cried to my God;  
And from His temple He heard my voice,  
And my cry for help *came* into His ears. [<sup>a</sup>Or *called*]

<sup>8</sup>“Then the earth shook and quaked,  
The foundations of heaven were trembling  
And were shaken, because He was angry.

<sup>9</sup>“Smoke went up <sup>a</sup>out of His nostrils,  
Fire from His mouth devoured;  
Coals were kindled by it. [<sup>a</sup>Or *in His wrath*]

<sup>10</sup>“He bowed the heavens also, and came down  
With thick darkness under His feet.

<sup>11</sup>“And He rode on a cherub and flew;  
And He <sup>a</sup>appeared on the wings of the wind. [<sup>a</sup>Many mss read *sped*]

<sup>12</sup>“And He made darkness <sup>a</sup>canopies around Him,  
A mass of waters, thick clouds of the sky. [<sup>a</sup>Or *pavilions*]

13“From the brightness before Him  
Coals of fire were kindled.  
14“The LORD thundered from heaven,  
And the Most High uttered His voice.  
15“And He sent out arrows, and scattered them,  
Lightning, and <sup>a</sup>routed them. [<sup>a</sup>Lit *confused*]  
16“Then the channels of the sea appeared,  
The foundations of the world were <sup>a</sup>laid bare  
By the rebuke of the LORD,  
At the blast of the breath of His nostrils. [<sup>a</sup>Or *uncovered*]  
17“He sent from on high, He took me;  
He drew me out of many waters.  
18“He delivered me from my strong enemy,  
From those who hated me, for they were too strong for me.  
19“They confronted me in the day of my calamity,  
But the LORD was my support.  
20“He also brought me forth into a broad place;  
He rescued me, because He delighted in me.  
21“The LORD has rewarded me according to my righteousness;  
According to the cleanness of my hands He has recompensed me.  
22“For I have kept the ways of the LORD,  
And have not acted wickedly against my God.  
23“For all His ordinances *were* before me,  
And *as for* His statutes, I did not depart from <sup>a</sup>them. [<sup>a</sup>Lit *it*]  
24“<sup>a</sup>I was also <sup>a</sup>blameless toward Him,  
And I kept myself from my iniquity. [<sup>a</sup>Lit *complete; or having integrity*]  
25“Therefore the LORD has recompensed me according to my  
righteousness,  
According to my cleanness before His eyes.  
26“With the <sup>a</sup>kind You show Yourself <sup>a</sup>kind,  
With the <sup>b</sup>blameless You show Yourself <sup>b</sup>blameless; [<sup>a</sup>Or *loyal* <sup>b</sup>Lit  
*complete; or having integrity*]  
27“With the pure You show Yourself pure,  
And with the perverted You show Yourself <sup>a</sup>astute. [<sup>a</sup>Lit *twisted*]  
28“<sup>a</sup>And You save an afflicted people;  
But Your eyes are on the haughty *whom* You abase.

29“For You are my lamp, O LORD;  
And the LORD illumines my darkness.  
30“For by You I can <sup>a</sup>run upon a troop;  
By my God I can leap over a wall. [<sup>a</sup>Or *crush a troop*]  
31“As for God, His way is <sup>a</sup>blameless;  
The word of the LORD is tested;  
He is a shield to all who take refuge in Him. [<sup>a</sup>Lit *complete*; or *having integrity*]  
32“For who is God, besides the LORD?  
And who is a rock, besides our God?  
33“God is my strong fortress;  
And He <sup>a</sup>sets the <sup>b</sup>blameless in <sup>c</sup>His way. [<sup>a</sup>Or *sets free* <sup>b</sup>Lit *complete*; or *having integrity* <sup>c</sup>Another reading is *my*]  
34“He makes <sup>a</sup>my feet like hinds’ *feet*,  
And sets me on my high places. [<sup>a</sup>Another reading is *His*]  
35“He trains my hands for battle,  
So that my arms can bend a bow of bronze.  
36“You have also given me the shield of Your salvation,  
And Your <sup>a</sup>help makes me great. [<sup>a</sup>Lit *answering*]  
37“You enlarge my steps under me,  
And my <sup>a</sup>feet have not slipped. [<sup>a</sup>Lit *ankles*]  
38“I pursued my enemies and destroyed them,  
And I did not turn back until they were consumed.  
39“And I have devoured them and shattered them, so that they did not  
rise;  
And they fell under my feet.  
40“For You have girded me with strength for battle;  
You have <sup>a</sup>subdued under me those who rose up against me. [<sup>a</sup>Lit  
*caused to bow down*]  
41“You have also made my enemies turn *their* backs to me,  
And I <sup>a</sup>destroyed those who hated me. [<sup>a</sup>Or *silenced*]  
42“They looked, but there was none to save;  
*Even* to the LORD, but He did not answer them.  
43“Then I pulverized them as the dust of the earth;  
I crushed *and* stamped them as the mire of the streets.  
44“You have also delivered me from the contentions of my people;  
You have kept me as head of the nations;

A people whom I have not known serve me.

<sup>45</sup>“Foreigners pretend obedience to me;

As soon as they hear, they obey me.

<sup>46</sup>“Foreigners <sup>a</sup>lose heart,

And <sup>b</sup>come trembling out of their <sup>c</sup>fortresses. [<sup>a</sup>Lit *languish* <sup>b</sup>Lit *gird themselves* <sup>c</sup>Lit *fastnesses*]

<sup>47</sup>“The LORD lives, and blessed be my rock;

And exalted be <sup>a</sup>God, the rock of my salvation, [<sup>a</sup>Lit *the God of the rock*]

<sup>48</sup>The God who executes vengeance for me,

And brings down peoples under me,

<sup>49</sup>Who also brings me out from my enemies;

You even lift me above those who rise up against me;

You rescue me from the violent man.

<sup>50</sup>“Therefore I will give thanks to You, O LORD, among the nations,

And I will sing praises to Your name.

<sup>51</sup>“*He* is a tower of <sup>a</sup>deliverance to His king,

And shows lovingkindness to His anointed,

To David and his <sup>b</sup>descendants forever.” [<sup>a</sup>I.e. victories; lit *salvation*  
<sup>b</sup>Lit *seed*]

## 2 SAMUEL 23 [Books]

### ***David's Last Song* 1 Now these are the last words of David.**

David the son of Jesse declares, The man who was raised on high declares, The anointed of the God of Jacob, And the sweet psalmist of Israel, <sup>2</sup>“The Spirit of the LORD spoke by me, And His word was on my tongue.

<sup>3</sup>“The God of Israel said, The Rock of Israel spoke to me, ‘He who rules over men righteously, Who rules in the fear of God, <sup>4</sup>Is as the light of the morning *when* the sun rises, A morning without clouds, *When* the tender grass *springs* out of the earth, Through sunshine after rain.’

<sup>5</sup>“Truly is not my house so with God?

For He has made an everlasting covenant with me, Ordered in all things, and secured; For all my salvation and all *my* desire, Will He not indeed make *it* grow?

<sup>6</sup>“But the worthless, every one of them will be thrust away like thorns, Because they cannot be taken in hand; <sup>7</sup>But the man who touches them Must be <sup>a</sup>armed with iron and the shaft of a spear, And they will be completely burned with fire in *their* <sup>b</sup>place.” [<sup>a</sup>Lit *filled* <sup>b</sup>Lit *sitting*]

***His Mighty Men* 8 These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, chief of the <sup>a</sup>captains, he was *called* Adino the Eznite, because of eight hundred slain *by him* at one time; <sup>9</sup>and after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they <sup>b</sup>defied the Philistines who were gathered there to battle and the men of Israel had <sup>c</sup>withdrawn.**

<sup>10</sup>He arose and struck the Philistines until his hand was weary and <sup>d</sup>clung to the sword, and the LORD brought about a great <sup>e</sup>victory that day; and the people returned after him only to strip *the slain*. [8 <sup>a</sup>Or *three* 9 <sup>b</sup>Lit *reproached* <sup>c</sup>Lit *gone up* 10 <sup>d</sup>Lit *his hand* <sup>e</sup>Lit *salvation*]

11 Now after him was Shammah the son of Agee a Hararite. And the Philistines were gathered <sup>a</sup>into a troop where there was a plot of ground full of lentils, and the people fled from the Philistines. <sup>12</sup>But he took his stand in the midst of the plot, defended it and struck the Philistines; and the LORD brought about a great <sup>b</sup>victory. [<sup>11</sup> <sup>a</sup>Possibly, at Lehi <sup>12</sup> <sup>b</sup>Lit *salvation*]

13 Then three of the thirty chief men went down and came to David in the harvest time to the cave of Adullam, while the troop of the Philistines was camping in the valley of Rephaim. <sup>14</sup>David was then in the stronghold, while the garrison of the Philistines was then in Bethlehem. <sup>15</sup>David had a craving and said, “Oh that someone would give me water to drink from the well of Bethlehem which is by the gate!” <sup>16</sup>So the three mighty men broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took *it* and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD; <sup>17</sup>and he said, “Be it far from me, O LORD, that I should do this. *Shall I drink* the blood of the men who went in *jeopardy* of their lives?” Therefore he would not drink it. These things the three mighty men did.

18 Abishai, the brother of Joab, the son of Zeruiah, was chief of the <sup>a</sup>thirty. And he swung his spear against three hundred <sup>b</sup>and killed *them*, and had a name as well as the three. <sup>19</sup>He was most honored of the thirty, therefore he became their commander; however, he did not attain to the three. [<sup>18</sup> <sup>a</sup>So two Heb mss and Syriac; M.T. *three* <sup>b</sup>Lit *slain ones*]

20 Then Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, <sup>a</sup>killed the <sup>b</sup>two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit on a snowy day. <sup>21</sup>He <sup>a</sup>killed an Egyptian, <sup>c</sup>an impressive man. Now the Egyptian *had* a spear in his hand, but he went down to him with a club and snatched the spear from the Egyptian’s hand and killed him with his own spear. <sup>22</sup>These *things* Benaiah the son of Jehoiada did, and had a name as well as the three mighty men. <sup>23</sup>He was honored among the thirty, but he did not attain to the three. And David appointed him over

his guard. [20 <sup>a</sup>Lit *smote* <sup>b</sup>Or *two lion-like heroes* 21 <sup>c</sup>Lit *a man of appearance*]

**24 Asahel the brother of Joab was among the thirty; Elhanan the son of Dodo of Bethlehem, <sup>25</sup>Shammah the Harodite, Elikah the Harodite, <sup>26</sup>Helez the Paltite, Ira the son of Ikkesh the Tekoite, <sup>27</sup>Abiezer the Anathothite, Mebunnai the Hushathite, <sup>28</sup>Zalmon the Ahohite, Maharai the Netophathite, <sup>29</sup>Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the sons of Benjamin, <sup>30</sup>Benaiah a Pirathonite, Hiddai of the brooks of Gaash, <sup>31</sup>Abi-albon the Arbathite, Azmaveth the Barhumite, <sup>32</sup>Eliabba the Shaalbonite, the sons of Jashen, Jonathan, <sup>33</sup>Shammah the Hararite, Ahiam the son of Sharar the Ararite, <sup>34</sup>Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite, <sup>35</sup>Hezro the Carmelite, Paarai the Arbite, <sup>36</sup>Igal the son of Nathan of Zobah, Bani the Gadite, <sup>37</sup>Zelek the Ammonite, Naharai the Beerothite, armor bearers of Joab the son of Zeruah, <sup>38</sup>Ira the Ithrite, Gareb the Ithrite, <sup>39</sup>Uriah the Hittite; thirty-seven in all.**

## 2 SAMUEL 24 [\[Books\]](#)

### *The Census Taken*

1 Now again the anger of the LORD burned against Israel, and it incited David against them to say, “Go, number Israel and Judah.” <sup>2</sup>The king said to Joab the commander of the army who was with him, “Go about now through all the tribes of Israel, from Dan to Beersheba, and <sup>a</sup>register the people, that I may know the number of the people.” <sup>3</sup>But Joab said to the king, “Now may the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king *still* see; but why does my lord the king delight in this thing?” <sup>4</sup>Nevertheless, the king’s word prevailed against Joab and against the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to <sup>a</sup>register the people of Israel. <sup>5</sup>They crossed the Jordan and camped in Aroer, on the right side of the city that is in the middle of the valley of Gad and toward Jazer. <sup>6</sup>Then they came to Gilead and to <sup>b</sup>the land of Tahtim-hodshi, and they came to Dan-jaan and around to Sidon, <sup>7</sup>and came to the fortress of Tyre and to all the cities of the Hivites and of the Canaanites, and they went out to the south of Judah, *to* Beersheba. <sup>8</sup>So when they had gone about through the whole land, they came to Jerusalem at the end of nine months and twenty days. <sup>9</sup>And Joab gave the number of the <sup>a</sup>registration of the people to the king; and there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men. [2 <sup>a</sup>Lit *muster* 6 <sup>b</sup>Or *Kadesh in the land of the Hittite*]

10 Now David’s heart <sup>a</sup>troubled him after he had numbered the people. So David said to the LORD, “I have sinned greatly in what I have done. But now, O LORD, please <sup>b</sup>take away the iniquity of Your servant, for I have acted very foolishly.” <sup>11</sup>When David arose in the morning, the word of the LORD came to the prophet Gad, David’s seer, saying, <sup>12</sup>“Go and speak to David, ‘Thus the LORD says, “I am offering you three things; choose for yourself one of them, which I will do to you.” ’ ” <sup>13</sup>So Gad came to David and told him, and said to him, “Shall seven years of famine come to you in

your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider and see what answer I shall return to Him who sent me." <sup>14</sup>Then David said to Gad, "I am in great distress. Let us now fall into the hand of the LORD for His mercies are great, but do not let me fall into the hand of man." [<sup>10</sup> <sup>a</sup>Lit *smote* <sup>b</sup>Lit *cause to pass away*]

### ***Pestilence Sent***

<sup>15</sup> So the LORD <sup>a</sup>sent a pestilence upon Israel from the morning until the appointed time, and seventy thousand men of the people from Dan to Beersheba died. <sup>16</sup>When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the LORD was by the threshing floor of Araunah the Jebusite. <sup>17</sup>Then David spoke to the LORD when he saw the angel who was striking down the people, and said, "Behold, it is I who have sinned, and it is I who have done wrong; but these sheep, what have they done? Please let Your hand be against me and against my father's house." [<sup>15</sup> <sup>a</sup>Lit *gave*]

### ***David Builds an Altar***

<sup>18</sup> So Gad came to David that day and said to him, "Go up, erect an altar to the LORD on the threshing floor of <sup>a</sup>Araunah the Jebusite." <sup>19</sup>David went up according to the word of Gad, just as the LORD had commanded. <sup>20</sup>Araunah looked down and saw the king and his servants crossing over toward him; and Araunah went out and bowed his face to the ground before the king. <sup>21</sup>Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, in order to build an altar to the LORD, that the plague may be held back from the people." <sup>22</sup>Araunah said to David, "Let my lord the king take and offer up what is good in his sight. Look, the oxen for the burnt offering, the threshing sledges and the yokes of the oxen for the wood. <sup>23</sup>Everything, O king, Araunah gives to the king." And Araunah said to the king, "May the LORD your God accept you."

<sup>24</sup>However, the king said to Araunah, “No, but I will surely buy *it* from you for a price, for I will not offer burnt offerings to the LORD my God <sup>b</sup>which cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver. <sup>25</sup>David built there an altar to the LORD and offered burnt offerings and peace offerings. Thus the LORD was moved by prayer for the land, and the plague was held back from Israel. [18 <sup>a</sup>In 2 Chr 3:1, *Ornan* 24 <sup>b</sup>Lit *gratuitously*]

## 1 KINGS 1 [\[Books\]](#)

*David in Old Age* <sup>1</sup> Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm. <sup>2</sup> So his servants said to him, “Let them seek a young virgin for my lord the king, and let her <sup>a</sup>attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm.” <sup>3</sup> So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. <sup>4</sup> The girl was very beautiful; and she became the king’s nurse and served him, but the king did not <sup>b</sup>cohabit with her. [<sup>2</sup> <sup>a</sup>Lit *stand before* <sup>4</sup> <sup>b</sup>Lit *know her*]

<sup>5</sup> Now Adonijah the son of Haggith exalted himself, saying, “I will be king.” So he prepared for himself chariots and horsemen with fifty men to run before him. <sup>6</sup> His father had never <sup>a</sup>crossed him at any time by asking, “Why have you done so?” And he was also a very handsome man, and <sup>b</sup>he was born after Absalom. <sup>7</sup> <sup>c</sup>He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him. <sup>8</sup> But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah. [<sup>6</sup> <sup>a</sup>Lit *pained him* <sup>b</sup>Lit *she gave him birth* <sup>7</sup> <sup>c</sup>Lit *his words were*]

<sup>9</sup> Adonijah sacrificed sheep and oxen and fatlings by the <sup>a</sup>stone of Zoheleth, which is beside En-rogel; and he invited all his brothers, the king’s sons, and all the men of Judah, the king’s servants. <sup>10</sup> But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother. [<sup>9</sup> <sup>a</sup>Or *Gliding or Serpent Stone*]

*Nathan and Bathsheba* <sup>11</sup> Then Nathan spoke to Bathsheba the mother of Solomon, saying, “Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it*? <sup>12</sup> So

now come, please let me give you counsel and save your life and the life of your son Solomon. <sup>13</sup>Go <sup>a</sup>at once to King David and say to him, ‘Have you not, my lord, O king, sworn to your maidservant, saying, “Surely Solomon your son shall be king after me, and he shall sit on my throne”? Why then has Adonijah become king?’ <sup>14</sup>“Behold, while you are still there speaking with the king, I will come in after you and confirm your words.” [13 <sup>a</sup>Lit *and enter*]

<sup>15</sup> So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was ministering to the king. <sup>16</sup>Then Bathsheba bowed and prostrated herself <sup>a</sup>before the king. And the king said, “What <sup>b</sup>do you wish?” <sup>17</sup>She said to him, “My lord, you swore to your maidservant by the LORD your God, *saying*, ‘Surely your son Solomon shall be king after me and he shall sit on my throne.’ <sup>18</sup>Now, behold, Adonijah is king; and now, my lord the king, you do not know *it*. <sup>19</sup>He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant. <sup>20</sup>As for you now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. <sup>21</sup>Otherwise it will come about, as soon as my lord the king sleeps with his fathers, that I and my son Solomon will be considered <sup>c</sup>offenders.” [16 <sup>a</sup>Lit *to* <sup>b</sup>Lit *to you* 21 <sup>c</sup>Lit *sinners*]

<sup>22</sup> Behold, while she was still speaking with the king, Nathan the prophet came in. <sup>23</sup>They told the king, saying, “Here is Nathan the prophet.” And when he came in before the king, he prostrated himself <sup>a</sup>before the king with his face to the ground. <sup>24</sup>Then Nathan said, “My lord the king, have you said, ‘Adonijah shall be king after me, and he shall sit on my throne’? <sup>25</sup>For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king’s sons and the commanders of the army and Abiathar the priest, and behold, they are eating and drinking before him; and they say, ‘*Long live King Adonijah!*’ <sup>26</sup>But me, *even* me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited. <sup>27</sup>Has this thing been done by my lord the king, and you have not shown to your <sup>b</sup>servants who should sit on the

throne of my lord the king after him?” [23 <sup>a</sup>Lit to 27 <sup>b</sup>Some mss read *servant*]

28 Then King David said, “Call Bathsheba to me.” And she came into the king’s presence and stood before the king. <sup>29</sup>The king vowed and said, “As the LORD lives, who has redeemed my life from all distress, <sup>30</sup>surely as I vowed to you by the LORD the God of Israel, saying, ‘Your son Solomon shall be king after me, and he shall sit on my throne in my place’; I will indeed do so this day.” <sup>31</sup>Then Bathsheba bowed with her face to the ground, and prostrated herself <sup>a</sup>before the king and said, “May my lord King David live forever.” [31 <sup>a</sup>Lit to]

32 Then King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” And they came into the king’s presence. <sup>33</sup>The king said to them, “Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. <sup>34</sup>Let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the trumpet and say, ‘Long live King Solomon!’ <sup>35</sup>Then you shall come up after him, and he shall come and sit on my throne and be king in my place; for I have appointed him to be ruler over Israel and Judah.” <sup>36</sup>Benaiah the son of Jehoiada answered the king and said, “Amen! Thus may the LORD, the God of my lord the king, say. <sup>37</sup>As the LORD has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David!”

*Solomon Anointed King* 38 So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David’s mule, and brought him to Gihon. <sup>39</sup>Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, “Long live King Solomon!” <sup>40</sup>All the people went up after him, and the people <sup>a</sup>were playing on flutes and rejoicing with great joy, so that the earth <sup>b</sup>shook at their noise. [40 <sup>a</sup>Lit *fluting* <sup>b</sup>Lit *was split*]

41 Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. When Joab heard the sound of the trumpet, he said, “Why <sup>a</sup>is the city making such an uproar?” <sup>42</sup>While he was still speaking, behold, Jonathan the son of Abiathar the priest came. Then Adonijah said, “Come in, for you are a valiant man and bring good news.” <sup>43</sup>But Jonathan replied to Adonijah, “No! Our lord King David has made Solomon king. <sup>44</sup>The king has also sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king’s mule. <sup>45</sup>Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, so that the city is in an uproar. This is the noise which you have heard. <sup>46</sup>Besides, Solomon has even taken his seat on the throne of the kingdom. <sup>47</sup>Moreover, the king’s servants came to bless our lord King David, saying, ‘May your God make the name of Solomon better than your name and his throne greater than your throne!’ And the king bowed himself on the bed. <sup>48</sup>The king has also said thus, ‘Blessed be the LORD, the God of Israel, who has granted one to sit on my throne today while my own eyes see *it*.’ ” [41 <sup>a</sup>Lit *is the sound of the city an uproar*]

49 Then all the guests of Adonijah were terrified; and they arose and each went on his way. <sup>50</sup>And Adonijah was afraid of Solomon, and he arose, went and took hold of the horns of the altar. <sup>51</sup>Now it was told Solomon, saying, “Behold, Adonijah is afraid of King Solomon, for behold, he has taken hold of the horns of the altar, saying, ‘Let King Solomon swear to me today that he will not put his servant to death with the sword.’ ” <sup>52</sup>Solomon said, “If he is a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die.” <sup>53</sup>So King Solomon sent, and they brought him down from the altar. And he came and prostrated himself <sup>a</sup>before King Solomon, and Solomon said to him, “Go to your house.” [53 <sup>a</sup>Lit *to*]

## 1 KINGS 2 [\[Books\]](#)

### *David's Charge to Solomon*

1 As David's <sup>a</sup>time to die drew near, he charged Solomon his son, saying, <sup>2</sup>"I am going the way of all the earth. Be strong, therefore, and <sup>b</sup>show yourself a man. <sup>3</sup>Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, <sup>4</sup>so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in <sup>c</sup>truth with all their heart and with all their soul, <sup>d</sup>you shall not lack a man on the throne of Israel.' [1 <sup>a</sup>Lit *days* 2 <sup>b</sup>Lit *become a man* 4 <sup>c</sup>Or *faithfulness* <sup>d</sup>Lit *there shall not be cast off to you a man from before Me*]

5 "Now you also know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also <sup>a</sup>shed the blood of war in peace. And he put the blood of war on his belt <sup>b</sup>about his waist, and on his sandals <sup>c</sup>on his feet. <sup>6</sup>So act according to your wisdom, and do not let his gray hair go down to <sup>d</sup>Sheol in peace. <sup>7</sup>But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they <sup>e</sup>assisted me when I fled from Absalom your brother. <sup>8</sup>Behold, there is with you Shimei the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a <sup>f</sup>violent curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.' <sup>9</sup>Now therefore, do not let him go unpunished, for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to <sup>d</sup>Sheol with blood." [5 <sup>a</sup>Lit *made* <sup>b</sup>Lit *that was about* <sup>c</sup>Lit *that were on* 6 <sup>d</sup>I.e. the nether world 7 <sup>e</sup>Lit *came near to* 8 <sup>f</sup>Or *grievous*]

## ***Death of David***

10 Then David slept with his fathers and was buried in the city of David.

11 The days that David reigned over Israel *were* forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. 12 And Solomon sat on the throne of David his father, and his kingdom was firmly established.

13 Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, “Do you come peacefully?” And he said, “Peacefully.” 14 Then he said, “I have something *to say* to you.” And she said, “Speak.” 15 So he said, “You know that the kingdom was mine and that all Israel <sup>a</sup>expected me to be king; however, the kingdom has turned about and become my brother’s, for it was his from the LORD. 16 Now I am making one request of you; do not <sup>b</sup>refuse me.” And she said to him, “Speak.” 17 Then he said, “Please speak to Solomon the king, for he will not <sup>c</sup>refuse you, that he may give me Abishag the Shunammite as a wife.” 18 Bathsheba said, “Very well; I will speak to the king for you.” [15 <sup>a</sup>Lit *set their faces on me* 16 <sup>b</sup>Lit *turn away my face* 17 <sup>c</sup>Lit *turn away your face*]

## ***Adonijah Executed***

19 So Bathsheba went to King Solomon to speak to him for Adonijah. And the king arose to meet her, bowed before her, and sat on his throne; then he had a throne set for the king’s mother, and she sat on his right. 20 Then she said, “I am making one small request of you; do not <sup>a</sup>refuse me.” And the king said to her, “Ask, my mother, for I will not <sup>b</sup>refuse you.” 21 So she said, “Let Abishag the Shunammite be given to Adonijah your brother as a wife.” 22 King Solomon answered and said to his mother, “And why are you asking Abishag the Shunammite for Adonijah? Ask for him also the kingdom—for he is my older brother—even for him, for Abiathar the priest, and for Joab the son of Zeruiah!” 23 Then King Solomon swore by the LORD, saying, “May God do so to me and more also, if Adonijah has not spoken this word against his own <sup>c</sup>life. 24 Now therefore, as the LORD lives, who has established me and set me on the throne of David my father and who has made me a house as He promised, surely Adonijah shall be put to death

today.” <sup>25</sup>So King Solomon sent Benaiah the son of Jehoiada; and he fell upon him so that he died. [<sup>20</sup> <sup>a</sup>Lit *turn away my face* <sup>b</sup>Lit *turn away your face* <sup>23</sup> <sup>c</sup>Lit *soul*]

<sup>26</sup> Then to Abiathar the priest the king said, “Go to Anathoth to your own field, for you <sup>a</sup>deserve to die; but I will not put you to death at this time, because you carried the ark of the Lord <sup>b</sup>GOD before my father David, and because you were afflicted in everything with which my father was afflicted.” <sup>27</sup>So Solomon dismissed Abiathar from being priest to the LORD, in order to fulfill the word of the LORD, which He had spoken concerning the house of Eli in Shiloh. [<sup>26</sup> <sup>a</sup>Lit *are a man of death* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*]

### ***Joab Executed***

<sup>28</sup> Now the news came to Joab, for Joab had followed Adonijah, although he had not followed Absalom. And Joab fled to the tent of the LORD and took hold of the horns of the altar. <sup>29</sup>It was told King Solomon that Joab had fled to the tent of the LORD, and behold, he is beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, “Go, fall upon him.” <sup>30</sup>So Benaiah came to the tent of the LORD and said to him, “Thus the king has said, ‘Come out.’ ” But he said, “No, for I will die here.” And Benaiah brought the king word again, saying, “Thus spoke Joab, and thus he answered me.” <sup>31</sup>The king said to him, “Do as he has spoken and fall upon him and bury him, that you may remove from me and from my father’s house the blood which Joab shed without cause. <sup>32</sup>The LORD will return his blood on his own head, because he fell upon two men more righteous and better than he and killed them with the sword, while my father David did not know *it*: Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah. <sup>33</sup>So shall their blood return on the head of Joab and on the head of his <sup>a</sup>descendants forever; but to David and his <sup>a</sup>descendants and his house and his throne, may there be peace from the LORD forever.” <sup>34</sup>Then Benaiah the son of Jehoiada went up and fell upon him and put him to death, and he was buried at his own house in the wilderness. <sup>35</sup>The king appointed Benaiah the son of

Jehoiada over the army in his place, and the king appointed Zadok the priest in the place of Abiathar. [33 <sup>a</sup>Lit *seed*]

### ***Shimei Executed***

36 Now the king sent and called for Shimei and said to him, “Build for yourself a house in Jerusalem and live there, and do not go out from there to any place. 37For on the day you go out and cross over the <sup>a</sup>brook Kidron, you will know for certain that you shall surely die; your blood shall be on your own head.” 38Shimei then said to the king, “The word is good. As my lord the king has said, so your servant will do.” So Shimei lived in Jerusalem many days. [37 <sup>a</sup>Or *wadi*]

39 But it came about at the end of three years, that two of the servants of Shimei ran away to Achish son of Maacah, king of Gath. And they told Shimei, saying, “Behold, your servants are in Gath.” 40Then Shimei arose and saddled his donkey, and went to Gath to Achish to look for his servants. And Shimei went and brought his servants from Gath. 41It was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned. 42So the king sent and called for Shimei and said to him, “Did I not make you swear by the LORD and solemnly warn you, saying, ‘You will know for certain that on the day you depart and go anywhere, you shall surely die’? And you said to me, ‘The word which I have heard is good.’ 43Why then have you not kept the oath of the LORD, and the command which I <sup>a</sup>have laid on you?” 44The king also said to Shimei, “You know all the evil which <sup>b</sup>you acknowledge in your heart, which you did to my father David; therefore the LORD shall return your evil on your own head. 45But King Solomon shall be blessed, and the throne of David shall be established before the LORD forever.” 46So the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died. [43 <sup>a</sup>Lit *commanded* 44 <sup>b</sup>Lit *your heart acknowledges*]

Thus the kingdom was established in the hands of Solomon.

## 1 KINGS 3 [\[Books\]](#)

*Solomon's Rule Consolidated* 1 Then Solomon <sup>a</sup>formed a marriage alliance with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her to the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem. 2The people were still sacrificing on the high places, because there was no house built for the name of the LORD until those days. [1 <sup>a</sup>Lit *made himself a son-in-law of Pharaoh*]

3 Now Solomon loved the LORD, walking in the statutes of his father David, except he sacrificed and burned incense on the high places. 4The king went to Gibeon to sacrifice there, for that was the great high place; Solomon offered a thousand burnt offerings on that altar. 5In Gibeon the LORD appeared to Solomon in a dream at night; and God said, "Ask what *you wish* Me to give you."

*Solomon's Prayer* 6Then Solomon said, "You have shown great lovingkindness to Your servant David my father, according as he walked before You in <sup>a</sup>truth and righteousness and uprightness of heart toward You; and You have <sup>b</sup>reserved for him this great lovingkindness, that You have given him a son to sit on his throne, as *it is* this day. 7Now, O LORD my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to go out or come in. 8Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted. 9So give Your servant <sup>c</sup>an understanding heart to judge Your people to discern between good and evil. For who is able to judge this <sup>d</sup>great people of Yours?" [6 <sup>a</sup>Or *faithfulness* <sup>b</sup>Lit *kept* 9 <sup>c</sup>Lit *a hearing* <sup>d</sup>Lit *heavy*]

## *God's Answer*

10 <sup>a</sup>It was pleasing in the sight of the Lord that Solomon had asked this thing. <sup>11</sup>God said to him, "Because you have asked this thing and have not asked for yourself <sup>b</sup>long life, nor have asked riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself <sup>c</sup>discernment to understand justice, <sup>12</sup>behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you. <sup>13</sup>I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days. <sup>14</sup>If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days." [10 <sup>a</sup>Lit *the thing* 11 <sup>b</sup>Lit *many days* <sup>c</sup>Lit *hearing*]

15 Then Solomon awoke, and behold, it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast for all his servants.

***Solomon Wisely Judges*** 16 Then two women who were harlots came to the king and stood before him. <sup>17</sup>The one woman said, "Oh, my lord, <sup>a</sup>this woman and I live in the same house; and I gave birth to a child while she *was* in the house. <sup>18</sup>It happened on the third day after I gave birth, that this woman also gave birth to a child, and we were together. There was no stranger with us in the house, only the two of us in the house. <sup>19</sup>This woman's son died in the night, because she lay on it. <sup>20</sup>So she arose in the middle of the night and took my son from beside me while your maidservant slept, and laid him in her bosom, and laid her dead son in my bosom. <sup>21</sup>When I rose in the morning to nurse my son, behold, he was dead; but when I looked at him carefully in the morning, behold, he was not my son, whom I had borne." <sup>22</sup>Then the other woman said, "No! For the living one is my son, and the dead one is your son." But <sup>b</sup>the first woman said, "No! For the dead one is your son, and the living one is my son." Thus they spoke before the king. [17

<sup>a</sup>Lit *I and this woman* 22 <sup>b</sup>Lit *this one was saying*]

23 Then the king said, “<sup>a</sup>The one says, ‘This is my son who is living, and your son is the dead one’; and <sup>a</sup>the other says, ‘No! For your son is the dead one, and my son is the living one.’ ” <sup>24</sup>The king said, “Get me a sword.” So they brought a sword before the king. <sup>25</sup>The king said, “Divide the living child in two, and give half to the one and half to the other.” <sup>26</sup>Then the woman whose child was the living one spoke to the king, for <sup>b</sup>she was deeply stirred over her son and said, “Oh, my lord, give her the living child, and by no means kill him.” But the other said, “He shall be neither mine nor yours; divide *him!*” <sup>27</sup>Then the king said, “Give <sup>c</sup>the first woman the living child, and by no means kill him. She is his mother.” <sup>28</sup>When all Israel heard of the judgment which the king had <sup>d</sup>handed down, they feared the king, for they saw that the wisdom of God was in him to <sup>e</sup>administer justice. [23 <sup>a</sup>Lit *this one* 26 <sup>b</sup>Lit *her compassion grew warm* 27 <sup>c</sup>Lit *her the living child* 28 <sup>d</sup>Lit *judged* <sup>e</sup>Lit *do*]

## 1 KINGS 4 [\[Books\]](#)

*Solomon's Officials* 1 Now King Solomon was king over all Israel. 2These were his officials: Azariah the son of Zadok *was* the priest; 3Elihoreph and Ahijah, the sons of Shisha *were* secretaries; Jehoshaphat the son of Ahilud *was* the recorder; 4and Benaiah the son of Jehoiada *was* over the army; and Zadok and Abiathar *were* priests; 5and Azariah the son of Nathan *was* over the deputies; and Zabud the son of Nathan, a priest, *was* the king's friend; 6and Ahishar was over the household; and Adoniram the son of Abda *was* over the men subject to forced labor.

7 Solomon had twelve deputies over all Israel, who <sup>a</sup>provided for the king and his household; each man had to <sup>b</sup>provide for a month in the year. 8These are their names: Ben-hur, in the hill country of Ephraim; 9Ben-deker in Makaz and Shaalbim and Beth-shemesh and Elonbeth-hanan; 10Ben-hesed, in Arubboth (Socoh *was* his and all the land of Hopher); 11Ben-abinadab, in all <sup>c</sup>the height of Dor (Taphath the daughter of Solomon *was* his wife); 12Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah as far as the other side of Jokmeam; 13Ben-geber, in Ramoth-gilead (the towns of Jair, the son of Manasseh, which are in Gilead *were* his: the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars *were* his); 14Ahinadab the son of Iddo, in Mahanaim; 15Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon); 16Baana the son of Hushai, in Asher and <sup>d</sup>Bealoth; 17Jehoshaphat the son of Paruah, in Issachar; 18Shimei the son of Ela, in Benjamin; 19Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and *he was* the only deputy who *was* in the land. [7 <sup>a</sup>Lit *nourished* <sup>b</sup>Lit *nourish* 11 <sup>c</sup>Or *Naphoth-dor* 16 <sup>d</sup>Or *in Aloth*]

*Solomon's Power, Wealth and Wisdom* 20 Judah and Israel were as numerous as the sand that is on the <sup>a</sup>seashore in abundance; they were eating and drinking and rejoicing. [20 <sup>a</sup>Lit sea]

21 <sup>a</sup>Now Solomon ruled over all the kingdoms from the <sup>b</sup>River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life. [21 <sup>a</sup>Ch 5:1 in Heb <sup>b</sup>I.e. Euphrates]

22 Solomon's <sup>a</sup>provision for one day was thirty <sup>b</sup>kors of fine flour and sixty <sup>b</sup>kors of meal, <sup>23</sup>ten fat oxen, twenty <sup>c</sup>pasture-fed oxen, a hundred sheep besides deer, gazelles, roebucks, and fattened fowl. <sup>24</sup>For he had dominion over everything <sup>d</sup>west of the <sup>e</sup>River, from Tiphseh even to Gaza, over all the kings <sup>d</sup>west of the <sup>e</sup>River; and he had peace on all sides around about him. <sup>25</sup>So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon. <sup>26</sup>Solomon had <sup>f</sup>40,000 stalls of horses for his chariots, and 12,000 horsemen. <sup>27</sup>Those deputies <sup>g</sup>provided for King Solomon and all who came to King Solomon's table, each in his month; they left nothing lacking. <sup>28</sup>They also brought barley and straw for the horses and swift steeds to the place where it should be, each according to his charge. [22 <sup>a</sup>Lit bread <sup>b</sup>I.e. One kor equals approx 10 bu <sup>23</sup> <sup>c</sup>Lit oxen of the pasture <sup>24</sup> <sup>d</sup>Lit beyond <sup>e</sup>I.e. Euphrates <sup>26</sup> <sup>f</sup>One ms reads 4000, cf 2 Chr 9:25 <sup>27</sup> <sup>g</sup>Or nourished]

29 Now God gave Solomon wisdom and very great discernment and breadth of <sup>a</sup>mind, like the sand that is on the seashore. <sup>30</sup>Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. <sup>31</sup>For he was wiser than all men, than Ethan the Ezrahite, Heman, Calcol and <sup>b</sup>Darda, the sons of Mahol; and his <sup>c</sup>fame was known in all the surrounding nations. <sup>32</sup>He also spoke 3,000 proverbs, and his songs were 1,005. <sup>33</sup>He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish. <sup>34</sup><sup>d</sup>Men came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom. [29 <sup>a</sup>Lit heart <sup>31</sup> <sup>b</sup>In 1 Chr 2:6, Dara <sup>c</sup>Lit name <sup>34</sup> <sup>d</sup>Lit they]



## 1 KINGS 5 [\[Books\]](#)

### *Alliance with King Hiram*

1 <sup>a</sup>Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had <sup>b</sup>always been a friend of David. <sup>2</sup>Then Solomon sent *word* to Hiram, saying, <sup>3</sup>“You know that David my father was unable to build a house for the name of the LORD his God because of the wars which surrounded him, until the LORD put them under the soles of his feet. <sup>4</sup>But now the LORD my God has given me rest on every side; there is neither adversary nor <sup>c</sup>misfortune. <sup>5</sup>Behold, I <sup>d</sup>intend to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, ‘Your son, whom I will set on your throne in your place, he will build the house for My name.’ <sup>6</sup>Now therefore, command that they cut for me cedars from Lebanon, and my servants will be with your servants; and I will give you wages for your servants according to all that you say, for you know that there is no one among us who knows how to cut timber like the Sidonians.” [1 <sup>a</sup>Ch 5:15 in Heb <sup>b</sup>Lit *all the day* 4 <sup>c</sup>Lit *evil occurrence* 5 <sup>d</sup>Lit *say*]

7 When Hiram heard the words of Solomon, he rejoiced greatly and said, “Blessed be the LORD today, who has given to David a wise son over this great people.” <sup>8</sup>So Hiram sent *word* to Solomon, saying, “I have heard *the message* which you have sent me; I will do <sup>a</sup>what you desire concerning the cedar and cypress timber. <sup>9</sup>My servants will bring *them* down from Lebanon to the sea; and I will make them into rafts *to go* by sea to the place where you <sup>b</sup>direct me, and I will have them broken up there, and you shall carry *them* away. Then you shall accomplish my desire by giving food to my household.” <sup>10</sup>So <sup>c</sup>Hiram <sup>d</sup>gave Solomon <sup>e</sup>as much as he desired of the cedar and cypress timber. <sup>11</sup>Solomon then gave Hiram 20,000 <sup>f</sup>kors of wheat as food for his household, and twenty <sup>g</sup>kors of beaten oil; thus Solomon would give Hiram year by year. <sup>12</sup>The LORD gave wisdom to Solomon, just as He <sup>h</sup>promised him; and there was peace between Hiram and Solomon, and the two of them made a covenant. [8 <sup>a</sup>Lit *all your pleasure* 9 <sup>b</sup>Lit *send* 10 <sup>c</sup>Heb

*Hiram* <sup>d</sup>Lit was giving <sup>e</sup>Lit all his desire <sup>11</sup> <sup>f</sup>I.e. One kor equals approx 10 bu <sup>g</sup>I.e. One kor equals approx 10 bu <sup>12</sup> <sup>b</sup>Lit spoke to]

### ***Conscription of Laborers***

<sup>13</sup> Now King Solomon <sup>a</sup>levied forced laborers from all Israel; and the forced laborers <sup>b</sup>numbered 30,000 men. <sup>14</sup>He sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month *and* two months at home. And Adoniram was over the forced laborers. <sup>15</sup>Now Solomon had 70,000 <sup>c</sup>transporters, and 80,000 hewers *of stone* in the mountains, <sup>16</sup>besides Solomon's 3,300 chief deputies who *were* over the <sup>d</sup>project *and* who ruled over the people who were doing the work. <sup>17</sup>Then the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with cut stones. <sup>18</sup>So Solomon's builders and <sup>e</sup>Hiram's builders and the Gebalites <sup>f</sup>cut them, and prepared the timbers and the stones to build the house. [<sup>13</sup> <sup>a</sup>Lit raised up <sup>b</sup>Lit was <sup>15</sup> <sup>c</sup>Or burden bearers <sup>16</sup> <sup>d</sup>Lit work <sup>18</sup> <sup>e</sup>Heb *Hiram's* <sup>f</sup>Or chiseled]

## 1 KINGS 6 [\[Books\]](#)

*The Building of the Temple* 1 Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he <sup>a</sup>began to build the house of the LORD. <sup>2</sup>As for the house which King Solomon built for the LORD, its length was sixty <sup>b</sup>cubits and its width twenty cubits and its height thirty cubits. <sup>3</sup>The porch in front of the nave of the house was twenty cubits <sup>c</sup>in length, <sup>d</sup>corresponding to the width of the house, and its <sup>e</sup>depth along the front of the house was ten cubits. <sup>4</sup>Also for the house he made windows with artistic frames. <sup>5</sup>Against the wall of the house he built stories encompassing the walls of the house around both the nave and the inner sanctuary; thus he made side chambers all around. <sup>6</sup>The lowest story was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide; for on the outside he <sup>f</sup>made offsets in the wall of the house all around in order that the beams would not <sup>g</sup>be inserted in the walls of the house. [1 <sup>a</sup>Lit built 2 <sup>b</sup>I.e. One cubit equals approx 18 in. 3 <sup>c</sup>Lit in its length <sup>d</sup>Lit on the face of <sup>e</sup>Lit width 6 <sup>f</sup>Lit gave <sup>g</sup>Lit take hold]

7 The house, while it was being built, was built of stone <sup>a</sup>prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built. [7 <sup>a</sup>Lit finished]

8 The doorway for the <sup>a</sup>lowest side chamber was on the right side of the house; and they would go up by winding stairs to the middle story, and from the middle to the third. <sup>9</sup>So he built the house and finished it; and he covered the house with beams and <sup>b</sup>planks of cedar. <sup>10</sup>He also built the stories against the whole house, each five <sup>c</sup>cubits high; and they <sup>d</sup>were fastened to the house with timbers of cedar. [8 <sup>a</sup>So with Gr and versions; M.T. middle 9 <sup>b</sup>Lit rows 10 <sup>c</sup>I.e. One cubit equals approx 18 in. <sup>d</sup>Lit took hold]

11 Now the word of the LORD came to Solomon saying, <sup>12</sup>“Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. <sup>13</sup>I will dwell among the sons of Israel, and will not forsake My people Israel.”

14 So Solomon built the house and finished it. <sup>15</sup>Then he built the walls of the house on the inside with boards of cedar; from the floor of the house to the <sup>a</sup>ceiling he overlaid *the walls* on the inside with wood, and he overlaid the floor of the house with boards of cypress. <sup>16</sup>He built twenty cubits on the rear part of the house with boards of cedar from the floor to the <sup>b</sup>ceiling; he built *them* for it on the inside as an inner sanctuary, *even* as the most holy place. <sup>17</sup>The house, that is, the nave in front of *the inner sanctuary*, was forty <sup>c</sup>cubits *long*. <sup>18</sup>There was cedar on the house within, carved *in the shape* of gourds and open flowers; all was cedar, there was no stone seen. <sup>19</sup>Then he prepared an inner sanctuary within the house in order to place there the ark of the covenant of the LORD. <sup>20</sup><sup>d</sup>The inner sanctuary *was* twenty cubits in length, twenty cubits in width, and twenty cubits in height, and he overlaid it with pure gold. He also overlaid the altar with cedar. <sup>21</sup>So Solomon overlaid the inside of the house with pure gold. And he drew chains of gold across the front of the inner sanctuary, and he overlaid it with gold. <sup>22</sup>He overlaid the whole house with gold, until all the house was finished. Also the whole altar which was by the inner sanctuary he overlaid with gold. [15 <sup>a</sup>Lit *walls of ceiling* 16 <sup>b</sup>Lit *walls* 17 <sup>c</sup>I.e. One cubit equals approx 18 in. 20 <sup>d</sup>Lit *before*]

23 Also in the inner sanctuary he made two cherubim of olive wood, each ten cubits high. <sup>24</sup>Five cubits *was* the one wing of the cherub and five cubits the other wing of the cherub; from the end of one wing to the end of the other wing *were* ten cubits. <sup>25</sup>The other cherub *was* ten cubits; both the cherubim were of the same measure and the same form. <sup>26</sup>The height of the one cherub *was* ten cubits, and so *was* the other cherub. <sup>27</sup>He placed the cherubim in the midst of the inner house, and the wings of the cherubim were spread out, so that the wing of the one was touching the *one* wall, and the wing of the other cherub was

touching the other wall. So their wings were touching each other in the center of the house. <sup>28</sup>He also overlaid the cherubim with gold.

<sup>29</sup> Then he carved all the walls of the house round about with carved engravings of cherubim, palm trees, and open flowers, inner and outer sanctuaries. <sup>30</sup>He overlaid the floor of the house with gold, inner and outer sanctuaries.

<sup>31</sup> For the entrance of the inner sanctuary he made doors of olive wood, the lintel *and* five-sided doorposts. <sup>32</sup>So *he made* two doors of olive wood, and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread the gold on the cherubim and on the palm trees.

<sup>33</sup> So also he made for the entrance of the nave four-sided doorposts of olive wood <sup>34</sup>and two doors of cypress wood; the two leaves of the one door turned on pivots, and the two <sup>a</sup>leaves of the other door turned on pivots. <sup>35</sup>He carved *on it* cherubim, palm trees, and open flowers; and he overlaid *them* with gold evenly applied on the engraved work. <sup>36</sup>He built the inner court with three rows of cut stone and a row of cedar beams. [<sup>34</sup> <sup>a</sup>So with Gr; M.T. *curtains*]

<sup>37</sup> In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. <sup>38</sup>In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

## 1 KINGS 7 [\[Books\]](#)

***Solomon's Palace*** <sup>1</sup> Now Solomon was building his own house thirteen years, and he finished all his house. <sup>2</sup>He built the house of the forest of Lebanon; its length was 100 <sup>a</sup>cubits and its width 50 cubits and its height 30 cubits, on four rows of cedar pillars with cedar beams on the pillars. <sup>3</sup>It was paneled with cedar above the side chambers which were on the 45 pillars, 15 in each row. <sup>4</sup>*There were artistic window frames in three rows, and window was opposite window in three ranks.* <sup>5</sup>All the doorways and doorposts *had squared artistic frames, and window was opposite window in three ranks.* [<sup>2</sup> <sup>a</sup>I.e. One cubit equals approx 18 in.]

<sup>6</sup> Then he made the hall of pillars; its length was 50 cubits and its width 30 cubits, and a porch *was* in front of them and pillars and a threshold in front of them.

<sup>7</sup> He made the hall of the throne where he was to judge, the hall of judgment, and it was paneled with cedar from floor to floor.

<sup>8</sup> His house where he was to live, the other court inward from the hall, was of the same workmanship. He also made a house like this hall for Pharaoh's daughter, whom Solomon had married.

<sup>9</sup> All these were of costly stones, of stone cut according to measure, sawed with saws, inside and outside; even from the foundation to the coping, and so on the outside to the great court.

<sup>10</sup> The foundation was of costly stones, *even* large stones, stones of ten cubits and stones of eight cubits. <sup>11</sup>And above were costly stones, stone cut according to measure, and cedar. <sup>12</sup>So the great court all around *had* three rows of cut stone and a row of cedar beams even as the inner court of the house of the LORD, and the porch of the house.

***Hiram's Work in the Temple*** 13 Now King Solomon sent and brought Hiram from Tyre. 14He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work.

15 He fashioned the two pillars of bronze; eighteen cubits was the height of one pillar, and a line of twelve cubits <sup>a</sup>measured the circumference of both. 16He also made two capitals of molten bronze to set on the tops of the pillars; the height of the one capital was five <sup>b</sup>cubits and the height of the other capital was five cubits. 17*There were* nets of network and twisted threads of chainwork for the capitals which were on the top of the pillars; seven for the one capital and seven for the other capital. 18So he made the pillars, and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and so he did for the other capital. 19The capitals which *were* on the top of the pillars in the porch were of lily design, four cubits. 20*There were* capitals on the two pillars, even above *and* close to the <sup>c</sup>rounded projection which was beside the network; and the pomegranates *numbered* two hundred in rows around <sup>d</sup>both capitals. 21Thus he set up the pillars at the porch of the nave; and he set up the right pillar and named it <sup>e</sup>Jachin, and he set up the left pillar and named it <sup>f</sup>Boaz. 22On the top of the pillars was lily design. So the work of the pillars was finished. [15 <sup>a</sup>Lit *went around the other pillar* 16 <sup>b</sup>I.e. One cubit equals approx 18 in. 20 <sup>c</sup>Lit *belly* <sup>d</sup>Lit *on the other capital* 21 <sup>e</sup>I.e. he shall establish <sup>f</sup>I.e. in it is strength]

23 Now he made the sea of cast *metal* ten cubits from brim to brim, circular in form, and its height was five cubits, and <sup>a</sup>thirty cubits in circumference. 24Under its brim gourds went around encircling it ten to a cubit, completely surrounding the sea; the gourds were in two rows, cast <sup>b</sup>with the rest. 25It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; and the sea *was set* on top of them, and all their rear parts *turned* inward. 26It was a handbreadth thick, and its brim was made like the brim of a cup, *as a lily blossom*; it could hold two thousand baths. [23 <sup>a</sup>Lit *a line of 30 cubits went around it* 24 <sup>b</sup>Lit *in its casting*]

27 Then he made the ten stands of bronze; the length of each stand was four cubits and its width four cubits and its height three cubits. <sup>28</sup>This was the design of the stands: they had borders, even borders between the <sup>a</sup>frames, <sup>29</sup>and on the borders which were between the <sup>a</sup>frames were lions, oxen and cherubim; and on the <sup>a</sup>frames there was a pedestal above, and beneath the lions and oxen were wreaths of hanging work. <sup>30</sup>Now each stand had four bronze wheels with bronze axles, and its four feet had supports; beneath the basin were cast supports with wreaths at each side. <sup>31</sup>Its opening inside the crown at the top was a cubit, and its opening was round like the design of a pedestal, a cubit and a half; and also on its opening there were engravings, and their borders were square, not round. <sup>32</sup>The four wheels were underneath the borders, and the axles of the wheels were on the stand. And the height of a wheel was a cubit and a half. <sup>33</sup>The workmanship of the wheels was like the workmanship of a chariot wheel. Their axles, their rims, their spokes, and their hubs were all cast. <sup>34</sup>Now there were four supports at the four corners of each stand; its supports were part of the stand itself. <sup>35</sup>On the top of the stand there was a circular form half a <sup>b</sup>cubit high, and on the top of the stand its <sup>c</sup>stays and its borders were part of it. <sup>36</sup>He engraved on the plates of its stays and on its borders, cherubim, lions and palm trees, according to the clear space on each, with wreaths all around. <sup>37</sup>He made the ten stands like this: all of them had one casting, one measure and one form. [<sup>28</sup> <sup>a</sup>Or crossbars <sup>35</sup> <sup>b</sup>I.e. One cubit equals approx 18 in. <sup>c</sup>Lit hands]

38 He made ten basins of bronze, one basin held forty baths; each basin was four cubits, and on each of the ten stands was one basin. <sup>39</sup>Then he set the stands, five on the right side of the house and five on the left side of the house; and he set the sea of cast metal on the right side of the house eastward toward the south.

40 Now Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work which he performed for King Solomon in the house of the LORD: <sup>41</sup>the two pillars and the two bowls of the capitals which were on the top of the two pillars, and the two networks to cover the two bowls of the capitals which were on the top of the pillars; <sup>42</sup>and the four hundred pomegranates for the two networks,

two rows of pomegranates for each network to cover the two bowls of the capitals which *were* on the tops of the pillars; <sup>43</sup>and the ten stands with the ten basins on the stands; <sup>44</sup>and the one sea and the twelve oxen under the sea; <sup>45</sup>and the pails and the shovels and the bowls; even all these utensils which Hiram made for King Solomon *in* the house of the LORD *were* of polished bronze. <sup>46</sup>In the plain of the Jordan the king cast them, in the clay ground between Succoth and Zarethan. <sup>47</sup>Solomon left all the utensils *unweighed*, because *they were* too many; the weight of the bronze could not be ascertained.

48 Solomon made all the furniture which *was in* the house of the LORD: the golden altar and the golden table on which *was* the bread of the Presence; <sup>49</sup>and the lampstands, five on the right side and five on the left, in front of the inner sanctuary, of pure gold; and the flowers and the lamps and the tongs, of gold; <sup>50</sup>and the cups and the snuffers and the bowls and the spoons and the firepans, of pure gold; and the hinges both for the doors of the inner house, the most holy place, *and* for the doors of the house, *that is*, of the nave, of gold.

51 Thus all the work that King Solomon performed *in* the house of the LORD was finished. And Solomon brought in the things dedicated by his father David, the silver and the gold and the utensils, *and* he put them in the treasuries of the house of the LORD.

## 1 KINGS 8 [\[Books\]](#)

### *The Ark Brought into the Temple*

1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' *households* of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, which is Zion. 2 All the men of Israel assembled themselves to King Solomon at the feast, in the month Ethanim, which is the seventh month. 3 Then all the elders of Israel came, and the priests took up the ark. 4 They brought up the ark of the LORD and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up. 5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing <sup>a</sup>so many sheep and oxen they could not be counted or numbered. 6 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim. 7 For the cherubim spread *their* wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above. 8 But the poles were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day. 9 There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt. 10 It happened that when the priests came from the holy place, the cloud filled the house of the LORD, 11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD. [5 <sup>a</sup>Lit *sheep and oxen...numbered for multitude*]

### *Solomon Addresses the People*

12 Then Solomon said,

“The LORD has said that He would dwell in the thick cloud.

<sup>13</sup>“I have surely built You a lofty house,  
A place for Your dwelling forever.”

<sup>14</sup> Then the king <sup>a</sup>turned about and blessed all the assembly of Israel, while all the assembly of Israel was standing. <sup>15</sup>He said, “Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled *it* with His hand, saying, <sup>16</sup>‘Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel *in which* to build a house that My name might be there, but I chose David to be over My people Israel.’ <sup>17</sup>Now it was <sup>b</sup>in the heart of my father David to build a house for the name of the LORD, the God of Israel. <sup>18</sup>But the LORD said to my father David, ‘Because it was <sup>b</sup>in your heart to build a house for My name, you did well that it was <sup>b</sup>in your heart. <sup>19</sup>Nevertheless you shall not build the house, but your son who <sup>c</sup>will be born to you, he will build the house for My name.’ <sup>20</sup>Now the LORD has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the LORD <sup>d</sup>promised, and have built the house for the name of the LORD, the God of Israel. <sup>21</sup>There I have set a place for the ark, in which is the covenant of the LORD, which He made with our fathers when He brought them from the land of Egypt.” [14 <sup>a</sup>Lit *turned his face about* 17 <sup>b</sup>Lit *with* 19 <sup>c</sup>Lit *will come forth from your loins* 20 <sup>d</sup>Lit *spoke*]

### ***The Prayer of Dedication***

<sup>22</sup> Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven. <sup>23</sup>He said, “O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and *showing* lovingkindness to Your servants who walk before You with all their heart, <sup>24</sup>who have kept with Your servant, my father David, that which You have <sup>a</sup>promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day. <sup>25</sup>Now therefore, O LORD, the God of Israel, keep with Your

servant David my father that which You have <sup>a</sup>promised him, saying, ‘<sup>b</sup>You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.’ <sup>26</sup>Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant, my father David. [<sup>24</sup> <sup>a</sup>Lit *spoken to* <sup>25</sup> <sup>b</sup>Lit *There shall not be cut off to you a man from before Me*]

<sup>27</sup> “But will God indeed dwell on the earth? Behold, heaven and the <sup>a</sup>highest heaven cannot contain You, how much less this house which I have built! <sup>28</sup>Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today; <sup>29</sup>that Your eyes may be open toward this house night and day, toward the place of which You have said, ‘My name shall be there,’ to listen to the prayer which Your servant shall pray toward this place. <sup>30</sup>Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive. [<sup>27</sup> <sup>a</sup>Lit *heaven of heavens*]

<sup>31</sup> “If a man sins against his neighbor and is made to take an oath, and he comes *and* takes an oath before Your altar in this house, <sup>32</sup>then hear in heaven and act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

<sup>33</sup> “When Your people Israel are <sup>a</sup>defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, <sup>34</sup>then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. [<sup>33</sup> <sup>a</sup>Lit *smitten*]

<sup>35</sup> “When the heavens are shut up and there is no rain, because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them, <sup>36</sup>then hear in heaven and forgive the sin of Your servants and of Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land, which You have given Your people for an inheritance.

37 “If there is famine in the land, if there is pestilence, if there is blight *or* mildew, locust *or* grasshopper, if their enemy besieges them in the land of their <sup>a</sup>cities, whatever plague, whatever sickness *there is*, <sup>38</sup>whatever prayer or supplication is made by any man *or* by all Your people Israel, <sup>b</sup>each knowing the <sup>c</sup>affliction of his own heart, and spreading his <sup>d</sup>hands toward this house; <sup>39</sup>then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men, <sup>40</sup>that they may <sup>e</sup>fear You all the days that they live <sup>f</sup>in the land which You have given to our fathers. [37 <sup>a</sup>Lit *gates* 38 <sup>b</sup>Lit *who shall know each* <sup>c</sup>Lit *plague* <sup>d</sup>Lit *palms* 40 <sup>e</sup>Or *revere* <sup>f</sup>Lit *on the face of the land*]

41 “Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name’s sake <sup>42</sup>(for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house, <sup>43</sup>hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, to <sup>a</sup>fear You, as *do* Your people Israel, and that they may know that <sup>b</sup>this house which I have built is called by Your name. [43 <sup>a</sup>Or *reverence* <sup>b</sup>Lit *Your name is called upon this house which I have built*]

44 “When Your people go out to battle against <sup>a</sup>their enemy, by whatever way You shall send them, and they pray to the LORD <sup>b</sup>toward the city which You have chosen and the house which I have built for Your name, <sup>45</sup>then hear in heaven their prayer and their supplication, and maintain their <sup>c</sup>cause. [44 <sup>a</sup>Lit *his* <sup>b</sup>Lit *in the way of* 45 <sup>c</sup>Lit *right or justice*]

46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that <sup>a</sup>they take them away captive to the land of the enemy, far off or near; <sup>47</sup>if they <sup>b</sup>take thought in the land where they have been taken captive, and repent and make supplication to You in the land of those who have taken them captive, saying, ‘We have sinned and have committed iniquity, we have acted wickedly’; <sup>48</sup>if they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You

have chosen, and the house which I have built for Your name; <sup>49</sup>then hear their prayer and their supplication in heaven Your dwelling place, and maintain their <sup>c</sup>cause, <sup>50</sup>and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and make them *objects of* compassion before those who have taken them captive, that they may have compassion on them <sup>51</sup>(for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace), <sup>52</sup>that Your eyes may be open to the supplication of Your servant and to the supplication of Your people Israel, to listen to them whenever they call to You. <sup>53</sup>For You have separated them from all the peoples of the earth as Your inheritance, as You spoke through Moses Your servant, when You brought our fathers forth from Egypt, O Lord <sup>d</sup>GOD.” [46 <sup>a</sup>Lit *their captors take them captive* 47 <sup>b</sup>Lit *return to their heart* 49 <sup>c</sup>Lit *judgment* 53 <sup>d</sup>Heb *YHWH*, usually rendered *LORD*]

### ***Solomon's Benediction***

<sup>54</sup> When Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his <sup>a</sup>hands spread toward heaven. <sup>55</sup>And he stood and blessed all the assembly of Israel with a loud voice, saying: [54 <sup>a</sup>Lit *palms*]

<sup>56</sup> “Blessed be the LORD, who has given rest to His people Israel, according to all that He <sup>a</sup>promised; not one word has <sup>b</sup>failed of all His good <sup>c</sup>promise, which He <sup>a</sup>promised through Moses His servant. <sup>57</sup>May the LORD our God be with us, as He was with our fathers; may He not leave us or forsake us, <sup>58</sup>that He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers. <sup>59</sup>And may these words of mine, with which I have made supplication before the LORD, be near to the LORD our God day and night, that He may maintain the <sup>d</sup>cause of His servant and the <sup>d</sup>cause of His people Israel, <sup>e</sup>as each day requires, <sup>60</sup>so that all the peoples of the earth may know that the LORD is God; there is no one else. <sup>61</sup>Let your heart therefore be <sup>f</sup>wholly devoted to the LORD our God, to walk in His statutes and to keep

His commandments, as at this day.” [56 <sup>a</sup>Lit *spoke* <sup>b</sup>Lit *fallen* <sup>c</sup>Lit *word* 59  
<sup>d</sup>Lit *judgment* <sup>e</sup>Lit *the thing of a day in its day* 61 <sup>f</sup>Lit *complete with*]

### ***Dedicatory Sacrifices***

62 Now the king and all Israel with him offered sacrifice before the LORD.

<sup>63</sup>Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of the LORD. <sup>64</sup>On the same day the king consecrated the middle of the court that *was* before the house of the LORD, because there he <sup>a</sup>offered the burnt offering and the grain offering and the fat of the peace offerings; for the bronze altar that *was* before the LORD *was* too small to hold the burnt offering and the grain offering and the fat of the peace offerings. [<sup>64</sup> <sup>a</sup>Lit *made*]

65 So Solomon observed the feast at that time, and all Israel with him, a great assembly from the entrance of Hamath to the brook of Egypt, before the LORD our God, for seven days and seven *more* days, *even* fourteen days. <sup>66</sup>On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had <sup>a</sup>shown to David His servant and to Israel His people. [<sup>66</sup> <sup>a</sup>Lit *done*]

## 1 KINGS 9 [\[Books\]](#)

### *God's Promise and Warning*

1 Now it came about when Solomon had finished building the house of the LORD, and the king's house, and all <sup>a</sup>that Solomon desired to do, <sup>2</sup>that the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon. <sup>3</sup>The LORD said to him, "I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by putting My name there forever, and My eyes and My heart will be there perpetually. <sup>4</sup>As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you *and* will keep My statutes and My ordinances, <sup>5</sup>then I will establish the throne of your kingdom over Israel forever, just as I <sup>b</sup>promised to your father David, saying, '<sup>c</sup>You shall not lack a man on the throne of Israel.' [1 <sup>a</sup>Lit *Solomon's desire which he was pleased to do* 5 <sup>b</sup>Lit *spoke* <sup>c</sup>Lit *There shall not be cut off to you a man*]

6 "But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them, <sup>7</sup>then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will <sup>a</sup>cast out of My sight. So Israel will become a proverb and a byword among all peoples. <sup>8</sup>And this house will become <sup>b</sup>a heap of ruins; everyone who passes by will be astonished and hiss and say, 'Why has the LORD done thus to this land and to this house?' <sup>9</sup>And they will say, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the LORD has brought all this adversity on them.' " [7 <sup>a</sup>Lit *send* 8 <sup>b</sup>Heb *high*]

### *Cities Given to Hiram*

10 It came about at the end of twenty years in which Solomon had built the two houses, the house of the LORD and the king's house <sup>11</sup>(Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold according to all his desire), then King Solomon gave Hiram twenty cities in the land of Galilee. <sup>12</sup>So Hiram came out from Tyre to see the cities which Solomon had given him, and they <sup>a</sup>did not please him. <sup>13</sup>He said, "What are these cities which you have given me, my brother?" So <sup>b</sup>they were called the land of <sup>c</sup>Cabul to this day. <sup>14</sup>And Hiram sent to the king 120 talents of gold. [<sup>12</sup> <sup>a</sup>Lit *were not right in his sight* <sup>13</sup> <sup>b</sup>Lit *he called them* <sup>c</sup>I.e. as good as nothing]

15 Now this is the account of the forced labor which King Solomon levied to build the house of the LORD, his own house, the <sup>a</sup>Millo, the wall of Jerusalem, Hazer, Megiddo, and Gezer. <sup>16</sup>For Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and killed the Canaanites who lived in the city, and had given it *as* a dowry to his daughter, Solomon's wife. <sup>17</sup>So Solomon rebuilt Gezer and the lower Beth-horon <sup>18</sup>and Baalath and Tamar in the wilderness, in the land *of Judah*, <sup>19</sup>and all the storage cities which Solomon had, even the cities for <sup>b</sup>his chariots and the cities for <sup>b</sup>his horsemen, and <sup>c</sup>all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land <sup>d</sup>under his rule. <sup>20</sup>As *for* all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel, <sup>21</sup>their descendants who were left after them in the land whom the sons of Israel were unable to destroy utterly, from them Solomon levied forced laborers, even to this day. <sup>22</sup>But Solomon did not make slaves of the sons of Israel; for they were men of war, his servants, his princes, his captains, his chariot commanders, and his horsemen. [<sup>15</sup> <sup>a</sup>I.e. citadel <sup>19</sup> <sup>b</sup>Lit *the* <sup>c</sup>Lit *the desire of Solomon which he desired to build in Jerusalem* <sup>d</sup>Lit *of*]

23 These *were* the <sup>a</sup>chief officers who *were* over Solomon's work, five hundred and fifty, who ruled over the people doing the work. [<sup>23</sup> <sup>a</sup>Or *officers of the deputies*]

24 As soon as Pharaoh's daughter came up from the city of David to her house which *Solomon* had built for her, then he built the Millo.

25 Now three times in a year Solomon offered burnt offerings and peace offerings on the altar which he built to the LORD, burning incense with them *on the altar which was before the LORD*. So he finished the house.

26 King Solomon also built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the <sup>a</sup>Red Sea, in the land of Edom. <sup>27</sup>And Hiram sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon. <sup>28</sup>They went to Ophir and took four hundred and twenty talents of gold from there, and brought *it* to King Solomon. [26 <sup>a</sup>Lit *Sea of Reeds*]

## 1 KINGS 10 [\[Books\]](#)

*The Queen of Sheba* <sup>1</sup> Now when the queen of Sheba heard about the fame of Solomon concerning the name of the LORD, she came to test him with difficult questions. <sup>2</sup> So she came to Jerusalem with a very large retinue, with camels carrying spices and very much gold and precious stones. When she came to Solomon, she spoke with him about all that was in her heart. <sup>3</sup> Solomon <sup>a</sup> answered all her questions; nothing was hidden from the king which he did not <sup>b</sup> explain to her. <sup>4</sup> When the queen of Sheba perceived all the wisdom of Solomon, the house that he had built, <sup>5</sup> the food of his table, the seating of his servants, the attendance of his waiters and their attire, his cupbearers, and <sup>c</sup> his stairway by which he went up to the house of the LORD, there was no more spirit in her. <sup>6</sup> Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom. <sup>7</sup> Nevertheless I did not believe the <sup>d</sup> reports, until I came and my eyes had seen it. And behold, the half was not told me. You exceed *in* wisdom and prosperity the report which I heard. <sup>8</sup> How blessed are your men, how blessed are these your servants who stand before you continually *and* hear your wisdom. <sup>9</sup> Blessed be the LORD your God who delighted in you to set you on the throne of Israel; because the LORD loved Israel forever, therefore He made you king, to do justice and righteousness." <sup>10</sup> She gave the king a hundred and twenty talents of gold, and a very great *amount* of spices and precious stones. Never again did such abundance of spices come in as that which the queen of Sheba gave King Solomon. [<sup>3</sup> <sup>a</sup> Lit *told her all her words* <sup>b</sup> Lit *tell her* <sup>5</sup> <sup>c</sup> Or *his burnt offering which he offered* <sup>7</sup> <sup>d</sup> Lit *words*]

<sup>11</sup> Also the ships of Hiram, which brought gold from Ophir, brought in from Ophir a very great *number of* almug trees and precious stones.

<sup>12</sup> The king made of the almug trees supports for the house of the LORD and for the king's house, also lyres and harps for the singers; such almug trees have not come in *again* nor have they been seen to this day.

13 King Solomon gave to the queen of Sheba all her desire which she requested, besides what he gave her according to <sup>a</sup>his royal bounty. Then she turned and went to her own land <sup>b</sup>together with her servants.

[13 <sup>a</sup>Lit *the hand of King Solomon* <sup>b</sup>Lit *she and*]

*Wealth, Splendor and Wisdom* 14 Now the weight of gold which came in to Solomon in one year was 666 talents of gold, <sup>15</sup>besides *that* from the traders and the <sup>a</sup>wares of the merchants and all the kings of the Arabs and the governors of the country. <sup>16</sup>King Solomon made 200 large shields of beaten gold, <sup>b</sup>using 600 *shekels of gold* on each large shield. <sup>17</sup>*He made* 300 shields of beaten gold, <sup>b</sup>using three minas of gold on each shield, and the king put them in the house of the forest of Lebanon. <sup>18</sup>Moreover, the king made a great throne of ivory and overlaid it with refined gold. <sup>19</sup>*There were* six steps to the throne and a round top to the throne at its rear, and <sup>c</sup>arms <sup>d</sup>on each side of the seat, and two lions standing beside the <sup>c</sup>arms. <sup>20</sup>Twelve lions were standing there on the six steps on the one side and on the other; nothing like *it* was made for any other kingdom. <sup>21</sup>All King Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold.

None was of silver; it was not considered <sup>e</sup>valuable in the days of Solomon. <sup>22</sup>For the king had at sea the ships of Tarshish with the ships of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks. [15 <sup>a</sup>Or *traffic* 16 <sup>b</sup>Lit *he brought up* 19 <sup>c</sup>Lit *hands* <sup>d</sup>Lit *on this side and on this at the place of the seat* 21 <sup>e</sup>Lit *anything*]

23 So King Solomon became greater than all the kings of the earth in riches and in wisdom. <sup>24</sup>All the earth was seeking the presence of Solomon, to hear his wisdom which God had put in his heart. <sup>25</sup>They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses, and mules, so much year by year.

26 Now Solomon gathered chariots and horsemen; and he had 1,400 chariots and 12,000 horsemen, and he <sup>a</sup>stationed them in the chariot cities and with the king in Jerusalem. <sup>27</sup>The king made silver *as*

*common* as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the <sup>b</sup>lowland. <sup>28</sup>Also Solomon's import of horses was from Egypt and Kue, *and* the king's merchants procured *them* from Kue for a price. <sup>29</sup>A chariot <sup>c</sup>was imported from Egypt for 600 *shekels* of silver, and a horse for 150; and <sup>d</sup>by the same means they exported them to all the kings of the Hittites and to the kings of the Arameans. [26 <sup>a</sup>So with ancient versions; Heb *led* 27 <sup>b</sup>Heb *Shephelah* 29 <sup>c</sup>Lit *came up and went out from* <sup>d</sup>Lit *in like manner by their hand*]

## 1 KINGS 11 [\[Books\]](#)

### *Solomon Turns from God*

1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, <sup>2</sup>from the nations concerning which the LORD had said to the sons of Israel, “You shall not <sup>a</sup>associate with them, nor shall they <sup>a</sup>associate with you, *for* they will surely turn your heart away after their gods.” Solomon held fast to these in love. <sup>3</sup>He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away. <sup>4</sup>For when Solomon was old, his wives turned his heart away after other gods; and his heart was not <sup>b</sup>wholly devoted to the LORD his God, as the heart of David his father *had been*. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Sidonians and after <sup>c</sup>Milcom the detestable idol of the Ammonites. <sup>6</sup>Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father *had done*. <sup>7</sup>Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is <sup>d</sup>east of Jerusalem, and for Molech the detestable idol of the sons of Ammon. <sup>8</sup>Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods. [2 <sup>a</sup>Lit *go among* 4 <sup>b</sup>Lit *complete with* 5 <sup>c</sup>In Jer 49:1, 3, *Malcam* 7 <sup>d</sup>Lit *before*]

9 Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice, <sup>10</sup>and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded. <sup>11</sup>So the LORD said to Solomon, “Because <sup>a</sup>you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. <sup>12</sup>Nevertheless I will not do it in your days for the sake of your father David, *but* I will tear it out of the hand of your son. <sup>13</sup>However, I will not tear away all the kingdom, *but* I will give one tribe to your son for the sake of My servant David and for the sake of Jerusalem which I have chosen.” [11 <sup>a</sup>Lit *this is with you*]

## ***God Raises Adversaries***

14 Then the LORD raised up an adversary to Solomon, Hadad the Edomite; he was of the <sup>a</sup>royal line in Edom. <sup>15</sup>For it came about, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, and had struck down every male in Edom <sup>16</sup>(for Joab and all Israel stayed there six months, until he had cut off every male in Edom), <sup>17</sup>that Hadad fled <sup>b</sup>to Egypt, he and certain Edomites of his father's servants with him, while Hadad was a young boy. <sup>18</sup>They arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him food and gave him land. <sup>19</sup>Now Hadad found great favor <sup>c</sup>before Pharaoh, so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen. <sup>20</sup>The sister of Tahpenes bore his son Genubath, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh. <sup>21</sup>But when Hadad heard in Egypt that David slept with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Send me away, that I may go to my own country." <sup>22</sup>Then Pharaoh said to him, "But what have you lacked with me, that behold, you are seeking to go to your own country?" And he answered, "Nothing; nevertheless you must surely <sup>d</sup>let me go." [14 <sup>a</sup>Lit *king's seed* 17 <sup>b</sup>Lit *to go into* 19 <sup>c</sup>Lit *in the sight of* 22 <sup>d</sup>Lit *send me away*]

23 God also raised up *another* adversary to him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah. <sup>24</sup>He gathered men to himself and became leader of a marauding band, after David slew them of *Zobah*; and they went to Damascus and stayed <sup>a</sup>there, and reigned in Damascus. <sup>25</sup>So he was an adversary to Israel all the days of Solomon, along with the evil that Hadad *did*; and he abhorred Israel and reigned over Aram. [24 <sup>a</sup>Lit *in it*]

26 Then Jeroboam the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow, also <sup>a</sup>rebelled against the king. <sup>27</sup>Now this was the reason why he <sup>a</sup>rebelled against the king: Solomon built the <sup>b</sup>Millo, *and* closed up the breach of the city of his father

David. <sup>28</sup>Now the man Jeroboam was a valiant warrior, and when Solomon saw that the young man was <sup>s</sup>industrious, he appointed him over all the <sup>d</sup>forced labor of the house of Joseph. <sup>29</sup>It came about at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him on the road. Now <sup>e</sup>Ahijah had clothed himself with a new cloak; and both of them were alone in the field. <sup>30</sup>Then Ahijah took hold of the new cloak which was on him and tore it into twelve pieces. <sup>31</sup>He said to Jeroboam, “Take for yourself ten pieces; for thus says the LORD, the God of Israel, ‘Behold, I will tear the kingdom out of the hand of Solomon and give you ten tribes <sup>32</sup>(but he will have one tribe, for the sake of My servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel), <sup>33</sup>because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and *observing* My statutes and My ordinances, as his father David *did*. <sup>34</sup>Nevertheless I will not take the whole kingdom out of his hand, but I will make him <sup>f</sup>ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes; <sup>35</sup>but I will take the kingdom from his son’s hand and give it to you, *even* ten tribes. <sup>36</sup>But to his son I will give one tribe, that My servant David may have a lamp always before Me in Jerusalem, the city where I have chosen for Myself to put My name. <sup>37</sup>I will take you, and you shall reign over whatever <sup>g</sup>you desire, and you shall be king over Israel. <sup>38</sup>Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you. <sup>39</sup>Thus I will afflict the <sup>h</sup>descendants of David for this, but not always.’ ” <sup>40</sup>Solomon sought therefore to put Jeroboam to death; but Jeroboam arose and fled to Egypt to Shishak king of Egypt, and he was in Egypt until the death of Solomon. [26 <sup>a</sup>Lit *lifted up a hand* 27 <sup>b</sup>I.e. citadel 28 <sup>c</sup>Lit *a doer of work* <sup>d</sup>Lit *burden* 29 <sup>e</sup>Lit *he* 34 <sup>f</sup>Or *prince* 37 <sup>g</sup>Lit *your soul desires* 39 <sup>h</sup>Lit *seed*]

### ***The Death of Solomon***

41 Now the rest of the acts of Solomon and whatever he did, and his wisdom, are they not written in the book of the acts of Solomon? <sup>42</sup>Thus the time that Solomon reigned in Jerusalem over all Israel was forty years.  
<sup>43</sup>And Solomon slept with his fathers and was buried in the city of his father David, and his son Rehoboam reigned in his place.

## 1 KINGS 12 [\[Books\]](#)

***King Rehoboam Acts Foolishly*** 1 Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. 2 Now when Jeroboam the son of Nebat heard of it, <sup>a</sup>he was living in Egypt (for he was yet in Egypt, where he had fled from the presence of King Solomon). 3 Then they sent and called him, and Jeroboam and all the assembly of Israel came and spoke to Rehoboam, saying, 4 “Your father made our yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you.” 5 Then he said to them, “Depart <sup>b</sup>for three days, then return to me.” So the people departed. [2 <sup>a</sup>Lit *Jeroboam* 5 <sup>b</sup>Lit *yet three*]

6 King Rehoboam consulted with the elders who had <sup>a</sup>served his father Solomon while he was still alive, saying, “How do you counsel *me* to answer this people?” 7 Then they spoke to him, saying, “If you will be a servant to this people today, and will serve them and <sup>b</sup>grant them their petition, and speak good words to them, then they will be your servants forever.” 8 But he forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him <sup>c</sup>and served him. 9 So he said to them, “What counsel do you give that we may answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us?’” 10 The young men who grew up with him spoke to him, saying, “Thus you shall say to this people who spoke to you, saying, ‘Your father made our yoke heavy, now you make it lighter for us!’ But you shall speak to them, ‘My little finger is thicker than my father’s loins! 11 Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.’” [6 <sup>a</sup>Lit *stood before* 7 <sup>b</sup>Lit *answer them* 8 <sup>c</sup>Lit *who stood before*]

12 Then Jeroboam and all the people came to Rehoboam on the third day as the king had <sup>a</sup>directed, saying, “Return to me on the third day.” 13 The king answered the people harshly, for he forsook the advice of the

elders which they had <sup>b</sup>given him, <sup>14</sup>and he spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.” <sup>15</sup>So the king did not listen to the people; for it was a turn *of events* from the LORD, that He might establish His word, which the LORD spoke through Ahijah the Shilonite to Jeroboam the son of Nebat. [<sup>12</sup> <sup>a</sup>Lit *spoken* <sup>13</sup> <sup>b</sup>Lit *advised*]

***The Kingdom Divided; Jeroboam Rules Israel*** <sup>16</sup> When all Israel saw that the king did not listen to them, the people answered the king, saying, “What portion do we have in David?

*We have no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!”*

So Israel departed to their tents. <sup>17</sup>But as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them. <sup>18</sup>Then King Rehoboam sent Adoram, who was over the forced labor, and all Israel stoned him <sup>a</sup>to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem. <sup>19</sup>So Israel has been in rebellion against the house of David to this day. [<sup>18</sup> <sup>a</sup>Lit *with stones that he died*]

<sup>20</sup> It came about when all Israel heard that Jeroboam had returned, that they sent and called him to the assembly and made him king over all Israel. None but the tribe of Judah followed the house of David.

<sup>21</sup> Now when Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen men who were warriors, to fight against the house of Israel to restore the kingdom to Rehoboam the son of Solomon. <sup>22</sup>But the word of God came to Shemaiah the man of God, saying, <sup>23</sup>“Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin and to the rest of the people, saying, <sup>24</sup>“Thus says the LORD, “You must not go up and fight against your <sup>a</sup>relatives the sons of Israel; return every man to his house, for this thing has come from Me.” ’ ” So they listened to the word of the LORD,

and returned and went *their way* according to the word of the LORD. [24 <sup>a</sup>Lit *brothers*]

***Jeroboam's Idolatry*** 25 Then Jeroboam built Shechem in the hill country of Ephraim, and lived <sup>a</sup>there. And he went out from there and built Peniel. 26 Jeroboam said in his heart, "Now the kingdom will return to the house of David. 27 If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah." 28 So the king <sup>b</sup>consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." 29 He set one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went *to worship* before the one as far as Dan. 31 And he made houses on high places, and made priests from among <sup>c</sup>all the people who were not of the sons of Levi. 32 Jeroboam <sup>d</sup>instituted a feast in the eighth month on the fifteenth day of the month, like the feast which is in Judah, and he <sup>e</sup>went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made. And he stationed in Bethel the priests of the high places which he had made. 33 Then he <sup>e</sup>went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had <sup>d</sup>devised <sup>f</sup>in his own heart; and he <sup>d</sup>instituted a feast for the sons of Israel and <sup>e</sup>went up to the altar to burn <sup>g</sup>incense. [25 <sup>a</sup>Lit *in it* 28 <sup>b</sup>Lit *took counsel* 31 <sup>c</sup>Or *extremities of* 32 <sup>d</sup>Lit *made* <sup>e</sup>Or *offered upon* 33 <sup>f</sup>Lit *from* <sup>g</sup>Or *sacrifices*]

## 1 KINGS 13 [\[Books\]](#)

### *Jeroboam Warned, Stricken*

1 Now behold, there came a man of God from Judah to Bethel by the word of the LORD, while Jeroboam was standing by the altar to burn incense. <sup>2</sup>He cried against the altar by the word of the LORD, and said, “O altar, altar, thus says the LORD, ‘Behold, a son shall be born to the house of David, Josiah by name; and on you he shall sacrifice the priests of the high places who burn incense on you, and human bones shall be burned on you.’ ” <sup>3</sup>Then he gave a <sup>a</sup>sign the same day, saying, “This is the <sup>a</sup>sign which the LORD has spoken, ‘Behold, the altar shall be split apart and the <sup>b</sup>ashes which are on it shall be poured out.’ ” <sup>4</sup>Now when the king heard the saying of the man of God, which he cried against the altar in Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him.” But his hand which he stretched out against him dried up, so that he could not draw it back to himself. <sup>5</sup>The altar also was split apart and the <sup>b</sup>ashes were poured out from the altar, according to the <sup>a</sup>sign which the man of God had given by the word of the LORD. <sup>6</sup>The king said to the man of God, “Please <sup>c</sup>entreat the LORD your God, and pray for me, that my hand may be restored to me.” So the man of God <sup>d</sup>entreated the LORD, and the king’s hand was restored to him, and it became as it was before. <sup>7</sup>Then the king said to the man of God, “Come home with me and refresh yourself, and I will give you a reward.” <sup>8</sup>But the man of God said to the king, “If you were to give me half your house I would not go with you, nor would I eat bread or drink water in this place. <sup>9</sup>For so <sup>e</sup>it was commanded me by the word of the LORD, saying, ‘You shall eat no bread, nor drink water, nor return by the way which you came.’ ” <sup>10</sup>So he went another way and did not return by the way which he came to Bethel. [3 <sup>a</sup>Lit wonder <sup>b</sup>Lit ashes of fat 6 <sup>c</sup>Lit soften the face of <sup>d</sup>Lit softened the face of <sup>e</sup>Lit he commanded me]

### *The Disobedient Prophet*

11 Now an old prophet was living in Bethel; and his <sup>a</sup>sons came and told him all the deeds which the man of God had done that day in Bethel; the words which he had spoken to the king, these also they related to their father. <sup>12</sup>Their father said to them, “<sup>b</sup>Which way did he go?” Now his sons <sup>c</sup>had seen the way which the man of God who came from Judah had gone. <sup>13</sup>Then he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him and he rode away on it. <sup>14</sup>So he went after the man of God and found him sitting under <sup>d</sup>an oak; and he said to him, “Are you the man of God who came from Judah?” And he said, “I am.” <sup>15</sup>Then he said to him, “Come home with me and eat bread.” <sup>16</sup>He said, “I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place. <sup>17</sup>For a command *came* to me by the word of the LORD, ‘You shall eat no bread, nor drink water there; do not return by going the way which you came.’ ” <sup>18</sup>He said to him, “I also am a prophet like you, and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you to your house, that he may eat bread and drink water.’ ” *But* he lied to him. <sup>19</sup>So he went back with him, and ate bread in his house and drank water. [11 <sup>a</sup>Lit son 12 <sup>b</sup>Lit *Where is the way he went* <sup>c</sup>Some ancient versions read *showed him* 14 <sup>d</sup>Or a *terebinth*]

20 Now it came about, as they were sitting down at the table, that the word of the LORD came to the prophet who had brought him back; <sup>21</sup>and he cried to the man of God who came from Judah, saying, “Thus says the LORD, ‘Because you have <sup>a</sup>disobeyed the <sup>b</sup>command of the LORD, and have not observed the commandment which the LORD your God commanded you, <sup>22</sup>but have returned and eaten bread and drunk water in the place of which He said to you, “Eat no bread and drink no water”; your body shall not come to the grave of your fathers.’ ” <sup>23</sup>It came about after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back. <sup>24</sup>Now when he had gone, a lion met him on the way and killed him, and his body was thrown on the road, with the donkey standing beside it; the lion also was standing beside the body. <sup>25</sup>And behold, men passed by and saw the body thrown on the road, and the lion standing beside the body; so they came and told *it* in the city where the old prophet lived. [21 <sup>a</sup>Lit *rebelled* against <sup>b</sup>Lit *mouth*]

26 Now when the prophet who brought him back from the way heard *it*, he

said, “It is the man of God, who <sup>a</sup>disobeyed the <sup>b</sup>command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him.” <sup>27</sup>Then he spoke to his sons, saying, “Saddle the donkey for me.” And they saddled *it*. <sup>28</sup>He went and found his body thrown on the road with the donkey and the lion standing beside the body; the lion had not eaten the body nor torn the donkey. <sup>29</sup>So the prophet took up the body of the man of God and laid it on the donkey and brought it back, and he came to the city of the old prophet to mourn and to bury him. <sup>30</sup>He laid his body in his own grave, and they mourned over him, *saying*, “Alas, my brother!” <sup>31</sup>After he had buried him, he spoke to his sons, saying, “When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones. <sup>32</sup>For the thing shall surely come to pass which he cried by the word of the LORD against the altar in Bethel and against all the houses of the high places which are in the cities of Samaria.” [26 <sup>a</sup>Lit *rebelled* against <sup>b</sup>Lit *mouth*]

<sup>33</sup> After this event Jeroboam did not return from his evil way, but again he made priests of the high places from among <sup>a</sup>all the people; any who would, he ordained, to be priests of the high places. <sup>34</sup><sup>b</sup>This event became sin to the house of Jeroboam, even to blot *it* out and destroy *it* from off the face of the earth. [33 <sup>a</sup>Or *extremities of* 34 <sup>b</sup>Lit *by this thing he became*]

## 1 KINGS 14 [\[Books\]](#)

### *Ahijah Prophecies against the King*

<sup>1</sup> At that time Abijah the son of Jeroboam became sick. <sup>2</sup> Jeroboam said to his wife, “Arise now, and disguise yourself so that they will not know that you are the wife of Jeroboam, and go to Shiloh; behold, Ahijah the prophet is there, who spoke concerning me *that I would be* king over this people. <sup>3</sup> Take ten loaves with you, *some* cakes and a jar of honey, and go to him. He will tell you what will happen to the boy.”

<sup>4</sup> Jeroboam’s wife did so, and arose and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see, for his eyes were <sup>a</sup>dim because of his age. <sup>5</sup> Now the LORD had said to Ahijah, “Behold, the wife of Jeroboam is coming to <sup>b</sup>inquire of you concerning her son, for he is sick. You shall say thus and thus to her, for it will be when she arrives that she will pretend to be another woman.” [4 <sup>a</sup>Lit set 5 <sup>b</sup>Lit seek a word from]

<sup>6</sup> When Ahijah heard the sound of her feet coming in the doorway, he said, “Come in, wife of Jeroboam, why do you pretend to be another woman? For I am sent to you *with* a harsh message. <sup>7</sup> Go, say to Jeroboam, ‘Thus says the LORD God of Israel, “Because I exalted you from among the people and made you leader over My people Israel, <sup>8</sup> and tore the kingdom away from the house of David and gave it to you—yet you have not been like My servant David, who kept My commandments and who followed Me with all his heart, to do only that which was right in My sight; <sup>9</sup> you also have done more evil than all who were before you, and have gone and made for yourself other gods and molten images to provoke Me to anger, and have cast Me behind your back— <sup>10</sup> therefore behold, I am bringing calamity on the house of Jeroboam, and will cut off from Jeroboam <sup>a</sup>every male person, both bond and free in Israel, and I will make a clean sweep of the house of Jeroboam, as one sweeps away dung until it is all gone. <sup>11</sup> Anyone belonging to Jeroboam who dies in the city the dogs will eat. And he who dies in the field the birds of the heavens will eat; for the LORD has spoken *it*.” ’ <sup>12</sup> Now

you, arise, go to your house. When your feet enter the city the child will die. <sup>13</sup>All Israel shall mourn for him and bury him, for <sup>b</sup>he alone of Jeroboam's *family* will come to the grave, because in him something good was found toward the LORD God of Israel in the house of Jeroboam. <sup>14</sup>Moreover, the LORD will raise up for Himself a king over Israel who will cut off the house of Jeroboam this day <sup>c</sup>and from now on. [<sup>10</sup> <sup>a</sup>Lit *him who urinates against the wall* <sup>13</sup> <sup>b</sup>Lit *the one* <sup>14</sup> <sup>c</sup>Lit *and what even now?*]

<sup>15</sup> "For the LORD will strike Israel, as a reed is shaken in the water; and He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the *Euphrates* River, because they have made their <sup>a</sup>Asherim, provoking the LORD to anger. <sup>16</sup>He will give up Israel on account of the sins of Jeroboam, which he <sup>b</sup>committed and with which he made Israel to sin." [<sup>15</sup> <sup>a</sup>I.e. wooden symbols of a female deity <sup>16</sup> <sup>b</sup>Lit *sinned*]

<sup>17</sup> Then Jeroboam's wife arose and departed and came to Tirzah. As she was entering the threshold of the house, the child died. <sup>18</sup>All Israel buried him and mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet.

<sup>19</sup> Now the rest of the acts of Jeroboam, how he made war and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. <sup>20</sup>The time that Jeroboam reigned *was* twenty-two years; and he slept with his fathers, and Nadab his son reigned in his place.

### ***Rehoboam Misleads Judah***

<sup>21</sup> Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel to put His name there. And his mother's name was Naamah the Ammonitess. <sup>22</sup>Judah did evil in the sight of the LORD, and they provoked Him to jealousy more than all that their fathers had done, with <sup>a</sup>the sins which they <sup>b</sup>committed. <sup>23</sup>For they also built for themselves high places and *sacred* pillars and <sup>c</sup>Asherim on every high hill and beneath every luxuriant

tree. <sup>24</sup>There were also male cult prostitutes in the land. They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel. [22 <sup>a</sup>Lit *their* <sup>b</sup>Lit *sinned* 23 <sup>c</sup>I.e. wooden symbols of a female deity]

<sup>25</sup> Now it happened in the fifth year of King Rehoboam, that Shishak the king of Egypt came up against Jerusalem. <sup>26</sup>He took away the treasures of the house of the LORD and the treasures of the king's house, and he took everything, <sup>a</sup>even taking all the shields of gold which Solomon had made. <sup>27</sup>So King Rehoboam made shields of bronze in their place, and committed them to the <sup>b</sup>care of the commanders of the <sup>c</sup>guard who guarded the doorway of the king's house. <sup>28</sup>Then it happened as often as the king entered the house of the LORD, that the <sup>d</sup>guards would carry them and would bring them back into the <sup>d</sup>guards' room. [26 <sup>a</sup>Lit *and he took away* 27 <sup>b</sup>Lit *hand* <sup>c</sup>Lit *runner* 28 <sup>d</sup>Lit *runners*]

<sup>29</sup> Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>30</sup>There was war between Rehoboam and Jeroboam continually. <sup>31</sup>And Rehoboam slept with his fathers and was buried with his fathers in the city of David; and his mother's name was Naamah the Ammonitess. And Abijam his son became king in his place.

## 1 KINGS 15 [\[Books\]](#)

*Abijam Reigns over Judah* <sup>1</sup> Now in the eighteenth year of King Jeroboam, the son of Nebat, Abijam became king over Judah. <sup>2</sup> He reigned three years in Jerusalem; and his mother's name was <sup>a</sup>Maacah the daughter of <sup>b</sup>Abishalom. <sup>3</sup> He walked in all the sins of his father which he had committed before him; and his heart was not <sup>c</sup>wholly devoted to the LORD his God, like the heart of his father David. <sup>4</sup> But for David's sake the LORD his God gave him a lamp in Jerusalem, to raise up his son after him and to establish Jerusalem; <sup>5</sup> because David did what was right in the sight of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite. <sup>6</sup> There was war between Rehoboam and Jeroboam all the days of his life. [<sup>2</sup> <sup>a</sup>In 2 Chr 13:2, *Micaiah, the daughter of Uriel* <sup>b</sup>In 2 Chr 11:20, *Absalom* <sup>3</sup> <sup>c</sup>Lit complete with]

<sup>7</sup> Now the rest of the acts of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam.

*Asa Succeeds Abijam* <sup>8</sup> And Abijam slept with his fathers and they buried him in the city of David; and Asa his son became king in his place.

<sup>9</sup> So in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king of Judah. <sup>10</sup> He reigned forty-one years in Jerusalem; and his mother's name was Maacah the daughter of Abishalom. <sup>11</sup> Asa did what was right in the sight of the LORD, like David his father. <sup>12</sup> He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made. <sup>13</sup> <sup>a</sup> He also removed Maacah his mother from *being* queen mother, because she had made a horrid image <sup>b</sup> as an Asherah; and Asa cut down her horrid image and burned

*it at the brook Kidron.* <sup>14</sup>But the high places were not taken away; nevertheless the heart of Asa was <sup>c</sup>wholly devoted to the LORD all his days. <sup>15</sup>He brought into the house of the LORD the dedicated things of his father and his own dedicated things: silver and gold and utensils. [13 <sup>a</sup>Lit also *Maacah his mother and he removed her* <sup>b</sup>Or *for Asherah* 14 <sup>c</sup>Lit *complete with*]

<sup>16</sup> Now there was war between Asa and Baasha king of Israel all their days. <sup>17</sup>Baasha king of Israel went up against Judah and <sup>a</sup>fortified Ramah in order to prevent *anyone* from going out or coming in to Asa king of Judah. <sup>18</sup>Then Asa took all the silver and the gold which were left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Aram, who lived in Damascus, saying, <sup>19</sup>“*Let there be a treaty between* <sup>b</sup>*you and me, as between my father and your father. Behold, I have sent you a present of silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me.*” <sup>20</sup>So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and <sup>c</sup>conquered Ijon, Dan, Abel-beth-maacah and all Chinneroth, besides all the land of Naphtali. <sup>21</sup>When Baasha heard *of it*, he ceased <sup>d</sup>fortifying Ramah and remained in Tirzah. <sup>22</sup>Then King Asa made a proclamation to all Judah—none was exempt—and they carried away the stones of Ramah and its timber with which Baasha had built. And King Asa built with them Geba of Benjamin and Mizpah. [17 <sup>a</sup>Lit *built* 19 <sup>b</sup>Lit *me and you* 20 <sup>c</sup>Lit *smote* 21 <sup>d</sup>Lit *building*]

*Jehoshaphat Succeeds Asa* <sup>23</sup> Now the rest of all the acts of Asa and all his might and all that he did and the cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in the time of his old age he was diseased in his feet. <sup>24</sup>And Asa slept with his fathers and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his place.

***Nadab, then Baasha, Rules over Israel*** <sup>25</sup> Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. <sup>26</sup>He did evil in the sight of the LORD, and walked in the way of his father and in his sin which he made Israel sin. <sup>27</sup>Then Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha struck him down at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

<sup>28</sup> So Baasha killed him in the third year of Asa king of Judah and reigned in his place. <sup>29</sup>It came about as soon as he was king, he struck down all the household of Jeroboam. He did not leave to Jeroboam <sup>a</sup>any persons alive, until he had destroyed them, according to the word of the LORD, which He spoke by His servant Ahijah the Shilonite, <sup>30</sup>*and* because of the sins of Jeroboam which he sinned, and which he made Israel sin, because of his provocation with which he provoked the LORD God of Israel to anger. [<sup>29</sup> <sup>a</sup>Lit *any breath*]

<sup>31</sup> Now the rest of the acts of Nadab and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

### ***War with Judah***

<sup>32</sup>There was war between Asa and Baasha king of Israel all their days.

<sup>33</sup> In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel at Tirzah, *and reigned* twenty-four years. <sup>34</sup>He did evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin which he made Israel sin.

## 1 KINGS 16 [\[Books\]](#)

### *Prophecy against Baasha*

<sup>1</sup> Now the word of the LORD came to Jehu the son of Hanani against Baasha, saying, <sup>2</sup>“Inasmuch as I exalted you from the dust and made you leader over My people Israel, and you have walked in the way of Jeroboam and have made My people Israel sin, provoking Me to anger with their sins, <sup>3</sup>behold, I will consume Baasha and his house, and I will make your house like the house of Jeroboam the son of Nebat. <sup>4</sup>Anyone of Baasha who dies in the city the dogs will eat, and anyone of his who dies in the field the birds of the heavens will eat.”

<sup>5</sup> Now the rest of the acts of Baasha and what he did and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

### *The Israelite Kings*

<sup>6</sup>And Baasha slept with his fathers and was buried in Tirzah, and Elah his son became king in his place. <sup>7</sup>Moreover, the word of the LORD through the prophet Jehu the son of Hanani also came against Baasha and his household, both because of all the evil which he did in the sight of the LORD, provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he struck <sup>a</sup>it. [<sup>7</sup> <sup>a</sup>Or *him*]

<sup>8</sup> In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel at Tirzah, *and reigned* two years. <sup>9</sup>His servant Zimri, commander of half his chariots, conspired against him. Now he *was* at Tirzah drinking himself drunk in the house of Arza, who *was* over the household at Tirzah. <sup>10</sup>Then Zimri went in and struck him and put him to death in the twenty-seventh year of Asa king of Judah, and became king in his place. <sup>11</sup>It came about when he became king, as soon as he sat on his throne, that he <sup>a</sup>killed all the household of Baasha; he did not leave <sup>b</sup>a single male, neither of his <sup>c</sup>relatives nor of his friends. [<sup>11</sup> <sup>a</sup>Lit *smote* <sup>b</sup>Lit *him who*

*urinates against the wall* <sup>c</sup>[Lit redeemers]

12 Thus Zimri destroyed all the household of Baasha, according to the word of the LORD, which He spoke against Baasha through Jehu the prophet, <sup>13</sup>for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel sin, provoking the LORD God of Israel to anger with their <sup>a</sup>idols. <sup>14</sup>Now the rest of the acts of Elah and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? [<sup>13</sup> <sup>a</sup>Lit *vanities*]

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days at Tirzah. Now the people were camped against Gibbethon, which belonged to the Philistines. <sup>16</sup>The people who were camped heard <sup>a</sup>it said, “Zimri has conspired and has also struck down the king.” Therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp. <sup>17</sup>Then Omri and all Israel with him went up from Gibbethon and besieged Tirzah. <sup>18</sup>When Zimri saw that the city was taken, he went into the citadel of the king’s house and burned the king’s house over him with fire, and died, <sup>19</sup>because of his sins which he sinned, doing evil in the sight of the LORD, walking in the way of Jeroboam, and in his sin which he did, making Israel sin. <sup>20</sup>Now the rest of the acts of Zimri and his conspiracy which he <sup>b</sup>carried out, are they not written in the Book of the Chronicles of the Kings of Israel? [<sup>16</sup> <sup>a</sup>Lit *saying* <sup>20</sup> <sup>b</sup>Lit *conspired*]

21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; the *other* half followed Omri. <sup>22</sup>But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. And Tibni died and Omri became king. <sup>23</sup>In the thirty-first year of Asa king of Judah, Omri became king over Israel *and reigned* twelve years; he reigned six years at Tirzah. <sup>24</sup>He bought the hill <sup>a</sup>Samaria from Shemer for two talents of silver; and he built on the hill, and named the city which he built <sup>a</sup>Samaria, after the name of Shemer, the owner of the hill. [<sup>24</sup> <sup>a</sup>Heb *Shomeron*]

25 Omri did evil in the sight of the LORD, and acted more wickedly than all who *were* before him. <sup>26</sup>For he walked in all the way of Jeroboam the son of Nebat and in his sins which he made Israel sin, provoking the LORD God of

Israel with their <sup>a</sup>idols. <sup>27</sup>Now the rest of the acts of Omri which he did and his might which he <sup>b</sup>showed, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>28</sup>So Omri slept with his fathers and was buried in Samaria; and Ahab his son became king in his place. [<sup>26</sup> <sup>a</sup>Lit *vanities* <sup>27</sup> <sup>b</sup>Lit *did*]

<sup>29</sup> Now Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. <sup>30</sup>Ahab the son of Omri did evil in the sight of the LORD more than all who were before him.

<sup>31</sup> It came about, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he married Jezebel the daughter of Ethbaal king of the Sidonians, and went to serve Baal and worshiped him.

<sup>32</sup>So he erected an altar for Baal in the house of Baal which he built in Samaria. <sup>33</sup>Ahab also made the <sup>a</sup>Asherah. Thus Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him.

<sup>34</sup>In his days Hiel the Bethelite built Jericho; he laid its foundations with the *loss of* Abiram his firstborn, and set up its gates with the *loss of* his youngest son Segub, according to the word of the LORD, which He spoke by Joshua the son of Nun. [<sup>33</sup> <sup>a</sup>I.e. wooden symbol of a female deity]

## 1 KINGS 17 [\[Books\]](#)

### *Elijah Predicts Drought*

1 Now Elijah the Tishbite, who was of <sup>a</sup>the settlers of Gilead, said to Ahab, “As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word.” <sup>2</sup>The word of the LORD came to him, saying, <sup>3</sup>“Go away from here and turn eastward, and hide yourself by the brook Cherith, which is <sup>b</sup>east of the Jordan. <sup>4</sup>It shall be that you will drink of the brook, and I have commanded the ravens to provide for you there.” <sup>5</sup>So he went and did according to the word of the LORD, for he went and lived by the brook Cherith, which is <sup>b</sup>east of the Jordan. <sup>6</sup>The ravens brought him bread and meat in the morning and bread and meat in the evening, and he would drink from the brook. <sup>7</sup>It happened after a while that the brook dried up, because there was no rain in the land. [1 <sup>a</sup>Or *Tishbe in Gilead* 3 <sup>b</sup>Lit *before*]

8 Then the word of the LORD came to him, saying, <sup>9</sup>“Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you.” <sup>10</sup>So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, “Please get me a little water in a <sup>a</sup>jar, that I may drink.” <sup>11</sup>As she was going to get *it*, he called to her and said, “Please bring me a piece of bread in your hand.” <sup>12</sup>But she said, “As the LORD your God lives, I have no <sup>b</sup>bread, only a handful of flour in the <sup>c</sup>bowl and a little oil in the jar; and behold, I am gathering <sup>d</sup>a few sticks that I may go in and prepare for me and my son, that we may eat it and die.” <sup>13</sup>Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from <sup>e</sup>it first and bring *it* out to me, and afterward you may make *one* for yourself and for your son. <sup>14</sup>For thus says the LORD God of Israel, ‘The <sup>c</sup>bowl of flour shall not be exhausted, nor shall the jar of oil <sup>f</sup>be empty, until the day that the LORD sends rain on the face of the earth.’ ” <sup>15</sup>So she went and did according to the word of Elijah, and she and he and her household ate for *many* days. <sup>16</sup>The <sup>c</sup>bowl of flour was not exhausted nor did the jar of

oil <sup>g</sup>become empty, according to the word of the LORD which He spoke through Elijah. [10 <sup>a</sup>Or vessel 12 <sup>b</sup>Lit cake <sup>c</sup>Lit pitcher <sup>d</sup>Lit two 13 <sup>e</sup>Lit there 14 <sup>f</sup>Lit lack 16 <sup>g</sup>Lit lack]

### ***Elijah Raises the Widow's Son***

17 Now it came about after these things that the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him. <sup>18</sup>So she said to Elijah, “What do I have to do with you, O man of God? <sup>a</sup>You have come to me to bring my iniquity to remembrance and to put my son to death!” <sup>19</sup>He said to her, “Give me your son.” Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed. <sup>20</sup>He called to the LORD and said, “O LORD my God, have You also brought calamity to the widow with whom I am <sup>b</sup>staying, by causing her son to die?” <sup>21</sup>Then he stretched himself upon the child three times, and called to the LORD and said, “O LORD my God, I pray You, let this child's life return <sup>c</sup>to him.” <sup>22</sup>The LORD heard the voice of Elijah, and the life of the child returned <sup>c</sup>to him and he revived. <sup>23</sup>Elijah took the child and brought him down from the upper room into the house and gave him to his mother; and Elijah said, “See, your son is alive.” <sup>24</sup>Then the woman said to Elijah, “Now I know that you are a man of God and that the word of the LORD in your mouth is truth.” [18 <sup>a</sup>Or *Have you come...death?* 20 <sup>b</sup>Lit *sojourning* 21 <sup>c</sup>Lit *upon his inward part*]

## 1 KINGS 18 [\[Books\]](#)

### *Obadiah Meets Elijah*

1 Now it happened *after* many days that the word of the LORD came to Elijah in the third year, saying, “Go, show yourself to Ahab, and I will send rain on the face of the earth.” <sup>2</sup>So Elijah went to show himself to Ahab. Now the famine *was* severe in Samaria. <sup>3</sup>Ahab called Obadiah who *was* over the household. (Now Obadiah <sup>a</sup>feared the LORD greatly; <sup>4</sup>for when Jezebel <sup>b</sup>destroyed the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave, and provided them with bread and water.) <sup>5</sup>Then Ahab said to Obadiah, “Go through the land to all the springs of water and to all the valleys; perhaps we will find grass and keep the horses and mules alive, and not <sup>b</sup>have to kill some of the cattle.” <sup>6</sup>So they divided the land between them to <sup>c</sup>survey it; Ahab went one way by himself and Obadiah went another way by himself. [<sup>3</sup> <sup>a</sup>Or *revered* <sup>4</sup> <sup>b</sup>Lit *cut off* <sup>6</sup> <sup>c</sup>Lit *pass through*]

7 Now as Obadiah was on the way, behold, Elijah <sup>a</sup>met him, and he recognized him and fell on his face and said, “Is this you, Elijah my master?” <sup>8</sup>He said to him, “It is I. Go, say to your master, ‘Behold, Elijah *is here.*’ ” <sup>9</sup>He said, “What <sup>b</sup>sin have I committed, that you are giving your servant into the hand of Ahab to put me to death? <sup>10</sup>As the LORD your God lives, there is no nation or kingdom where my master has not sent to search for you; and when they said, ‘He is not *here,*’ he made the kingdom or nation swear that they could not find you. <sup>11</sup>And now you are saying, ‘Go, say to your master, “Behold, Elijah *is here.*” ’ <sup>12</sup>It will come about when I leave you that the Spirit of the LORD will carry you where I do not know; so when I come and tell Ahab and he cannot find you, he will kill me, although *I* your servant have <sup>c</sup>feared the LORD from my youth. <sup>13</sup>Has it not been told to my master what I did when Jezebel killed the prophets of the LORD, that I hid <sup>d</sup>a hundred prophets of the LORD by fifties in a cave, and provided them with bread and water? <sup>14</sup>And now you are saying, ‘Go, say to your master, “Behold, Elijah *is here*” ’; he will then kill me.” <sup>15</sup>Elijah said, “As the LORD

of hosts lives, before whom I stand, I will surely show myself to him today.”<sup>16</sup> So Obadiah went to meet Ahab and told him; and Ahab went to meet Elijah. [7<sup>a</sup> Lit *to meet* 9<sup>b</sup> Lit *have I sinned* 12<sup>c</sup> Or *revered* 13<sup>d</sup> Lit *a hundred men of the prophets*]

17 When Ahab saw Elijah, Ahab said to him, “Is this you, you troubler of Israel?”<sup>18</sup> He said, “I have not troubled Israel, but you and your father’s house *have*, because you have forsaken the commandments of the LORD and you have followed the Baals.”<sup>19</sup> Now then send *and* gather to me all Israel at Mount Carmel, *together* with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel’s table.”

### ***God or Baal on Mount Carmel***

20 So Ahab sent *a message* among all the sons of Israel and brought the prophets together at Mount Carmel.<sup>21</sup> Elijah came near to all the people and said, “How long *will* you <sup>a</sup>hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.” But the people did not answer him a word.<sup>22</sup> Then Elijah said to the people, “I alone am left a prophet of the LORD, but Baal’s prophets are 450 men.”<sup>23</sup> Now let them give us two oxen; and let them choose one ox for themselves and cut it up, and place it on the wood, but put no fire *under it*; and I will prepare the other ox and lay it on the wood, and I will not put a fire *under it*.<sup>24</sup> Then you call on the name of your god, and I will call on the name of the LORD, and the God who answers by fire, He is God.” And all the people said, “<sup>b</sup>That is a good idea.” [21<sup>a</sup> Lit *limp on the two divided opinions* 24<sup>b</sup> Lit *The matter is good*]

25 So Elijah said to the prophets of Baal, “Choose one ox for yourselves and prepare it first for you are many, and call on the name of your god, but put no fire *under it*.”<sup>26</sup> Then they took the ox which <sup>a</sup>was given them and they prepared it and called on the name of Baal from morning until noon saying, “O Baal, answer us.” But there was no voice and no one answered. And they <sup>b</sup>leaped about the altar which <sup>c</sup>they made.<sup>27</sup> It came about at noon, that Elijah mocked them and said, “Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is

asleep and needs to be awakened.”<sup>28</sup> So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them.<sup>29</sup> When midday was past, they <sup>d</sup>raved until the time of the offering of the *evening* sacrifice; but there was no voice, no one answered, and no <sup>e</sup>one paid attention. [26 <sup>a</sup>Lit *he gave* <sup>b</sup>Lit *limped*; i.e. a type of ceremonial dance <sup>c</sup>So some mss and the ancient versions; M.T. *he* 29 <sup>d</sup>Lit *prophesied* <sup>e</sup>Lit *attentiveness*]

30 Then Elijah said to all the people, “Come near to me.” So all the people came near to him. And he repaired the altar of the LORD which had been torn down.<sup>31</sup> Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, “Israel shall be your name.”<sup>32</sup> So with the stones he built an altar in the name of the LORD, and he made a trench around the altar, large enough to hold two <sup>a</sup>measures of seed.<sup>33</sup> Then he arranged the wood and cut the ox in pieces and laid *it* on the wood.<sup>34</sup> And he said, “Fill four pitchers with water and pour *it* on the burnt offering and on the wood.” And he said, “Do it a second time,” and they did it a second time. And he said, “Do it a third time,” and they did it a third time.<sup>35</sup> The water flowed around the altar and he also filled the trench with water. [32 <sup>a</sup>Heb *seahs*; i.e. one seah equals approx 11 qts]

### ***Elijah’s Prayer***

<sup>36</sup>At the time of the offering of the *evening* sacrifice, Elijah the prophet came near and said, “O LORD, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word.<sup>37</sup> Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and *that* You have turned their heart back again.”<sup>38</sup> Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.<sup>39</sup> When all the people saw it, they fell on their faces; and they said, “The LORD, He is God; the LORD, He is God.”<sup>40</sup> Then Elijah said to them, “Seize the prophets of Baal; do not let one of them escape.” So they seized them; and Elijah brought them down to the

brook Kishon, and slew them there.

41 Now Elijah said to Ahab, “Go up, eat and drink; for there is the sound of the roar of a *heavy* shower.” 42 So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth and put his face between his knees. 43 He said to his servant, “Go up now, look toward the sea.” So he went up and looked and said, “There is nothing.” And he said, “Go back” seven times. 44 It came about at the seventh *time*, that he said, “Behold, a cloud as small as a man’s hand is coming up from the sea.” And he said, “Go up, say to Ahab, ‘<sup>a</sup>Prepare *your chariot* and go down, so that the *heavy* shower does not stop you.’ ” 45 In a little while the sky grew black with clouds and wind, and there was a heavy shower. And Ahab rode and went to Jezreel. 46 Then the hand of the LORD was on Elijah, and he girded up his loins and <sup>b</sup>outran Ahab <sup>c</sup>to Jezreel. [44 <sup>a</sup>Lit *Tie, harness*  
46 <sup>b</sup>Lit *ran before* <sup>c</sup>Lit *until you are coming to*]

## 1 KINGS 19 [\[Books\]](#)

### *Elijah Flees from Jezebel*

1 Now Ahab told Jezebel all that Elijah had done, and <sup>a</sup>how he had killed all the prophets with the sword. <sup>2</sup>Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and even more, if I do not make your <sup>b</sup>life as the <sup>b</sup>life of one of them by tomorrow about this time.” <sup>3</sup>And he <sup>c</sup>was afraid and arose and ran for his <sup>b</sup>life and came to Beersheba, which belongs to Judah, and left his servant there. <sup>4</sup>But he himself went a day’s journey into the wilderness, and came and sat down under a <sup>d</sup>juniper tree; and he requested for himself that he might die, and said, “It is enough; now, O LORD, take my <sup>b</sup>life, for I am not better than my fathers.” <sup>5</sup>He lay down and slept under a <sup>d</sup>juniper tree; and behold, there was an angel touching him, and he said to him, “Arise, eat.” <sup>6</sup>Then he looked and behold, there was at his head a bread cake *baked on* hot stones, and a jar of water. So he ate and drank and lay down again. <sup>7</sup>The angel of the LORD came again a second time and touched him and said, “Arise, eat, because the journey is too great for you.” <sup>8</sup>So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God. [1 <sup>a</sup>Lit *all* about *how* 2 <sup>b</sup>Lit *soul* 3 <sup>c</sup>Reading of many mss; Heb text may read *saw* 4 <sup>d</sup>Or *broom-tree*]

### *Elijah at Horeb*

9 Then he came there to a cave and lodged there; and behold, the word of the LORD *came* to him, and He said to him, “What are you doing here, Elijah?” <sup>10</sup>He said, “I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.”

11 So He said, “Go forth and stand on the mountain before the LORD.” And

behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; *but* the LORD *was* not in the wind. And after the wind an earthquake, *but* the LORD *was* not in the earthquake. <sup>12</sup>After the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire a sound of a gentle blowing. <sup>13</sup>When Elijah heard *it*, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice *came* to him and said, “What are you doing here, Elijah?” <sup>14</sup>Then he said, “I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.”

<sup>15</sup> The LORD said to him, “Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; <sup>16</sup>and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. <sup>17</sup>It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. <sup>18</sup>Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him.”

<sup>19</sup> So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs *of oxen* before him, and he with the twelfth. And Elijah passed over to him and threw his mantle on him. <sup>20</sup>He left the oxen and ran after Elijah and said, “Please let me kiss my father and my mother, then I will follow you.” And he said to him, “Go back again, for what have I done to you?” <sup>21</sup>So he returned from following him, and took the pair of oxen and sacrificed them and boiled their flesh with the implements of the oxen, and gave *it* to the people and they ate. Then he arose and followed Elijah and ministered to him.

## 1 KINGS 20 [\[Books\]](#)

*War with Aram* <sup>1</sup> Now Ben-hadad king of Aram gathered all his army, and there *were* thirty-two kings with him, and horses and chariots. And he went up and besieged Samaria and fought against it. <sup>2</sup> Then he sent messengers to the city to Ahab king of Israel and said to him, “Thus says Ben-hadad, <sup>3</sup> ‘Your silver and your gold are mine; your most beautiful wives and children are also mine.’ ” <sup>4</sup> The king of Israel replied, “It is according to your word, my lord, O king; I am yours, and all that I have.” <sup>5</sup> Then the messengers returned and said, “Thus says <sup>a</sup>Ben-hadad, ‘Surely, I sent to you saying, “You shall give me your silver and your gold and your wives and your children,” <sup>6</sup> but about this time tomorrow I will send my servants to you, and they will search your house and the houses of your servants; and <sup>b</sup>whatever is desirable in your eyes, they will <sup>c</sup>take in their hand and carry away.’ ” [5 <sup>a</sup>Lit *Ben-hadad, saying* 6 <sup>b</sup>Lit *all the desire of your eyes* <sup>c</sup>Lit *put*]

<sup>7</sup> Then the king of Israel called all the elders of the land and said, “Please observe and see how this man is looking for trouble; for he sent to me for my wives and my children and my silver and my gold, and I did not refuse him.” <sup>8</sup> All the elders and all the people said to him, “Do not listen or consent.” <sup>9</sup> So he said to the messengers of Ben-hadad, “Tell my lord the king, ‘All that you sent for to your servant at the first I will do, but this thing I cannot do.’ ” And the messengers departed and brought him word again. <sup>10</sup> Ben-hadad sent to him and said, “May the gods do so to me and more also, if the dust of Samaria will suffice for handfuls for all the people who <sup>a</sup>follow me.” <sup>11</sup> Then the king of Israel replied, “Tell *him*, ‘Let not him who girds on *his armor* boast like him who takes *it off*.’ ” <sup>12</sup> When *Ben-hadad* heard this message, as he was drinking <sup>b</sup>with the kings in the <sup>c</sup>temporary shelters, he said to his servants, “Station *yourselves*.” So they stationed *themselves* against the city. [10 <sup>a</sup>Lit *are at my feet* 12 <sup>b</sup>Lit *he and* <sup>c</sup>Or *booths*]

***Ahab Victorious*** 13 Now behold, a prophet approached Ahab king of Israel and said, “Thus says the LORD, ‘Have you seen all this great multitude? Behold, I will deliver them into your hand today, and you shall know that I am the LORD.’ ” 14Ahab said, “By whom?” So he said, “Thus says the LORD, ‘By the young men of the rulers of the provinces.’ ” Then he said, “Who shall <sup>a</sup>begin the battle?” And he <sup>b</sup>answered, “You.” 15Then he mustered the young men of the rulers of the provinces, and there were 232; and after them he mustered all the people, *even* all the sons of Israel, 7,000. [14 <sup>a</sup>Lit *bind* <sup>b</sup>Lit *said*]

16 They went out at noon, while Ben-hadad was drinking himself drunk in the <sup>a</sup>temporary shelters <sup>b</sup>with the thirty-two kings who helped him. 17The young men of the rulers of the provinces went out first; and Ben-hadad sent out and they told him, saying, “Men have come out from Samaria.” 18Then he said, “If they have come out for peace, take them alive; or if they have come out for war, take them alive.” [16 <sup>a</sup>Or *booths* <sup>b</sup>Lit *he and the 32 kings*]

19 So these went out from the city, the young men of the rulers of the provinces, and the army which followed them. 20They <sup>a</sup>killed each his man; and the Arameans fled and Israel pursued them, and Ben-hadad king of Aram escaped on a horse with horsemen. 21The king of Israel went out and <sup>a</sup>struck the horses and chariots, and <sup>a</sup>killed the Arameans with a great slaughter. [20 <sup>a</sup>Lit *smote*]

22 Then the prophet came near to the king of Israel and said to him, “Go, strengthen yourself and observe and see what you have to do; for at the turn of the year the king of Aram will come up against you.”

23 Now the servants of the king of Aram said to him, “Their gods are gods of the mountains, therefore they were stronger than we; but rather let us fight against them in the plain, *and* surely we will be stronger than they. 24Do this thing: remove the kings, each from his place, and put captains in their place, 25and <sup>a</sup>muster an army like the army that you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we will be stronger than they.” And he listened to their voice and did so. [25 <sup>a</sup>Lit *number*]

***Another Aramean War*** <sup>26</sup> At the turn of the year, Ben-hadad mustered the Arameans and went up to Aphek to fight against Israel. <sup>27</sup> The sons of Israel were mustered and were provisioned and went to meet them; and the sons of Israel camped before them like two little flocks of goats, but the Arameans filled the country. <sup>28</sup> Then a man of God came near and spoke to the king of Israel and said, “Thus says the LORD, ‘Because the Arameans have said, “The LORD is a god of *the* mountains, but He is not a god of *the* valleys,” therefore I will give all this great multitude into your hand, and you shall know that I am the LORD.’ ” <sup>29</sup> So they camped one over against the other seven days. And on the seventh day the battle was joined, and the sons of Israel <sup>a</sup>killed of the Arameans 100,000 foot soldiers in one day. <sup>30</sup> But the rest fled to Aphek into the city, and the wall fell on 27,000 men who were left. And Ben-hadad fled and came into the city into an inner chamber. [29 <sup>a</sup>Lit *smote*]

<sup>31</sup> His servants said to him, “Behold now, we have heard that the kings of the house of Israel are merciful kings, please let us put sackcloth on our loins and ropes on our heads, and go out to the king of Israel; perhaps he will save your <sup>a</sup>life.” <sup>32</sup> So they girded sackcloth on their loins and *put* ropes on their heads, and came to the king of Israel and said, “Your servant Ben-hadad says, ‘Please let me live.’ ” And he said, “Is he still alive? He is my brother.” <sup>33</sup> Now the men <sup>b</sup>took this as an omen, and quickly <sup>c</sup>catching his word said, “Your brother Ben-hadad.” Then he said, “Go, bring him.” Then Ben-hadad came out to him, and he <sup>d</sup>took him up into the chariot. <sup>34</sup> *Ben-hadad* said to him, “The cities which my father took from your father I will restore, and you shall make streets for yourself in Damascus, as my father made in Samaria.” *Ahab* said, “And I will let you go with this covenant.” So he made a covenant with him and let him go. [31 <sup>a</sup>Lit *soul* 33 <sup>b</sup>Lit *divined* <sup>c</sup>Lit *caught from him* <sup>d</sup>Lit *caused him to come up*]

<sup>35</sup> Now a certain man of the sons of the prophets said to <sup>a</sup>another by the word of the LORD, “Please strike me.” But the man refused to strike him. <sup>36</sup> Then he said to him, “Because you have not listened to the voice of the LORD, behold, as soon as you have departed from me, a lion will

**kill you.” And as soon as he had departed from him a lion found him and killed him. <sup>37</sup>Then he found another man and said, “Please strike me.” And the man struck him, wounding him. <sup>38</sup>So the prophet departed and waited for the king by the way, and disguised himself with a bandage over his eyes. <sup>39</sup>As the king passed by, he cried to the king and said, “Your servant went out into the midst of the battle; and behold, a man turned aside and brought a man to me and said, ‘Guard this man; if for any reason he is missing, then your life shall be for his life, or else you shall pay a talent of silver.’ <sup>40</sup>While your servant was busy here and there, he was gone.” And the king of Israel said to him, “So shall your judgment be; you yourself have decided *it*.” <sup>41</sup>Then he hastily took the bandage away from his eyes, and the king of Israel recognized him that he was of the prophets. <sup>42</sup>He said to him, “Thus says the LORD, ‘Because you have let go out of *your* hand the man whom I had devoted to destruction, therefore your life shall go for his life, and your people for his people.’ ” <sup>43</sup>So the king of Israel went to his house sullen and vexed, and came to Samaria. [35 <sup>a</sup>Lit *his neighbor* 36 <sup>b</sup>Lit *smite* <sup>c</sup>Lit *smote* 37 <sup>d</sup>Lit *striking and wounding* 42 <sup>e</sup>Lit *soul*]**

## 1 KINGS 21 [\[Books\]](#)

***Ahab Covets Naboth's Vineyard*** <sup>1</sup> Now it came about after these things that Naboth the Jezreelite had a vineyard which was in Jezreel beside the palace of Ahab king of Samaria. <sup>2</sup> Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden because it is close beside my house, and I will give you a better vineyard than it in its place; if <sup>a</sup>you like, I will give you the price of <sup>b</sup>it in money." <sup>3</sup> But Naboth said to Ahab, "The LORD forbid me that I should give you the inheritance of my fathers." <sup>4</sup> So Ahab came into his house sullen and vexed because of the word which Naboth the Jezreelite had spoken to him; for he said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned away his face and ate no <sup>c</sup>food. [2 <sup>a</sup>Lit *it is good in your eyes* <sup>b</sup>Lit *this* 4 <sup>c</sup>Lit *bread*]

<sup>5</sup> But Jezebel his wife came to him and said to him, "How is it that your spirit is so sullen that you are not eating <sup>a</sup>food?" <sup>6</sup> So he said to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you a vineyard in its place.' But he said, 'I will not give you my vineyard.'" <sup>7</sup> Jezebel his wife said to him, "Do you now <sup>b</sup>reign over Israel? Arise, eat bread, and let your heart be joyful; I will give you the vineyard of Naboth the Jezreelite." [5 <sup>a</sup>Lit *bread* 7 <sup>b</sup>Lit *exercise kingship*]

<sup>8</sup> So she wrote letters in Ahab's name and sealed them with his seal, and sent letters to the elders and to the nobles who were living with Naboth in his city. <sup>9</sup> Now she wrote in the letters, saying, "Proclaim a fast and seat Naboth at the head of the people; <sup>10</sup> and seat two worthless men before him, and let them testify against him, saying, 'You cursed God and the king.' Then take him out and stone him <sup>a</sup>to death." [10 <sup>a</sup>Lit *so that he dies*]

*Jezebel's Plot* 11 So the men of his city, the elders and the nobles who lived in his city, did as Jezebel had sent *word* to them, just as it was written in the letters which she had sent them. 12They proclaimed a fast and seated Naboth at the head of the people. 13Then the two worthless men came in and sat before him; and the worthless men testified against him, even against Naboth, before the people, saying, "Naboth cursed God and the king." So they took him outside the city and stoned him <sup>a</sup>to death with stones. 14Then they sent *word* to Jezebel, saying, "Naboth has been stoned and is dead." [13 <sup>a</sup>Lit *with stones so that he died*]

15 When Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead." 16When Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 Then the word of the LORD came to Elijah the Tishbite, saying, 18"Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth where he has gone down to take possession of it. 19You shall speak to him, saying, 'Thus says the LORD, "Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus says the LORD, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours." ' "

20 Ahab said to Elijah, "Have you found me, O my enemy?" And he <sup>a</sup>answered, "I have found *you*, because you have sold yourself to do evil in the sight of the LORD. 21Behold, I will bring evil upon you, and will utterly sweep you away, and will cut off from Ahab every male, both bond and free in Israel; 22and I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and *because* you have made Israel sin. 23Of Jezebel also has the LORD spoken, saying, 'The dogs will eat Jezebel in the <sup>b</sup>district of Jezreel.' 24The one belonging to Ahab, who dies in the city, the dogs will

eat, and the one who dies in the field the birds of heaven will eat.” [20  
<sup>a</sup>Lit *said* 23 <sup>b</sup>Lit *portion*; some mss read *rampart*]

25 Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, <sup>a</sup>because Jezebel his wife incited him. <sup>26</sup>He acted very abominably in following idols, according to all that the Amorites had done, whom the LORD cast out before the sons of Israel. [25 <sup>a</sup>Or *whom Jezebel his wife incited*]

27 It came about when Ahab heard these words, that he tore his clothes and put <sup>a</sup>on sackcloth and fasted, and he lay in sackcloth and went about <sup>b</sup>despondently. <sup>28</sup>Then the word of the LORD came to Elijah the Tishbite, saying, <sup>29</sup>“Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, *but* I will bring the evil upon his house in his son’s days.” [27 <sup>a</sup>Lit *sackcloth on his flesh* <sup>b</sup>Or *softly*]

## 1 KINGS 22 [\[Books\]](#)

### *Ahab's Third Campaign against Aram*

1 Three <sup>a</sup>years passed without war between Aram and Israel. <sup>2</sup>In the third year Jehoshaphat the king of Judah came down to the king of Israel. <sup>3</sup>Now the king of Israel said to his servants, “Do you know that Ramoth-gilead belongs to us, and we <sup>b</sup>are still doing nothing to take it out of the hand of the king of Aram?” <sup>4</sup>And he said to Jehoshaphat, “Will you go with me to battle at Ramoth-gilead?” And Jehoshaphat said to the king of Israel, “I am as you are, my people as your people, my horses as your horses.” [1 <sup>a</sup>Lit *they sat for three years* 3 <sup>b</sup>Lit *are silent so as not*]

5 Moreover, Jehoshaphat said to the king of Israel, “Please inquire <sup>a</sup>first for the word of the LORD.” <sup>6</sup>Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Shall I go against Ramoth-gilead to battle or shall I refrain?” And they said, “Go up, for the Lord will give *it* into the hand of the king.” <sup>7</sup>But Jehoshaphat said, “Is there not yet a prophet of the LORD here that we may inquire of him?” <sup>8</sup>The king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, but I hate him, because he does not prophesy good concerning me, but evil. *He is Micaiah son of Imlah.*” But Jehoshaphat said, “Let not the king say so.” <sup>9</sup>Then the king of Israel called an officer and said, “<sup>b</sup>Bring quickly Micaiah son of Imlah.” <sup>10</sup>Now the king of Israel and Jehoshaphat king of Judah were sitting each on his throne, arrayed in *their* robes, at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. <sup>11</sup>Then Zedekiah the son of Chenaanah made horns of iron for himself and said, “Thus says the LORD, ‘With these you will gore the Arameans until they are consumed.’” <sup>12</sup>All the prophets were prophesying thus, saying, “Go up to Ramoth-gilead and prosper, for the LORD will give *it* into the hand of the king.” [5 <sup>a</sup>Lit *as the day* 9 <sup>b</sup>Lit *Hasten Micaiah*]

## *Micaiah Predicts Defeat*

13 Then the messenger who went to summon Micaiah spoke to him saying, “Behold now, the words of the prophets are uniformly favorable to the king. Please let your word be like the word of one of them, and speak favorably.”<sup>14</sup>But Micaiah said, “As the LORD lives, what the LORD says to me, that I shall speak.”

15 When he came to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?” And he <sup>a</sup>answered him, “Go up and succeed, and the LORD will give *it* into the hand of the king.”<sup>16</sup>Then the king said to him, “How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?”<sup>17</sup>So he said,

“I saw all Israel  
Scattered on the mountains,  
Like sheep which have no shepherd.  
And the LORD said,  
‘These have no master.  
Let each of them return to his house in peace.’ ”

<sup>18</sup>Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?” [15 <sup>a</sup>Lit *said to*]

19 <sup>a</sup>Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left.<sup>20</sup>The LORD said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one said this while another said that.<sup>21</sup>Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’<sup>22</sup>The LORD said to him, ‘How?’ And he said, ‘I will go out and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice *him* and also prevail. Go and do so.’<sup>23</sup>Now therefore, behold, the LORD has put a deceiving spirit in the mouth of all these your prophets; and the LORD has proclaimed disaster against you.” [19 <sup>a</sup>Lit *he*]

24 Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, “How did the Spirit of the LORD pass from me to speak

to you?” <sup>25</sup>Micaiah said, “Behold, you shall see on that day when you enter an inner room to hide yourself.” <sup>26</sup>Then the king of Israel said, “Take Micaiah and return him to Amon the governor of the city and to Joash the king’s son; <sup>27</sup>and say, ‘Thus says the king, “Put this man in prison and feed him <sup>a</sup>sparingly with bread and water until I return safely.’” ’ ” <sup>28</sup>Micaiah said, “If you indeed return safely the LORD has not spoken by me.” And he said, “Listen, all you people.” [27 <sup>a</sup>Lit *with bread of affliction and water of affliction*]

### ***Defeat and Death of Ahab***

<sup>29</sup> So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead. <sup>30</sup>The king of Israel said to Jehoshaphat, “I will disguise myself and go into the battle, but you put on your robes.” So the king of Israel disguised himself and went into the battle. <sup>31</sup>Now the king of Aram had commanded the thirty-two captains of his chariots, saying, “Do not fight with small or great, but with the king of Israel alone.” <sup>32</sup>So when the captains of the chariots saw Jehoshaphat, they said, “Surely it is the king of Israel,” and they turned aside to fight against him, and Jehoshaphat cried out. <sup>33</sup>When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

<sup>34</sup> Now a certain man drew his bow at random and struck the king of Israel <sup>a</sup>in a joint of the armor. So he said to the driver of his chariot, “Turn <sup>b</sup>around and take me out of the <sup>c</sup>fight; for I am severely wounded.” <sup>35</sup>The battle <sup>d</sup>raged that day, and the king was propped up in his chariot in front of the Arameans, and died at evening, and the blood from the wound ran into the bottom of the chariot. <sup>36</sup>Then a cry passed throughout the army close to sunset, saying, “Every man to his city and every man to his <sup>e</sup>country.” [34 <sup>a</sup>Lit *between the scale-armor and the breastplate* <sup>b</sup>Lit *your hand* <sup>c</sup>Lit *camp* <sup>35</sup> <sup>d</sup>Lit *went up* <sup>36</sup> <sup>e</sup>Lit *land*]

<sup>37</sup> So the king died and was brought to Samaria, and they buried the king in Samaria. <sup>38</sup>They washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots bathed themselves *there*), according to

the word of the LORD which He spoke. <sup>39</sup>Now the rest of the acts of Ahab and all that he did and the ivory house which he built and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>40</sup>So Ahab slept with his fathers, and Ahaziah his son became king in his place.

### ***The New Rulers***

**41** Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel. <sup>42</sup>Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. <sup>43</sup>He walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the LORD. However, the high places were not taken away; the people still sacrificed and burnt incense on the high places. <sup>44</sup>Jehoshaphat also made peace with the king of Israel.

**45** Now the rest of the acts of Jehoshaphat, and his might which he showed and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>46</sup>The remnant of the sodomites who remained in the days of his father Asa, he <sup>a</sup>expelled from the land. [<sup>46</sup> <sup>a</sup>Lit *consumed*]

**47** Now there was no king in Edom; a deputy was king. <sup>48</sup>Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go for the ships were broken at Ezion-geber. <sup>49</sup>Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat was not willing. <sup>50</sup>And Jehoshaphat slept with his fathers and was buried with his fathers in the city of his father David, and Jehoram his son became king in his place.

**51** Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. <sup>52</sup>He did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin. <sup>53</sup>So he served Baal and worshiped him

and provoked the LORD God of Israel to anger, according to all that his father had done.

## 2 KINGS 1 [\[Books\]](#)

*Ahaziah's Messengers Meet Elijah* <sup>1</sup> Now Moab rebelled against Israel after the death of Ahab. <sup>2</sup> And Ahaziah fell through the lattice in his upper chamber which was in Samaria, and became ill. So he sent messengers and said to them, "Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness." <sup>3</sup> But the angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?'" <sup>4</sup> Now therefore thus says the LORD, <sup>a</sup> "You shall not come down from the bed where you have gone up, but you shall surely die.'" Then Elijah departed. [<sup>4</sup> <sup>a</sup> Lit *The bed where you went up, you shall not come down from it*]

<sup>5</sup> When the messengers returned to him he said to them, <sup>a</sup> "Why have you returned?" <sup>6</sup> They said to him, "A man came up to meet us and said to us, 'Go, return to the king who sent you and say to him, "Thus says the LORD, 'Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore <sup>b</sup> you shall not come down from the bed where you have gone up, but shall surely die.' " ' " <sup>7</sup> He said to them, "What kind of man was he who came up to meet you and spoke these words to you?" <sup>8</sup> They <sup>c</sup> answered him, "He was a hairy man with a leather girdle <sup>d</sup> bound about his loins." And he said, "It is Elijah the Tishbite." [<sup>5</sup> <sup>a</sup> Lit *What is this that you have returned?* <sup>6</sup> <sup>b</sup> V 4, note 1 <sup>8</sup> <sup>c</sup> Lit said <sup>d</sup> Or girt]

<sup>9</sup> Then *the king* sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, "O man of God, the king says, 'Come down.'" <sup>10</sup> Elijah replied to the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty.

**11 So he again sent to him another captain of fifty with his fifty. And he said to him, “O man of God, thus says the king, ‘Come down quickly.’ ”**

**<sup>12</sup>Elijah replied to them, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then the fire of God came down from heaven and consumed him and his fifty.**

**13 So he again sent the captain of a third fifty with his fifty. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, “O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight. <sup>14</sup>Behold fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my <sup>a</sup>life be precious in your sight.” <sup>15</sup>The angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king. <sup>16</sup>Then he said to him, “Thus says the LORD, ‘Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word?—therefore <sup>b</sup>you shall not come down from the bed where you have gone up, but shall surely die.’ ” [14 <sup>a</sup>Lit *soul* 16 <sup>b</sup>V 4, note 1]**

***Jehoram Reigns over Israel* <sup>17</sup> So Ahaziah died according to the word of the LORD which Elijah had spoken. And because he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah. <sup>18</sup>Now the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?**

## 2 KINGS 2 [\[Books\]](#)

### *Elijah Taken to Heaven*

1 And it came about when the LORD was about to take up Elijah by a <sup>a</sup>whirlwind to heaven, that Elijah went with Elisha from Gilgal. <sup>2</sup>Elijah said to Elisha, “Stay here please, for the LORD has sent me as far as Bethel.” But Elisha said, “As the LORD lives and as you yourself live, I will not leave you.” So they went down to Bethel. <sup>3</sup>Then the sons of the prophets who *were at Bethel* came out to Elisha and said to him, “Do you know that the LORD will take away your master from over <sup>b</sup>you today?” And he said, “Yes, I know; be still.” [1 <sup>a</sup>Or *windstorm* 3 <sup>b</sup>Lit *your head*]

4 Elijah said to him, “Elisha, please stay here, for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. <sup>5</sup>The sons of the prophets who *were at Jericho* approached Elisha and said to him, “Do you know that the LORD will take away your master from over <sup>a</sup>you today?” And he <sup>b</sup>answered, “Yes, I know; be still.” <sup>6</sup>Then Elijah said to him, “Please stay here, for the LORD has sent me to the Jordan.” And he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. [5 <sup>a</sup>Lit *your head* <sup>b</sup>Lit *said*]

7 Now fifty men of the sons of the prophets went and stood opposite *them* at a distance, while the two of them stood by the Jordan. <sup>8</sup>Elijah took his mantle and folded it together and struck the waters, and they were divided here and there, so that the two of them crossed over on dry ground.

9 When they had crossed over, Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.” <sup>10</sup>He said, “You have asked a hard thing. *Nevertheless*, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.” <sup>11</sup>As they were going along and talking, behold, *there appeared* a chariot of fire and horses of fire which separated

the two of them. And Elijah went up by a <sup>a</sup>whirlwind to heaven. <sup>12</sup>Elisha saw *it* and cried out, “My father, my father, the <sup>b</sup>chariots of Israel and its horsemen!” And he saw <sup>c</sup>Elijah no more. Then he took hold of his own clothes and tore them in two pieces. <sup>13</sup>He also took up the mantle of Elijah that fell from him and returned and stood by the bank of the Jordan. <sup>14</sup>He took the mantle of Elijah that fell from him and struck the waters and said, “Where is the LORD, the God of Elijah?” And when he also had struck the waters, they were divided here and there; and Elisha crossed over. [<sup>11</sup> <sup>a</sup>Or *windstorm* <sup>12</sup> <sup>b</sup>Lit *chariot* <sup>c</sup>Lit *him*]

### ***Elisha Succeeds Elijah***

<sup>15</sup> Now when the sons of the prophets who *were* at Jericho opposite *him* saw him, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him and bowed themselves to the ground before him. <sup>16</sup>They said to him, “Behold now, there are with your servants fifty strong men, please let them go and search for your master; perhaps the Spirit of the LORD has taken him up and cast him on some mountain or into some valley.” And he said, “You shall not send.” <sup>17</sup>But when they urged him until he was ashamed, he said, “Send.” They sent therefore fifty men; and they searched three days but did not find him. <sup>18</sup>They returned to him while he was staying at Jericho; and he said to them, “Did I not say to you, ‘Do not go’?”

<sup>19</sup> Then the men of the city said to Elisha, “Behold now, the situation of this city is pleasant, as my lord sees; but the water is bad and the land <sup>a</sup>is unfruitful.” <sup>20</sup>He said, “Bring me a new jar, and put salt <sup>b</sup>in it.” So they brought *it* to him. <sup>21</sup>He went out to the spring of water and threw salt <sup>b</sup>in it and said, “Thus says the LORD, ‘I have <sup>c</sup>purified these waters; there shall not be from there death or <sup>d</sup>unfruitfulness any longer.’ ” <sup>22</sup>So the waters have been <sup>c</sup>purified to this day, according to the word of Elisha which he spoke. [<sup>19</sup> <sup>a</sup>Lit *causes barrenness* <sup>20</sup> <sup>b</sup>Lit *there* <sup>21</sup> <sup>c</sup>Lit *healed* <sup>d</sup>Lit *barrenness*]

<sup>23</sup> Then he went up from there to Bethel; and as he was going up by the way, young lads came out from the city and mocked him and said to him, “Go up, you baldhead; go up, you baldhead!” <sup>24</sup>When he looked behind him

and saw them, he cursed them in the name of the LORD. Then two female bears came out of the woods and tore up forty-two lads of <sup>a</sup>their number.  
<sup>25</sup>He went from there to Mount Carmel, and from there he returned to Samaria. [<sup>24</sup> <sup>a</sup>Lit *them*]

## 2 KINGS 3 [\[Books\]](#)

### *Jehoram Meets Moab Rebellion*

1 Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. <sup>2</sup>He did evil in the sight of the LORD, though not like his father and his mother; for he put away the *sacred* pillar of Baal which his father had made. <sup>3</sup>Nevertheless, he clung to the sins of Jeroboam the son of Nebat, which he made Israel sin; he did not depart from them.

4 Now Mesha king of Moab was a sheep breeder, and used to pay the king of Israel 100,000 lambs and the wool of 100,000 rams. <sup>5</sup>But when Ahab died, the king of Moab rebelled against the king of Israel. <sup>6</sup>And King Jehoram went out of Samaria <sup>a</sup>at that time and mustered all Israel. <sup>7</sup>Then he went and sent *word* to Jehoshaphat the king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me to fight against Moab?” And he said, “I will go up; I am as you are, my people as your people, my horses as your horses.” <sup>8</sup>He said, “Which way shall we go up?” And he <sup>b</sup>answered, “The way of the wilderness of Edom.” [<sup>6</sup> <sup>a</sup>Lit *in that day* <sup>8</sup> <sup>b</sup>Lit *said*]

9 So the king of Israel went with the king of Judah and the king of Edom; and they made a circuit of seven days’ journey, and there was no water for the army or for the cattle that followed them. <sup>10</sup>Then the king of Israel said, “Alas! For the LORD has called these three kings to give them into the hand of Moab.” <sup>11</sup>But Jehoshaphat said, “Is there not a prophet of the LORD here, that we may inquire of the LORD by him?” And one of the king of Israel’s servants answered and said, “Elisha the son of Shaphat is here, who used to pour water on the hands of Elijah.” <sup>12</sup>Jehoshaphat said, “The word of the LORD is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 Now Elisha said to the king of Israel, “What do I have to do with you?”

Go to the prophets of your father and to the prophets of your mother.” And the king of Israel said to him, “No, for the LORD has called these three kings *together* to give them into the hand of Moab.” <sup>14</sup>Elisha said, “As the LORD of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you. <sup>15</sup>But now bring me a minstrel.” And it came about, when the minstrel played, that the hand of the LORD came upon him. <sup>16</sup>He said, “Thus says the LORD, ‘Make this valley full of trenches.’ <sup>17</sup>For thus says the LORD, ‘You shall not see wind nor shall you see rain; yet that valley shall be filled with water, so that you shall drink, both you and your cattle and your beasts. <sup>18</sup>This is but a slight thing in the sight of the LORD; He will also give the Moabites into your hand. <sup>19</sup>Then you shall strike every fortified city and every choice city, and fell every good tree and stop all springs of water, and mar every good piece of land with stones.’ ” <sup>20</sup>It happened in the morning about the time of offering the sacrifice, that behold, water came by the way of Edom, and the country was filled with water.

<sup>21</sup> Now all the Moabites heard that the kings had come up to fight against them. And all who were able to <sup>a</sup>put on armor and older were summoned and stood on the border. <sup>22</sup>They rose early in the morning, and the sun shone on the water, and the Moabites saw the water opposite *them* as red as blood. <sup>23</sup>Then they said, “This is blood; the kings have surely fought together, and they have slain one another. Now therefore, Moab, to the spoil!” <sup>24</sup>But when they came to the camp of Israel, the Israelites arose and struck the Moabites, so that they fled before them; and they went forward <sup>b</sup>into the land, <sup>c</sup>slaughtering the Moabites. <sup>25</sup>Thus they destroyed the cities; and each one threw a stone on every piece of good land and filled it. So they stopped all the springs of water and felled all the good trees, until in Kir-hareseth *only* they left its stones; however, the slingers went about *it* and struck it. <sup>26</sup>When the king of Moab saw that the battle was too fierce for him, he took with him 700 men who drew swords, to break through to the king of Edom; but they could not. <sup>27</sup>Then he took his oldest son who was to reign in his place, and offered him as a burnt offering on the wall. And there came great wrath against Israel, and they departed from him and returned to their own land. [21 <sup>a</sup>Lit *gird themselves with a belt* 24 <sup>b</sup>Lit *into it* <sup>c</sup>Lit *smiting*]

## 2 KINGS 4 [Books]

### *The Widow's Oil*

1 Now a certain woman of the wives of the sons of the prophets cried out to <sup>a</sup>Elisha, “Your servant my husband is dead, and you know that your servant feared the LORD; and the creditor has come to take my two children to be his slaves.” <sup>2</sup>Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your maidservant has nothing in the house except a jar of oil.” <sup>3</sup>Then he said, “Go, borrow vessels at large for yourself from all your neighbors, *even* empty vessels; do not get a few. <sup>4</sup>And you shall go in and shut the door behind you and your sons, and pour out into all these vessels, and you shall set aside what is full.” <sup>5</sup>So she went from him and shut the door behind her and her sons; they were bringing *the vessels* to her and she poured. <sup>6</sup>When the vessels were full, she said to her son, “Bring me another vessel.” And he said to her, “There is not one vessel more.” And the oil stopped. <sup>7</sup>Then she came and told the man of God. And he said, “Go, sell the oil and pay your debt, and you *and* your sons can live on the rest.” [1 <sup>a</sup>Lit *Elisha, saying*]

***The Shunammite Woman*** <sup>8</sup> Now there came a day when Elisha passed over to Shunem, where there was a <sup>a</sup>prominent woman, and she persuaded him to eat <sup>b</sup>food. And so it was, as often as he passed by, he turned in there to eat <sup>b</sup>food. <sup>9</sup>She said to her husband, “Behold now, I perceive that this is a holy man of God passing by us continually. <sup>10</sup>Please, let us make a little walled upper chamber and let us set a bed for him there, and a table and a chair and a lampstand; and it shall be, when he comes to us, *that* he can turn in there.” [8 <sup>a</sup>Lit *great* <sup>b</sup>Lit *bread*]

<sup>11</sup> <sup>a</sup>One day he came there and turned in to the upper chamber and <sup>b</sup>rested. <sup>12</sup>Then he said to Gehazi his servant, “Call this Shunammite.” And when he had called her, she stood before him. <sup>13</sup>He said to him,

“Say now to her, ‘Behold, you have been <sup>c</sup>careful for us with all this <sup>d</sup>care; what can I do for you? Would you be spoken for to the king or to the captain of the army?’ ” And she <sup>e</sup>answered, “I live among my own people.” <sup>14</sup>So he said, “What then is to be done for her?” And Gehazi <sup>e</sup>answered, “Truly she has no son and her husband is old.” <sup>15</sup>He said, “Call her.” When he had called her, she stood in the doorway. <sup>16</sup>Then he said, “At this season <sup>f</sup>next year you will embrace a son.” And she said, “No, my lord, O man of God, do not lie to your maidservant.” [11 <sup>a</sup>Lit *Now a day came that* <sup>b</sup>Lit *lay there* <sup>13</sup> <sup>c</sup>Lit *fearful* <sup>d</sup>Lit *fear* <sup>e</sup>Lit *said* <sup>16</sup> <sup>f</sup>Lit *when the time revives*]

<sup>17</sup> The woman conceived and bore a son at that season <sup>a</sup>the next year, as Elisha had said to her. [17 <sup>a</sup>Lit *when the time revived*]

*The Shunammite’s Son* <sup>18</sup> When the child was grown, the day came that he went out to his father to the reapers. <sup>19</sup>He said to his father, “My head, my head.” And he said to his servant, “Carry him to his mother.” <sup>20</sup>When he had taken him and brought him to his mother, he sat on her <sup>a</sup>lap until noon, and *then* died. <sup>21</sup>She went up and laid him on the bed of the man of God, and shut *the door* behind him and went out. <sup>22</sup>Then she called to her husband and said, “Please send me one of the servants and one of the donkeys, that I may run to the man of God and return.” <sup>23</sup>He said, “Why will you go to him today? It is neither new moon nor sabbath.” And she said, “*It will be well.*” <sup>24</sup>Then she saddled a donkey and said to her servant, “Drive and go forward; do not slow down <sup>b</sup>the pace for me unless I tell you.” <sup>25</sup>So she went and came to the man of God to Mount Carmel. [20 <sup>a</sup>Lit *knees* <sup>24</sup> <sup>b</sup>Lit *riding*]

When the man of God saw her at a distance, he said to Gehazi his servant, “Behold, <sup>a</sup>there is the Shunammite. <sup>26</sup>Please run now to meet her and say to her, ‘Is it well with you? Is it well with your husband? Is it well with the child?’ ” And she <sup>b</sup>answered, “It is well.” <sup>27</sup>When she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to push her away; but the man of God said, “Let her alone, for her soul is <sup>c</sup>troubled within her; and the LORD has hidden it

from me and has not told me.” <sup>28</sup>Then she said, “Did I ask for a son from my lord? Did I not say, ‘Do not deceive me?’” [25 <sup>a</sup>Lit *this Shunammite* 26 <sup>b</sup>Lit *said* 27 <sup>c</sup>Lit *bitter*]

<sup>29</sup> Then he said to Gehazi, “Gird up your loins and take my staff in your hand, and go your way; if you meet any man, do not salute him, and if anyone salutes you, do not answer him; and lay my staff on the lad’s face.” <sup>30</sup>The mother of the lad said, “As the LORD lives and as you yourself live, I will not leave you.” And he arose and followed her.

<sup>31</sup>Then Gehazi passed on before them and laid the staff on the lad’s face, but there was no sound or <sup>a</sup>response. So he returned to meet him and told <sup>b</sup>him, “The lad has not awakened.” [31 <sup>a</sup>Lit *attentiveness* <sup>b</sup>Lit *him, saying*]

<sup>32</sup> When Elisha came into the house, behold the lad was dead and laid on his bed. <sup>33</sup>So he entered and shut the door behind them both and prayed to the LORD. <sup>34</sup>And he went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm. <sup>35</sup>Then he returned and walked in the house once back and forth, and went up and stretched himself on him; and the lad sneezed seven times and the lad opened his eyes. <sup>36</sup>He called Gehazi and said, “Call this Shunammite.” So he called her. And when she came in to him, he said, “Take up your son.” <sup>37</sup>Then she went in and fell at his feet and bowed herself to the ground, and she took up her son and went out.

*The Poisonous Stew* <sup>38</sup> When Elisha returned to Gilgal, *there was a famine in the land.* <sup>a</sup>As the sons of the prophets were sitting before him, he said to his servant, “Put on the large pot and boil stew for the sons of the prophets.” <sup>39</sup>Then one went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and sliced them into the pot of stew, for they did not know *what they were.* <sup>40</sup>So they poured *it* out for the men to eat. And as they were eating of the stew, they cried out and said, “O man of God, there is

death in the pot.” And they were unable to eat. <sup>41</sup>But he said, “Now bring meal.” He threw it into the pot and said, “Pour *it* out for the people that they may eat.” Then there was no harm in the pot. [38 <sup>a</sup>Lit  
*And*]

<sup>42</sup> Now a man came from Baal-shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, “Give *them* to the people that they may eat.” <sup>43</sup>His attendant said, “What, will I set this before a hundred men?” But he said, “Give *them* to the people that they may eat, for thus says the LORD, ‘They shall eat and have *some* left over.’ ” <sup>44</sup>So he set *it* before them, and they ate and had *some* left over, according to the word of the LORD.

## 2 KINGS 5 [Books]

*Naaman Is Healed* <sup>1</sup> Now Naaman, captain of the army of the king of Aram, was a great man <sup>a</sup>with his master, and highly respected, because by him the LORD had given victory to Aram. The man was also a valiant warrior, *but he was* a leper. <sup>2</sup> Now the Arameans had gone out in bands and had taken captive a little girl from the land of Israel; and she <sup>b</sup>waited on Naaman's wife. <sup>3</sup> She said to her mistress, "I wish that my master were <sup>a</sup>with the prophet who is in Samaria! Then he would cure him of his leprosy." <sup>4c</sup> Naaman went in and told his master, saying, "Thus and thus spoke the girl who is from the land of Israel." <sup>5</sup> Then the king of Aram said, "Go <sup>d</sup>now, and I will send a letter to the king of Israel." He departed and took with him ten talents of silver and six thousand *shekels* of gold and ten changes of clothes. [<sup>1</sup> <sup>a</sup>Lit *before* <sup>2</sup> <sup>b</sup>Lit *was before* <sup>4</sup> <sup>c</sup>Lit *He* <sup>5</sup> <sup>d</sup>Lit *enter*]

<sup>6</sup> He brought the letter to the king of Israel, saying, "And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy." <sup>7</sup> When the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man is sending *word* to me to cure a man of his leprosy? But consider now, and see how he is seeking <sup>a</sup>a quarrel against me." [<sup>7</sup> <sup>a</sup>Lit *an occasion*]

<sup>8</sup> It happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent *word* to the king, saying, "Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel." <sup>9</sup> So Naaman came with his horses and his chariots and stood at the doorway of the house of Elisha. <sup>10</sup> Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh will be restored to you and *you will* be clean." <sup>11</sup> But Naaman was furious and went away and said, "Behold, I <sup>a</sup>thought, 'He will surely come out to me and stand and call on the name of the LORD his God, and wave his hand over the place and cure the leper.'" <sup>12</sup> Are not

<sup>b</sup>Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage. <sup>13</sup>Then his servants came near and spoke to him and said, “My father, had the prophet told you *to do some great thing*, would you not have done *it*? How much more *then*, when he says to you, ‘Wash, and be clean’?” <sup>14</sup>So he went down and dipped *himself* seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child and he was clean. [11 <sup>a</sup>Lit *said* 12 <sup>b</sup>Another reading is *Amanah*]

*Gehazi's Greed* <sup>15</sup> When he returned to the man of God <sup>a</sup>with all his company, and came and stood before him, he said, “Behold now, I know that there is no God in all the earth, but in Israel; so please take a <sup>b</sup>present from your servant now.” <sup>16</sup>But he said, “As the LORD lives, before whom I stand, I will take nothing.” And he urged him to take *it*, but he refused. <sup>17</sup>Naaman said, “If not, please let your servant at least be given two mules’ load of earth; for your servant will no longer offer burnt offering nor will he sacrifice to other gods, but to the LORD. <sup>18</sup>In this matter may the LORD pardon your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter.” <sup>19</sup>He said to him, “Go in peace.” So he departed from him some distance. [15 <sup>a</sup>Lit *he and* <sup>b</sup>Lit *blessing*]

<sup>20</sup> But Gehazi, the servant of Elisha the man of God, <sup>a</sup>thought, “Behold, my master has spared this Naaman the Aramean, <sup>b</sup>by not receiving from his hands what he brought. As the LORD lives, I will run after him and take something from him.” <sup>21</sup>So Gehazi pursued Naaman. When Naaman saw one running after him, he came down from the chariot to meet him and said, “Is all well?” <sup>22</sup>He said, “All is well. My master has sent me, saying, ‘Behold, just now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.’ ” <sup>23</sup>Naaman said, “Be pleased to take two talents.” And he urged him, and bound

two talents of silver in two bags with two changes of clothes and gave them to two of his servants; and they carried *them* before him. <sup>24</sup>When he came to the <sup>c</sup>hill, he took them from their hand and deposited them in the house, and he sent the men away, and they departed. <sup>25</sup>But he went in and stood before his master. And Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.”  
[<sup>20</sup> <sup>a</sup>Lit *said* <sup>b</sup>Lit *from* <sup>24</sup> <sup>c</sup>Lit *Ophel*]

<sup>26</sup> Then he said to him, “Did not my heart go *with you*, when the man turned from his chariot to meet you? Is it a time to receive money and to receive clothes and olive groves and vineyards and sheep and oxen and male and female servants? <sup>27</sup>Therefore, the leprosy of Naaman shall cling to you and to your <sup>a</sup>descendants forever.” So he went out from his presence a leper *as white as snow*. [<sup>27</sup> <sup>a</sup>Lit *seed*]

## 2 KINGS 6 [\[Books\]](#)

### *The Axe Head Recovered*

1 Now the sons of the prophets said to Elisha, “Behold now, the place before you where we are living is too limited for us. 2Please let us go to the Jordan and each of us take from there a beam, and let us make a place there for ourselves where we may live.” So he said, “Go.” 3Then one said, “Please be willing to go with your servants.” And he <sup>a</sup>answered, “I shall go.” 4So he went with them; and when they came to the Jordan, they cut down trees. 5But as one was felling a beam, <sup>b</sup>the axe head fell into the water; and he cried out and said, “Alas, my master! For it was borrowed.” 6Then the man of God said, “Where did it fall?” And when he showed him the place, he cut off a stick and threw *it* in there, and made the iron float. 7He said, “Take it up for yourself.” So he put out his hand and took it. [3 <sup>a</sup>Lit said 5 <sup>b</sup>Lit *as for the iron, it fell*]

### *The Arameans Plot to Capture Elisha*

8 Now the king of Aram was warring against Israel; and he <sup>a</sup>counseled with his servants saying, “In such and such a place shall be my camp.” 9The man of God sent *word* to the king of Israel saying, “Beware that you do not pass this place, for the Arameans are coming down there.” 10The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, <sup>b</sup>more than once or twice. [8 <sup>a</sup>Lit *took counsel* 10 <sup>b</sup>Lit *not once or twice*]

11 Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, “Will you tell me which of us is for the king of Israel?” 12One of his servants said, “No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.” 13So he said, “Go and see where he is, that I may send and take him.” And it was told him, saying, “Behold, he is in Dothan.” 14He

sent horses and chariots and a great army there, and they came by night and surrounded the city.

15 Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, “Alas, my master! <sup>a</sup>What shall we do?” <sup>16</sup>So he <sup>b</sup>answered, “Do not fear, for those who are with us are more than those who are with them.” <sup>17</sup>Then Elisha prayed and said, “O LORD, I pray, open his eyes that he may see.” And the LORD opened the servant’s eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha. <sup>18</sup>When they came down to him, Elisha prayed to the LORD and said, “Strike this <sup>c</sup>people with blindness, I pray.” So He struck them with blindness according to the word of Elisha. <sup>19</sup>Then Elisha said to them, “This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek.” And he brought them to Samaria. [<sup>15</sup> <sup>a</sup>Lit *How* <sup>16</sup> <sup>b</sup>Lit *said* <sup>18</sup> <sup>c</sup>Lit *nation*]

20 When they had come into Samaria, Elisha said, “O LORD, open the eyes of these *men*, that they may see.” So the LORD opened their eyes and they saw; and behold, they were in the midst of Samaria. <sup>21</sup>Then the king of Israel when he saw them, said to Elisha, “My father, shall I <sup>a</sup>kill them? Shall I <sup>a</sup>kill them?” <sup>22</sup>He <sup>b</sup>answered, “You shall not <sup>a</sup>kill *them*. Would you <sup>a</sup>kill those you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink and go to their master.” <sup>23</sup>So he prepared a great feast for them; and when they had eaten and drunk he sent them away, and they went to their master. And the marauding bands of Arameans did not come again into the land of Israel. [<sup>21</sup> <sup>a</sup>Lit *smite* <sup>22</sup> <sup>b</sup>Lit *said*]

### ***The Siege of Samaria—Cannibalism***

24 Now it came about after this, that Ben-hadad king of Aram gathered all his army and went up and besieged Samaria. <sup>25</sup>There was a great famine in Samaria; and behold, they besieged it, until a donkey’s head was sold for eighty *shekels* of silver, and a fourth of a <sup>a</sup>kab of dove’s dung for five

*shekels* of silver. <sup>26</sup>As the king of Israel was passing by on the wall a woman cried out to him, saying, “Help, my lord, O king!” <sup>27</sup>He said, “<sup>b</sup>If the LORD does not help you, from where shall I help you? From the threshing floor, or from the wine press?” <sup>28</sup>And the king said to her, “What <sup>c</sup>is the matter with you?” And she <sup>d</sup>answered, “This woman said to me, ‘Give your son that we may eat him today, and we will eat my son tomorrow.’” <sup>29</sup>So we boiled my son and ate him; and I said to her on the next day, ‘Give your son, that we may eat him’; but she has hidden her son.” <sup>30</sup>When the king heard the words of the woman, he tore his clothes—now he was passing by on the wall—and the people looked, and behold, he had sackcloth <sup>e</sup>beneath on his <sup>f</sup>body. <sup>31</sup>Then he said, “May God do so to me and more also, if the head of Elisha the son of Shaphat <sup>g</sup>remains on him today.” [25 <sup>a</sup>I.e. One kab equals approx 2 qts <sup>27</sup> <sup>b</sup>Lit *No, let the LORD help you* <sup>28</sup> <sup>c</sup>Lit *to you* <sup>d</sup>Lit *said* <sup>30</sup> <sup>e</sup>Lit *within* <sup>f</sup>Lit *flesh* <sup>31</sup> <sup>g</sup>Lit *stands*]

<sup>32</sup> Now Elisha was sitting in his house, and the elders were sitting with him. And *the king* sent a man from his presence; but before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door and <sup>a</sup>hold the door shut against him. Is not the sound of his master’s feet behind him?” <sup>33</sup>While he was still talking with them, behold, the messenger came down to him and he said, “Behold, this evil is from the LORD; why should I wait for the LORD any longer?” [<sup>32</sup> <sup>a</sup>Lit *press him with the door*]

## 2 KINGS 7 [\[Books\]](#)

*Elisha Promises Food* 1 Then Elisha said, “Listen to the word of the LORD; thus says the LORD, ‘Tomorrow about this time a <sup>a</sup>measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.’ ” 2The royal officer on whose hand the king was leaning answered the man of God and said, “Behold, if the LORD should make windows in heaven, could this thing be?” Then he said, “Behold, you will see it with your own eyes, but you will not eat <sup>b</sup>of it.” [1 <sup>a</sup>Heb *seah* 2 <sup>b</sup>Lit *from there*]

*Four Lepers Relate Arameans' Flight* 3 Now there were four leprous men at the entrance of the gate; and they said to one another, “Why do we sit here until we die? 4If we say, ‘We will enter the city,’ then the famine is in the city and we will die there; and if we sit here, we die also. Now therefore come, and let us <sup>a</sup>go over to the camp of the Arameans. If they spare us, we will live; and if they kill us, we will but die.” 5They arose at twilight to go to the camp of the Arameans; when they came to the outskirts of the camp of the Arameans, behold, there was no one there. 6For the Lord had caused the army of the Arameans to hear a sound of chariots and a sound of horses, *even* the sound of a great army, so that they said to one another, “Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us.” 7Therefore they arose and fled in the twilight, and left their tents and their horses and their donkeys, *even* the camp just as it was, and fled for their life. 8When these lepers came to the outskirts of the camp, they entered one tent and ate and drank, and carried from there silver and gold and clothes, and went and hid *them*; and they returned and entered another tent and carried from there *also*, and went and hid *them*. [4 <sup>a</sup>Lit *fall*]

9 Then they said to one another, “We are not doing right. This day is a

day of good news, but we are keeping silent; if we wait until morning light, punishment will <sup>a</sup>overtake us. Now therefore come, let us go and tell the king's household." <sup>10</sup>So they came and called to the gatekeepers of the city, and they told them, saying, "We came to the camp of the Arameans, and behold, there was no one there, nor the voice of man, only the horses tied and the donkeys tied, and the tents just as they were." <sup>11</sup>The gatekeepers called and told *it* within the king's household. <sup>12</sup>Then the king arose in the night and said to his servants, "I will now tell you what the Arameans have done to us. They know that we are hungry; therefore they have gone from the camp to hide themselves in the field, saying, 'When they come out of the city, we will capture them alive and get into the city.'" <sup>13</sup>One of his servants said, "Please, let some *men* take five of the horses which remain, which are left <sup>b</sup>in the city. Behold, they *will be in any case* like all the multitude of Israel who are left in it; behold, they *will be in any case* like all the multitude of Israel who have already perished, so let us send and see." <sup>14</sup>They took therefore two chariots with horses, and the king sent after the army of the Arameans, saying, "Go and see." [9 <sup>a</sup>Lit *find* 13 <sup>b</sup>Lit *in it*]

*The Promise Fulfilled* <sup>15</sup>They went after them to the Jordan, and behold, all the way was full of clothes and equipment which the Arameans had thrown away in their haste. Then the messengers returned and told the king.

<sup>16</sup> So the people went out and plundered the camp of the Arameans. Then a <sup>a</sup>measure of fine flour *was sold* for a shekel and two <sup>a</sup>measures of barley for a shekel, according to the word of the LORD. <sup>17</sup>Now the king appointed the royal officer on whose hand he leaned <sup>b</sup>to have charge of the gate; but the people trampled on him at the gate, and he died just as the man of God had said, who spoke when the king came down to him. <sup>18</sup>It happened just as the man of God had spoken to the king, saying, "Two <sup>a</sup>measures of barley for a shekel and a <sup>a</sup>measure of fine flour for a shekel, will be *sold* tomorrow about this time at the gate of Samaria." <sup>19</sup>Then the royal officer answered the man of God and said, "Now behold, if the LORD should make windows in heaven, could

such a thing be?” And he said, “Behold, you will see it with your own eyes, but you will not eat <sup>c</sup>of it.” <sup>20</sup>And so it happened to him, for the people trampled on him at the gate and he died. [16 <sup>a</sup>Heb *seah*; i.e. one *seah* equals approx 11 qts 17 <sup>b</sup>Lit *over the gate* 19 <sup>c</sup>Lit *from there*]

## 2 KINGS 8 [\[Books\]](#)

*Jehoram Restores the Shunammite's Land* <sup>1</sup> Now Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go <sup>a</sup>with your household, and sojourn wherever you can sojourn; for the LORD has called for a famine, and it will even come on the land for seven years." <sup>2</sup> So the woman arose and did according to the word of the man of God, and she went with her household and sojourned in the land of the Philistines seven years. <sup>3</sup> At the end of seven years, the woman returned from the land of the Philistines; and she went out to <sup>b</sup>appeal to the king for her house and for her field. <sup>4</sup> Now the king was talking with Gehazi, the servant of the man of God, saying, "Please relate to me all the great things that Elisha has done." <sup>5</sup> As he was relating to the king how he had restored to life the one who was dead, behold, the woman whose son he had restored to life <sup>c</sup>appealed to the king for her house and for her field. And Gehazi said, "My lord, O king, this is the woman and this is her son, whom Elisha restored to life." <sup>6</sup> When the king asked the woman, she related *it* to him. So the king appointed for her a certain officer, saying, "Restore all that was hers and all the produce of the field from the day that she left the land even until now." [1 <sup>a</sup>Lit *you and your* 3 <sup>b</sup>Lit *cry out* 5 <sup>c</sup>Lit *cried out*]

*Elisha Predicts Evil from Hazael* <sup>7</sup> Then Elisha came to Damascus. Now Ben-hadad king of Aram was sick, and it was told him, saying, "The man of God has come here." <sup>8</sup> The king said to Hazael, "Take a gift in your hand and go to meet the man of God, and inquire of the LORD by him, saying, 'Will I recover from this sickness?'" <sup>9</sup> So Hazael went to meet him and took a gift in his hand, even every kind of good thing of Damascus, forty camels' loads; and he came and stood before him and said, "Your son Ben-hadad king of Aram has sent me to you, saying, 'Will I recover from this sickness?'" <sup>10</sup> Then Elisha said to him, "Go, say to him, 'You will surely recover,' but the LORD has shown me that

he will certainly die.” <sup>11</sup>He <sup>a</sup>fixed his gaze steadily *on him* until he was ashamed, and the man of God wept. <sup>12</sup>Hazael said, “Why does my lord weep?” Then he <sup>b</sup>answered, “Because I know the evil that you will do to the sons of Israel: their strongholds you will set on fire, and their young men you will kill with the sword, and their little ones you will dash in pieces, and their women with child you will rip up.” <sup>13</sup>Then Hazael said, “But what is your servant, *who is but* a dog, that he should do this great thing?” And Elisha <sup>b</sup>answered, “The LORD has shown me that you will be king over Aram.” <sup>14</sup>So he departed from Elisha and returned to his master, who said to him, “What did Elisha say to you?” And he <sup>b</sup>answered, “He told me that you would surely recover.” <sup>15</sup>On the following day, he took the cover and dipped it in water and spread it on his face, so that he died. And Hazael became king in his place. [11 <sup>a</sup>Lit *made his face stand fast and he set* 12 <sup>b</sup>Lit *said*]

*Another Jehoram Reigns in Judah* <sup>16</sup> Now in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king. <sup>17</sup>He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. <sup>18</sup>He walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab became his wife; and he did evil in the sight of the LORD. <sup>19</sup>However, the LORD was not willing to destroy Judah, for the sake of David His servant, since He had <sup>a</sup>promised him to give a <sup>b</sup>lamp to him through his sons always. [19 <sup>a</sup>Lit *said* <sup>b</sup>I.e. descendant on the throne]

<sup>20</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>21</sup>Then Joram crossed over to Zair, and all his chariots with him. And he arose by night and struck the Edomites who had surrounded him and the captains of the chariots; but *his* <sup>a</sup>army fled to their tents. <sup>22</sup>So Edom revolted <sup>b</sup>against Judah to this day. Then Libnah revolted at the same time. <sup>23</sup>The rest of the acts of Joram and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [21 <sup>a</sup>Lit *the people* 22 <sup>b</sup>Lit *from under the hand of*]

***Ahaziah Succeeds Jehoram in Judah*** <sup>24</sup>So Joram slept with his fathers and was buried with his fathers in the city of David; and Ahaziah his son became king in his place.

**25** In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. <sup>26</sup>Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri king of Israel. <sup>27</sup>He walked in the way of the house of Ahab and did evil in the sight of the LORD, like the house of Ahab *had done*, because he was a son-in-law of the house of Ahab.

**28** Then he went with Joram the son of Ahab to war against Hazael king of Aram at Ramoth-gilead, and the Arameans <sup>a</sup>wounded Joram. <sup>29</sup>So King Joram returned to be healed in Jezreel of the wounds which the Arameans had <sup>b</sup>inflicted on him at Ramah when he fought against Hazael king of Aram. Then Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel because he was sick.

[<sup>28</sup> <sup>a</sup>Lit *smote* <sup>29</sup> <sup>b</sup>Lit *struck*]

## 2 KINGS 9 [\[Books\]](#)

*Jehu Reigns over Israel* <sup>1</sup> Now Elisha the prophet called one of the sons of the prophets and said to him, “Gird up your loins, and take this flask of oil in your hand and go to Ramoth-gilead. <sup>2</sup>When you arrive there, <sup>a</sup>search out Jehu the son of Jehoshaphat the son of Nimshi, and go in and <sup>b</sup>bid him arise from among his brothers, and bring him to an inner room. <sup>3</sup>Then take the flask of oil and pour it on his head and say, ‘Thus says the LORD, “I have anointed you king over Israel.” ’ Then open the door and flee and do not wait.” [2 <sup>a</sup>Lit and look there for <sup>b</sup>Lit cause him to]

<sup>4</sup> So the young man, the servant of the prophet, went to Ramoth-gilead. <sup>5</sup>When he came, behold, the captains of the army were sitting, and he said, “I have a word for you, O captain.” And Jehu said, “<sup>a</sup>For which one of us?” And he said, “For you, O captain.” <sup>6</sup>He arose and went into the house, and he poured the oil on his head and said to him, “Thus says the LORD, the God of Israel, ‘I have anointed you king over the people of the LORD, *even* over Israel. <sup>7</sup>You shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. <sup>8</sup>For the whole house of Ahab shall perish, and I will cut off from Ahab every male person both bond and free in Israel. <sup>9</sup>I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. <sup>10</sup>The dogs shall eat Jezebel in the territory of Jezreel, and none shall bury *her*.’ ” Then he opened the door and fled. [5 <sup>a</sup>Lit To whom of us all?]

<sup>11</sup> Now Jehu came out to the servants of his master, and one said to him, “Is all well? Why did this mad fellow come to you?” And he said to them, “You know *very well* the man and his talk.” <sup>12</sup>They said, “It is a lie, tell us now.” And he said, “Thus and thus he said to me, ‘Thus says the LORD, “I have anointed you king over Israel.” ’ ” <sup>13</sup>Then they

hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, “Jehu is king!”

*Jehoram (Joram) Is Assassinated* 14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram <sup>a</sup>with all Israel was <sup>b</sup>defending Ramoth-gilead against Hazael king of Aram, <sup>15</sup>but King <sup>c</sup>Joram had returned to Jezreel to be healed of the wounds which the Arameans had <sup>d</sup>inflicted on him when he fought with Hazael king of Aram. So Jehu said, “If this is your mind, *then* let no one escape or <sup>e</sup>leave the city to go tell *it* in Jezreel.” <sup>16</sup>Then Jehu rode in a chariot and went to Jezreel, for Joram was lying there. Ahaziah king of Judah had come down to see Joram. [14 <sup>a</sup>Lit *he and* <sup>b</sup>Lit *keeping* 15 <sup>c</sup>Heb *Jehoram* <sup>d</sup>Lit *struck* <sup>e</sup>Lit *go out from*]

17 Now the watchman was standing on the tower in Jezreel and he saw the <sup>a</sup>company of Jehu as he came, and said, “I see a <sup>a</sup>company.” And Joram said, “Take a horseman and send him to meet them and let him say, ‘Is it peace?’ ” <sup>18</sup>So a horseman went to meet him and said, “Thus says the king, ‘Is it peace?’ ” And Jehu said, “What have you to do with peace? Turn behind me.” And the watchman <sup>b</sup>reported, “The messenger came to them, but he did not return.” <sup>19</sup>Then he sent out a second horseman, who came to them and said, “Thus says the king, ‘Is it peace?’ ” And Jehu <sup>c</sup>answered, “What have you to do with peace? Turn behind me.” <sup>20</sup>The watchman <sup>b</sup>reported, “He came even to them, and he did not return; and the driving is like the driving of Jehu the son of Nimshi, for he drives furiously.” [17 <sup>a</sup>Lit *multitude* 18 <sup>b</sup>Lit *told, saying* 19 <sup>c</sup>Lit *said*]

21 Then <sup>a</sup>Joram said, “<sup>b</sup>Get ready.” And they made his chariot ready. <sup>a</sup>Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him in the <sup>c</sup>property of Naboth the Jezreelite. <sup>22</sup>When <sup>a</sup>Joram saw Jehu, he said, “Is it peace, Jehu?” And he <sup>d</sup>answered, “What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many?” <sup>23</sup>So <sup>a</sup>Joram <sup>e</sup>reined about and fled and said to Ahaziah, “*There is treachery, O*

Ahaziah!” <sup>24</sup>And Jehu <sup>f</sup>drew his bow with his full strength and <sup>g</sup>shot <sup>a</sup>Joram between his arms; and the arrow went <sup>h</sup>through his heart and he sank in his chariot. <sup>25</sup>Then *Jehu* said to Bidkar his officer, “Take *him* up and cast him into the <sup>c</sup>property of the field of Naboth the Jezreelite, for I remember when <sup>i</sup>you and I were riding together after Ahab his father, that the LORD laid this oracle against him: <sup>26</sup>‘Surely I have seen yesterday the blood of Naboth and the blood of his sons,’ says the LORD, ‘and I will repay you in this <sup>c</sup>property,’ says the LORD. Now then, take and cast him into the <sup>c</sup>property, according to the word of the LORD.” [21 <sup>a</sup>Heb *Jehoram* <sup>b</sup>Lit *Yoke the chariot* <sup>c</sup>Lit *portion* 22 <sup>d</sup>Lit *said* 23 <sup>e</sup>Lit *turned his hands* 24 <sup>f</sup>Lit *filled his hand with the bow* <sup>g</sup>Lit *smote* <sup>h</sup>Lit *out at* 25 <sup>i</sup>Lit *I and you*]

*Jehu Assassinates Ahaziah* <sup>27</sup> When Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu pursued him and said, “<sup>a</sup>Shoot him too, in the chariot.” *So they shot him* at the ascent of Gur, which is at Ibleam. But he fled to Megiddo and died there. <sup>28</sup>Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David. [27 <sup>a</sup>Lit *smite*]

<sup>29</sup> Now in the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah.

<sup>30</sup> When Jehu came to Jezreel, Jezebel heard *of it*, and she painted her eyes and adorned her head and looked out the window. <sup>31</sup>As Jehu entered the gate, she said, “Is it <sup>a</sup>well, Zimri, <sup>b</sup>by your master’s murderer?” <sup>32</sup>Then he lifted up his face to the window and said, “Who is on my side? Who?” And two or three officials looked down at him. [31 <sup>a</sup>Lit *peace* <sup>b</sup>Lit *his*]

*Jezebel Is Slain* <sup>33</sup>He said, “Throw her down.” So they threw her down, and some of her blood was sprinkled on the wall and on the horses, and he trampled her under foot. <sup>34</sup>When he came in, he ate and drank; and he said, “See now to this cursed woman and bury her, for she is a king’s

daughter.” <sup>35</sup>They went to bury her, but they found nothing more of her than the skull and the feet and the palms of her hands. <sup>36</sup>Therefore they returned and told him. And he said, “This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, ‘In the <sup>a</sup>property of Jezreel the dogs shall eat the flesh of Jezebel; <sup>37</sup>and the corpse of Jezebel will be as dung on the face of the field in the <sup>a</sup>property of Jezreel, so they cannot say, “This is Jezebel.” ’ ” [36 <sup>a</sup>Lit *portion*]

## 2 KINGS 10 [\[Books\]](#)

### *Judgment upon Ahab's House*

1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters and sent *them* to Samaria, to the rulers of Jezreel, the elders, and to the guardians of *the children of Ahab*, saying, <sup>2</sup>“Now, when this letter comes to you, since your master’s sons are with you, <sup>a</sup>as well as the chariots and horses and a fortified city and the weapons, <sup>3</sup>select the best and <sup>b</sup>fittest of your master’s sons, and set *him* on his father’s throne, and fight for your master’s house.” <sup>4</sup>But they feared greatly and said, “Behold, the two kings did not stand before him; how then can we stand?” <sup>5</sup>And the one who *was* over the household, and he who *was* over the city, the elders, and the guardians of *the children*, sent *word* to Jehu, saying, “We are your servants, all that you say to us we will do, we will not make any man king; do what is good in your sight.” <sup>6</sup>Then he wrote a letter to them a second time saying, “If you are on my side, and you will listen to my voice, take the heads of the men, your master’s sons, and come to me at Jezreel tomorrow about this time.” Now the king’s sons, seventy persons, *were* with the great men of the city, *who* were rearing them. <sup>7</sup>When the letter came to them, they took the king’s sons and slaughtered *them*, seventy persons, and put their heads in baskets, and sent *them* to him at Jezreel. <sup>8</sup>When the messenger came and told him, saying, “They have brought the heads of the king’s sons,” he said, “Put them in two heaps at the entrance of the gate until morning.” <sup>9</sup>Now in the morning he went out and stood and said to all the people, “You are <sup>c</sup>innocent; behold, I conspired against my master and killed him, but who <sup>d</sup>killed all these? <sup>10</sup>Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done what He spoke <sup>e</sup>through His servant Elijah.” <sup>11</sup>So Jehu <sup>d</sup>killed all who remained of the house of Ahab in Jezreel, and all his great men and his acquaintances and his priests, until he left him without a survivor. [2 <sup>a</sup>Lit *and with you the* 3 <sup>b</sup>Lit *most upright* 9 <sup>c</sup>Lit *just* <sup>d</sup>Lit *smote* 10 <sup>e</sup>Lit *by the hand of*]

12 Then he arose and departed and went to Samaria. On the way while he was at <sup>a</sup>Beth-eked of the shepherds, <sup>13</sup>Jehu <sup>b</sup>met the <sup>c</sup>relatives of Ahaziah king of Judah and said, “Who are you?” And they <sup>d</sup>answered, “We are the <sup>c</sup>relatives of Ahaziah; and we have come down <sup>e</sup>to greet the sons of the king and the sons of the queen mother.” <sup>14</sup>He said, “Take them alive.” So they took them alive and killed them at the pit of Beth-eked, forty-two men; and he left none of them. [<sup>12</sup> <sup>a</sup>I.e. house of binding <sup>13</sup> <sup>b</sup>Lit *found* <sup>c</sup>Lit *brothers* <sup>d</sup>Lit *said* <sup>e</sup>Lit *about the welfare of*]

15 Now when he had departed from there, he <sup>a</sup>met Jehonadab the son of Rechab *coming* to meet him; and he <sup>b</sup>greeted him and said to him, “Is your heart right, as my heart is with your heart?” And Jehonadab <sup>c</sup>answered, “It is.” *Jehu said*, “If it is, give *me* your hand.” And he gave him his hand, and he took him up to him into the chariot. <sup>16</sup>He said, “Come with me and see my zeal for the LORD.” So <sup>d</sup>he made him ride in his chariot. <sup>17</sup>When he came to Samaria, he <sup>e</sup>killed all who remained to Ahab in Samaria, until he had destroyed him, according to the word of the LORD which He spoke to Elijah. [<sup>15</sup> <sup>a</sup>Lit *found* <sup>b</sup>Lit *blessed* <sup>c</sup>Lit *said* <sup>16</sup> <sup>d</sup>Lit *they* <sup>17</sup> <sup>e</sup>Lit *smote*]

### ***Jehu Destroys Baal Worshipers***

18 Then Jehu gathered all the people and said to them, “Ahab served Baal a little; Jehu will serve him much. <sup>19</sup>Now, summon all the prophets of Baal, all his worshipers and all his priests; let no one be missing, for I have a great sacrifice for Baal; whoever is missing shall not live.” But Jehu did it in <sup>a</sup>cunning, so that he might destroy the worshipers of Baal. <sup>20</sup>And Jehu said, “Sanctify a solemn assembly for Baal.” And they proclaimed *it*. <sup>21</sup>Then Jehu sent <sup>b</sup>throughout Israel and all the worshipers of Baal came, so that there was not a man left who did not come. And when they went into the house of Baal, the house of Baal was filled from one end to the other. <sup>22</sup>He said to the one who *was* <sup>c</sup>in charge of the wardrobe, “Bring out garments for all the worshipers of Baal.” So he brought out garments for them. <sup>23</sup>Jehu went into the house of Baal with Jehonadab the son of Rechab; and he said to the worshipers of Baal, “Search and see that there is here with you none of the servants of the LORD, but only the worshipers of Baal.” <sup>24</sup>Then they

went in to offer sacrifices and burnt offerings. [19 <sup>a</sup>Lit *insidiousness* 21 <sup>b</sup>Lit *in all* 22 <sup>c</sup>Lit *over the*]

Now Jehu had stationed for himself eighty men outside, and he had said, “The one who permits any of the men whom I bring into your hands to escape <sup>a</sup>shall give up his life in exchange.” [24 <sup>a</sup>Lit *his soul for his soul*]

25 Then it came about, as soon as he had finished offering the burnt offering, that Jehu said to the <sup>a</sup>guard and to the royal officers, “Go in, <sup>b</sup>kill them; let none come out.” And they <sup>c</sup>killed them with the edge of the sword; and the <sup>a</sup>guard and the royal officers threw *them* out, and went to the <sup>d</sup>inner room of the house of Baal. <sup>26</sup>They brought out the *sacred* pillars of the house of Baal and burned them. <sup>27</sup>They also broke down the *sacred* pillar of Baal and broke down the house of Baal, and made it a latrine to this day. [25 <sup>a</sup>Lit *runners* <sup>b</sup>Lit *smite* <sup>c</sup>Lit *smote* <sup>d</sup>Lit *city*]

28 Thus Jehu eradicated Baal out of Israel. <sup>29</sup>However, *as for* the sins of Jeroboam the son of Nebat, which he made Israel sin, from these Jehu did not depart, *even* the golden calves that *were* at Bethel and that *were* at Dan. <sup>30</sup>The LORD said to Jehu, “Because you have done well in executing what is right in My eyes, *and* have done to the house of Ahab according to all that was in My heart, your sons of the fourth generation shall sit on the throne of Israel.” <sup>31</sup>But Jehu <sup>a</sup>was not careful to walk in the law of the LORD, the God of Israel, with all his heart; he did not depart from the sins of Jeroboam, which he made Israel sin. [31 <sup>a</sup>Lit *did not watch*]

32 In those days the LORD began to cut off *portions* <sup>a</sup>from Israel; and Hazael <sup>b</sup>defeated them throughout the territory of Israel: <sup>33</sup>from the Jordan eastward, all the land of Gilead, the Gadites and the Reubenites and the Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan. [32 <sup>a</sup>Lit *in* <sup>b</sup>Lit *smote*]

### ***Jehoahaz Succeeds Jehu***

<sup>34</sup>Now the rest of the acts of Jehu and all that he did and all his might, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>35</sup>And Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son became king in his place. <sup>36</sup>Now the <sup>a</sup>time which Jehu reigned over Israel in Samaria was twenty-eight years. [<sup>36</sup> <sup>a</sup>Lit *days*]

## 2 KINGS 11 [\[Books\]](#)

### *Athaliah Queen of Judah*

1 When Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal <sup>a</sup>offspring. <sup>2</sup>But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him from among the king's sons who were being put to death, and placed him and his nurse in the bedroom. So they hid him from Athaliah, and he was not put to death. <sup>3</sup>So he was hidden with her in the house of the LORD six years, while Athaliah was reigning over the land. [1 <sup>a</sup>Lit *seed*]

4 Now in the seventh year Jehoiada sent and brought the captains of hundreds of the Carites and of the <sup>a</sup>guard, and brought them to him in the house of the LORD. Then he made a covenant with them and put them under oath in the house of the LORD, and showed them the king's son. <sup>5</sup>He commanded them, saying, "This is the thing that you shall do: one third of you, who come in on the sabbath and keep watch over the king's house <sup>6</sup>(one third also *shall be* at the gate Sur, and one third at the gate behind the <sup>a</sup>guards), <sup>b</sup>shall keep watch over the house for defense. <sup>7</sup>Two parts of you, *even* all who go out on the sabbath, shall also keep watch over the house of the LORD for the king. <sup>8</sup>Then you shall surround the king, each with his weapons in his hand; and whoever comes within the ranks shall be put to death. And be with the king when he goes out and when he comes in." [4 <sup>a</sup>Lit *runners* <sup>6</sup> <sup>b</sup>Lit *and shall*]

9 So the captains of hundreds did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, and came to Jehoiada the priest. <sup>10</sup>The priest gave to the captains of hundreds the spears and shields that *had been* King David's, which *were* in the house of the LORD. <sup>11</sup>The <sup>a</sup>guards stood each with his weapons in his hand, from the right <sup>b</sup>side of the house to the left <sup>b</sup>side of the house, by the altar and by the house, around the king. <sup>12</sup>Then he brought the king's son out and put the

crown on him and *gave him* the testimony; and they made him king and anointed him, and they clapped their hands and said, “*Long live the king!*” [11 <sup>a</sup>Lit *runners* <sup>b</sup>Lit *shoulder*]

13 When Athaliah heard the noise of the guard *and of* the people, she came to the people in the house of the LORD. <sup>14</sup>She looked and behold, the king was standing by the pillar, according to the custom, with the captains and the <sup>a</sup>trumpeters beside the king; and all the people of the land rejoiced and blew trumpets. Then Athaliah tore her clothes and cried, “Treason! Treason!” <sup>15</sup>And Jehoiada the priest commanded the captains of hundreds who were appointed over the army and said to them, “Bring her out <sup>b</sup>between the ranks, and whoever follows her put to death with the sword.” For the priest said, “Let her not be put to death in the house of the LORD.” <sup>16</sup>So they <sup>c</sup>seized her, and when she arrived at the horses’ entrance of the king’s house, she was put to death there. [14 <sup>a</sup>Lit *trumpets* 15 <sup>b</sup>Lit *from within* 16 <sup>c</sup>Lit *placed hands to her*]

17 Then Jehoiada made a covenant between the LORD and the king and the people, that they would be the LORD’s people, also between the king and the people. <sup>18</sup>All the people of the land went to the house of Baal, and tore it down; his altars and his images they broke in pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed <sup>a</sup>officers over the house of the LORD. <sup>19</sup>He took the captains of hundreds and the Carites and the <sup>b</sup>guards and all the people of the land; and they brought the king down from the house of the LORD, and came by the way of the gate of the <sup>b</sup>guards to the king’s house. And he sat on the throne of the kings. <sup>20</sup>So all the people of the land rejoiced and the city was quiet. For they had put Athaliah to death with the sword at the king’s house. [18 <sup>a</sup>Lit *offices* 19 <sup>b</sup>Lit *runners*]

21 <sup>a</sup>Jehoash was seven years old when he became king. [21 <sup>a</sup>Ch 12:1 in Heb]

## 2 KINGS 12 [\[Books\]](#)

### *Joash (Jehoash) Reigns over Judah*

<sup>1</sup> In the seventh year of Jehu, Jehoash became king, and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba.

<sup>2</sup>Jehoash did right in the sight of the LORD all his days in which Jehoiada the priest instructed him. <sup>3</sup>Only the high places were not taken away; the people still sacrificed and burned incense on the high places.

### *The Temple to Be Repaired*

<sup>4</sup> Then Jehoash said to the priests, "All the money of the sacred things which is brought into the house of the LORD, in current money, *both* the money of each man's assessment *and* all the money <sup>a</sup>which any man's heart prompts him to bring into the house of the LORD, <sup>5</sup>let the priests take it for themselves, each from his acquaintance; and they shall repair the <sup>b</sup>damages of the house wherever any damage may be found." [4 <sup>a</sup>Lit *which it comes into...to bring* 5 <sup>b</sup>Lit *breaches*, and so through v 12]

<sup>6</sup> But it came about that in the twenty-third year of King Jehoash the priests had not repaired the damages of the house. <sup>7</sup>Then King Jehoash called for Jehoiada the priest, and for the *other* priests and said to them, "Why do you not repair the damages of the house? Now therefore take no *more* money from your acquaintances, but pay it for the damages of the house." <sup>8</sup>So the priests agreed that they would take no *more* money from the people, nor repair the damages of the house.

<sup>9</sup> But Jehoiada the priest took a chest and bored a hole in its lid and put it beside the altar, on the right side as one comes into the house of the LORD; and the priests who guarded the threshold put in it all the money which was brought into the house of the LORD. <sup>10</sup>When they saw that there was much money in the chest, the king's scribe and the high priest came up and tied *it*

in bags and counted the money which was found in the house of the LORD. <sup>11</sup>They gave the money which was weighed out into the hands of those who did the work, who had the oversight of the house of the LORD; and they <sup>a</sup>paid it out to the carpenters and the builders who worked on the house of the LORD; <sup>12</sup>and to the masons and the stonecutters, and for buying timber and hewn stone to repair the damages to the house of the LORD, and for all that was <sup>b</sup>laid out for the house to repair it. <sup>13</sup>But there were not made for the house of the LORD silver cups, snuffers, bowls, trumpets, any vessels of gold, or vessels of silver from the money which was brought into the house of the LORD; <sup>14</sup>for they gave that to those who did the work, and with it they repaired the house of the LORD. <sup>15</sup>Moreover, they did not require an accounting from the men into whose hand they gave the money to pay to those who did the work, for they dealt faithfully. <sup>16</sup>The money from the guilt offerings and the money from the sin offerings was not brought into the house of the LORD; it was for the priests. [<sup>11</sup> <sup>a</sup>Lit *brought* <sup>12</sup> <sup>b</sup>Lit *went out*]

<sup>17</sup> Then Hazael king of Aram went up and fought against Gath and captured it, and Hazael set his face to go up to Jerusalem. <sup>18</sup>Jehoash king of Judah took all the sacred things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own sacred things and all the gold that was found among the treasuries of the house of the LORD and of the king's house, and sent *them* to Hazael king of Aram. Then he went away from Jerusalem.

### ***Joash (Jehoash) Succeeded by Amaziah in Judah***

<sup>19</sup> Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>20</sup>His servants arose and made a conspiracy and struck down Joash at the house of Millo *as he was going down to Silla*. <sup>21</sup>For Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck *him* and he died; and they buried him with his fathers in the city of David, and Amaziah his son became king in his place.

## 2 KINGS 13 [\[Books\]](#)

### *Kings of Israel: Jehoahaz and Jehoash*

<sup>1</sup> In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel at Samaria, *and he reigned* seventeen years. <sup>2</sup>He did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, with which he made Israel sin; he did not turn from them. <sup>3</sup>So the anger of the LORD was kindled against Israel, and He gave them continually into the hand of Hazael king of Aram, and into the hand of Ben-hadad the son of Hazael. <sup>4</sup>Then Jehoahaz entreated the favor of the LORD, and the LORD listened to him; for He saw the oppression of Israel, how the king of Aram oppressed them. <sup>5</sup>The LORD gave Israel a <sup>a</sup>deliverer, so that they <sup>b</sup>escaped from under the hand of the Arameans; and the sons of Israel lived in their tents as formerly. <sup>6</sup>Nevertheless they did not turn away from the sins of the house of Jeroboam, with which he made Israel sin, but walked in <sup>c</sup>them; and the Asherah also remained standing in Samaria. <sup>7</sup>For he left to Jehoahaz of the <sup>d</sup>army not more than fifty horsemen and ten chariots and 10,000 footmen, for the king of Aram had destroyed them and made them like the dust at threshing. <sup>8</sup>Now the rest of the acts of Jehoahaz, and all that he did and his might, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>9</sup>And Jehoahaz slept with his fathers, and they buried him in Samaria; and Joash his son became king in his place. [<sup>5</sup> <sup>a</sup>Or *savior* <sup>b</sup>Lit *went out* <sup>6</sup> <sup>c</sup>Lit *it* <sup>7</sup> <sup>d</sup>Lit *people*]

<sup>10</sup> In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years. <sup>11</sup>He did evil in the sight of the LORD; he did not turn away from all the sins of Jeroboam the son of Nebat, with which he made Israel sin, but he walked in <sup>a</sup>them. <sup>12</sup>Now the rest of the acts of Joash and all that he did and his might with which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>13</sup>So Joash slept with his

fathers, and Jeroboam sat on his throne; and Joash was buried in Samaria with the kings of Israel. [11 <sup>a</sup>Lit *it*]

### ***Death of Elisha***

14 When Elisha <sup>a</sup>became sick with the illness of which he was to die, Joash the king of Israel came down to him and wept over <sup>b</sup>him and said, “My father, my father, the chariots of Israel and its horsemen!” <sup>15</sup>Elisha said to him, “Take a bow and arrows.” So he <sup>c</sup>took a bow and arrows. <sup>16</sup>Then he said to the king of Israel, “Put your hand on the bow.” And he put his hand *on it*, then Elisha laid his hands on the king’s hands. <sup>17</sup>He said, “Open the window toward the east,” and he opened *it*. Then Elisha said, “Shoot!” And he shot. And he said, “The LORD’s arrow of victory, even the arrow of victory over Aram; for you will <sup>d</sup>defeat the Arameans at Aphek until you have <sup>e</sup>destroyed *them*.” <sup>18</sup>Then he said, “Take the arrows,” and he took them. And he said to the king of Israel, “Strike the ground,” and he struck *it* three times and <sup>f</sup>stopped. <sup>19</sup>So the man of God was angry with him and said, “You should have struck five or six times, then you would have struck Aram until you would have <sup>e</sup>destroyed *it*. But now you shall strike Aram *only* three times.” [14 <sup>a</sup>Lit *was sick with his sickness* <sup>b</sup>Lit *his face* 15 <sup>c</sup>Lit *took to himself* 17 <sup>d</sup>Lit *smite* <sup>e</sup>Lit *made an end of* 18 <sup>f</sup>Lit *stood*]

20 Elisha died, and they buried him. Now the bands of the Moabites would invade the land in the spring of the year. <sup>21</sup>As they were burying a man, behold, they saw a marauding band; and they cast the man into the grave of Elisha. And when the man <sup>a</sup>touches the bones of Elisha he revived and stood up on his feet. [21 <sup>a</sup>Lit *went and touched*]

22 Now Hazael king of Aram had oppressed Israel all the days of Jehoahaz. <sup>23</sup>But the LORD was gracious to them and had compassion on them and turned to them because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them or cast them from His presence until now.

24 When Hazael king of Aram died, Ben-hadad his son became king in his place. <sup>25</sup>Then Jehoash the son of Jehoahaz took again from the hand of Ben-

hadad the son of Hazael the cities which he had taken in war from the hand of Jehoahaz his father. Three times Joash <sup>a</sup>defeated him and recovered the cities of Israel. [25 <sup>a</sup>Lit *smote*]

## 2 KINGS 14 [\[Books\]](#)

### *Amaziah Reigns over Judah*

1 In the second year of Joash son of Joahaz king of Israel, Amaziah the son of Joash king of Judah became king. <sup>2</sup>He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddin of Jerusalem. <sup>3</sup>He did right in the sight of the LORD, yet not like David his father; he did according to all that Joash his father had done. <sup>4</sup>Only the high places were not taken away; the people still sacrificed and burned incense on the high places. <sup>5</sup>Now it came about, as soon as the kingdom was firmly in his hand, that he <sup>a</sup>killed his servants who had slain the king his father. <sup>6</sup>But the sons of the <sup>b</sup>slayers he did not put to death, according to what is written in the book of the Law of Moses, as the LORD commanded, saying, "The fathers shall not be put to death for the sons, nor the sons be put to death for the fathers; but each shall be put to death for his own sin." [5 <sup>a</sup>Lit *smote* 6 <sup>b</sup>Lit *smiters*]

7 He <sup>a</sup>killed of Edom in the Valley of Salt 10,000 and took Sela by war, and named it Joktheel to this day. [7 <sup>a</sup>Lit *smote*]

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us face each other." <sup>9</sup>Jehoash king of Israel sent to Amaziah king of Judah, saying, "The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son in marriage.' But there passed by a wild beast that was in Lebanon, and trampled the thorn bush. <sup>10</sup>You have indeed <sup>a</sup>defeated Edom, and your heart has <sup>b</sup>become proud. Enjoy your glory and stay at home; for why should you provoke trouble so that you, even you, would fall, and Judah with you?" [10 <sup>a</sup>Lit *smitten* <sup>b</sup>Lit *lifted you up*]

11 But Amaziah would not listen. So Jehoash king of Israel went up; and he and Amaziah king of Judah faced each other at Beth-shemesh, which belongs to Judah. <sup>12</sup>Judah was defeated <sup>a</sup>by Israel, and they fled each to his

tent. <sup>13</sup>Then Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, 400 <sup>b</sup>cubits. <sup>14</sup>He took all the gold and silver and all the utensils which were found in the house of the LORD, and in the treasuries of the king's house, the hostages also, and returned to Samaria. [<sup>12</sup> <sup>a</sup>Lit *before* <sup>13</sup> <sup>b</sup>I.e. One cubit equals approx 18 in.]

***Jeroboam II Succeeds Jehoash in Israel*** <sup>15</sup> Now the rest of the acts of Jehoash which he did, and his might and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>16</sup>So Jehoash slept with his fathers and was buried in Samaria with the kings of Israel; and Jeroboam his son became king in his place.

***Azariah (Uzziah) Succeeds Amaziah in Judah*** <sup>17</sup> Amaziah the son of Joash king of Judah lived fifteen years after the death of Jehoash son of Jehoahaz king of Israel. <sup>18</sup>Now the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>19</sup>They conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. <sup>20</sup>Then they brought him on horses and he was buried at Jerusalem with his fathers in the city of David. <sup>21</sup>All the people of Judah took <sup>a</sup>Azariah, who was sixteen years old, and made him king in the place of his father Amaziah. <sup>22</sup>He built Elath and restored it to Judah after the king slept with his fathers. [<sup>21</sup> <sup>a</sup>In 2 Chr 26:1, *Uzziah*]

<sup>23</sup> In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel became king in Samaria, and reigned forty-one years. <sup>24</sup>He did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel sin. <sup>25</sup>He restored the border of Israel from the entrance of Hamath as far as the Sea of the Arabah, according to the word of the LORD, the God of Israel, which He spoke <sup>a</sup>through His servant Jonah

the son of Amittai, the prophet, who was of Gath-hepher. <sup>26</sup>For the LORD saw the affliction of Israel, *which was* very bitter; for there was neither bond nor free, nor was there any helper for Israel. <sup>27</sup>The LORD did not say that He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash.  
[25 <sup>a</sup>Lit *by*]

*Zechariah Reigns over Israel* <sup>28</sup> Now the rest of the acts of Jeroboam and all that he did and his might, how he fought and how he recovered for Israel, Damascus and Hamath, *which had belonged* to Judah, are they not written in the Book of the Chronicles of the Kings of Israel?  
<sup>29</sup>And Jeroboam slept with his fathers, even with the kings of Israel, and Zechariah his son became king in his place.

## 2 KINGS 15 [\[Books\]](#)

*Series of Kings: Azariah (Uzziah) over Judah* <sup>1</sup>In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah became king. <sup>2</sup>He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was <sup>a</sup>Jecoliah of Jerusalem. <sup>3</sup>He did right in the sight of the LORD, according to all that his father Amaziah had done. <sup>4</sup>Only the high places were not taken away; the people still sacrificed and burned incense on the high places. <sup>5</sup>The LORD struck the king, so that he was a leper to the day of his death. And he lived in a separate house, <sup>b</sup>while Jotham the king's son was over the household, judging the people of the land. <sup>6</sup>Now the rest of the acts of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>7</sup>And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son became king in his place. [2 <sup>a</sup>In 2 Chr 26:3, *Jechiliah* <sup>5</sup> <sup>b</sup>Lit and]

*Zechariah over Israel* <sup>8</sup>In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam became king over Israel in Samaria *for* six months. <sup>9</sup>He did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, which he made Israel sin. <sup>10</sup>Then Shallum the son of Jabesh conspired against him and struck him before the people and <sup>a</sup>killed him, and reigned in his place. <sup>11</sup>Now the rest of the acts of Zechariah, behold they are written in the Book of the Chronicles of the Kings of Israel. <sup>12</sup>This is the word of the LORD which He spoke to Jehu, saying, "Your sons to the fourth generation shall sit on the throne of Israel." And so it was. [10 <sup>a</sup>Lit smote]

<sup>13</sup> Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned one month in Samaria. <sup>14</sup>Then Menahem

son of Gadi went up from Tirzah and came to Samaria, and struck Shallum son of Jabesh in Samaria, and killed him and became king in his place. <sup>15</sup>Now the rest of the acts of Shallum and his conspiracy which he made, behold they are written in the Book of the Chronicles of the Kings of Israel. <sup>16</sup>Then Menahem struck Tiphseh and all who were in it and its borders from Tirzah, because they did not open to him; therefore he struck it and ripped up all its women who were with child.

### *Menahem over Israel*

<sup>17</sup> In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king over Israel *and reigned* ten years in Samaria. <sup>18</sup>He did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, which he made Israel sin.

<sup>19</sup> Pul, king of Assyria, came against the land, and Menahem gave Pul a thousand talents of silver so that his hand might be with him to strengthen the kingdom <sup>a</sup>under his rule. <sup>20</sup>Then Menahem exacted the money from Israel, even from all the mighty men of wealth, from each man fifty shekels of silver to pay the king of Assyria. So the king of Assyria returned and did not remain there in the land. <sup>21</sup>Now the rest of the acts of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>22</sup>And Menahem slept with his fathers, and Pekahiah his son became king in his place. [<sup>19</sup> <sup>a</sup>Lit *in his hand*]

*Pekahiah over Israel* <sup>23</sup> In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king over Israel in Samaria, *and reigned* two years. <sup>24</sup>He did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin. <sup>25</sup>Then Pekah son of Remaliah, his officer, conspired against him and struck him in Samaria, in the castle of the king's house with Argob and Arieah; and with him were fifty men of the Gileadites, and he killed him and became king in his place. <sup>26</sup>Now the rest of the acts of

**Pekahiah and all that he did, behold they are written in the Book of the Chronicles of the Kings of Israel.**

***Pekah over Israel***

27 In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king over Israel in Samaria, *and reigned* twenty years. <sup>28</sup>He did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin.

29 In the days of Pekah king of Israel, <sup>a</sup>Tiglath-pileser king of Assyria came and <sup>b</sup>captured Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali; and he carried them captive to Assyria. <sup>30</sup>And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck him and put him to death and became king in his place, in the twentieth year of Jotham the son of Uzziah. <sup>31</sup>Now the rest of the acts of Pekah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel. [29 <sup>a</sup>In 1 Chr 5:6, 26, *Tilgath-pilneser* <sup>b</sup>Lit took]

***Jotham over Judah***

32 In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of <sup>a</sup>Uzziah king of Judah became king. <sup>33</sup>He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem; and his mother's name was Jerusha the daughter of Zadok. <sup>34</sup>He did what was right in the sight of the LORD; he did according to all that his father Uzziah had done. <sup>35</sup>Only the high places were not taken away; the people still sacrificed and burned incense on the high places. He built the upper gate of the house of the LORD. <sup>36</sup>Now the rest of the acts of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>37</sup>In those days the LORD began to send Rezin king of Aram and Pekah the son of Remaliah against Judah. <sup>38</sup>And Jotham slept with his

fathers, and he was buried with his fathers in the city of David his father;  
and Ahaz his son became king in his place. [32 <sup>a</sup>I.e. Azariah]

## 2 KINGS 16 [\[Books\]](#)

***Ahaz Reigns over Judah*** <sup>1</sup> In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, became king. <sup>2</sup> Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the sight of the LORD his God, as his father David *had done*. <sup>3</sup> But he walked in the way of the kings of Israel, and even made his son pass through the fire, according to the abominations of the nations whom the LORD had <sup>a</sup>driven out from before the sons of Israel. <sup>4</sup> He sacrificed and burned incense on the high places and on the hills and under every green tree. [3 <sup>a</sup>Or *dispossessed*]

<sup>5</sup> Then Rezin king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to *wage war*; and they besieged Ahaz, but could not <sup>a</sup>overcome him. <sup>6</sup> At that time Rezin king of Aram recovered Elath for Aram, and cleared the Judeans out of <sup>b</sup>Elath entirely; and the <sup>c</sup>Arameans came to Elath and have lived there to this day. [5 <sup>a</sup>Lit *fight* 6 <sup>b</sup>Heb *Eloth* <sup>c</sup>So with some ancient versions; Heb *Edomites*]

***Ahaz Seeks Help of Aram*** <sup>7</sup> So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, “I am your servant and your son; come up and deliver me from the <sup>a</sup>hand of the king of Aram and from the <sup>a</sup>hand of the king of Israel, who are rising up against me.” <sup>8</sup> Ahaz took the silver and gold that was found in the house of the LORD and in the treasuries of the king’s house, and sent a present to the king of Assyria. <sup>9</sup> So the king of Assyria listened to him; and the king of Assyria went up against Damascus and captured it, and carried *the people of it* away into exile to Kir, and put Rezin to death. [7 <sup>a</sup>Lit *palm*]

*Damascus Falls*

10 Now King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar which *was* at Damascus; and King Ahaz sent to Urijah the priest the <sup>a</sup>pattern of the altar and its model, according to all its workmanship. <sup>11</sup>So Urijah the priest built an altar; according to all that King Ahaz had sent from Damascus, thus Urijah the priest made *it*, <sup>b</sup>before the coming of King Ahaz from Damascus. <sup>12</sup>When the king came from Damascus, the king saw the altar; then the king approached the altar and <sup>c</sup>went up to it, <sup>13</sup>and <sup>d</sup>burned his burnt offering and his meal offering, and poured his drink offering and sprinkled the blood of his peace offerings on the altar. <sup>14</sup>The bronze altar, which *was* before the LORD, <sup>e</sup>he brought from the front of the house, from between *his* altar and the house of the LORD, and he put it on the north side of *his* altar. <sup>15</sup>Then King Ahaz <sup>f</sup>commanded Urijah the priest, saying, “Upon the great altar <sup>g</sup>burn the morning burnt offering and the evening meal offering and the king’s burnt offering and his meal offering, with the burnt offering of all the people of the land and their meal offering and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. But the bronze altar shall be for me to inquire *by*.” <sup>16</sup>So Urijah the priest did according to all that King Ahaz commanded. [10 <sup>a</sup>Lit *likeness* 11 <sup>b</sup>Lit *until* 12 <sup>c</sup>Or *offered on it* 13 <sup>d</sup>Lit *offered in smoke* 14 <sup>e</sup>Lit *he also* 15 <sup>f</sup>Lit *commanded him, Urijah* <sup>g</sup>Lit *offer in smoke*]

17 Then King Ahaz cut off the borders of the stands, and removed the laver from them; he also took down the sea from the bronze oxen which were under it and put it on a pavement of stone. <sup>18</sup>The covered way for the sabbath which they had built in the house, and the outer entry of the king, he removed from the house of the LORD because of the king of Assyria.

***Hezekiah Reigns over Judah*** <sup>19</sup>Now the rest of the acts of Ahaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>20</sup>So Ahaz slept with his fathers, and was buried with his fathers in the city of David; and his son Hezekiah reigned in his place.

## 2 KINGS 17 [\[Books\]](#)

### *Hoshea Reigns over Israel*

<sup>1</sup> In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king over Israel in Samaria, *and reigned* nine years. <sup>2</sup>He did evil in the sight of the LORD, only not as the kings of Israel who were before him.

<sup>3</sup>Shalmaneser king of Assyria came up against him, and Hoshea became his servant and paid him tribute. <sup>4</sup>But the king of Assyria found conspiracy in Hoshea, who had sent messengers to So king of Egypt and had offered no tribute to the king of Assyria, as *he had done* year by year; so the king of Assyria shut him up and bound him in prison.

<sup>5</sup> Then the king of Assyria invaded the whole land and went up to Samaria and besieged it three years.

### *Israel Captive*

<sup>6</sup>In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah and Habor, *on* the river of Gozan, and in the cities of the Medes.

### *Why Israel Fell*

<sup>7</sup> Now *this* came about because the sons of Israel had sinned against the LORD their God, who had brought them up from the land of Egypt from under the hand of Pharaoh, king of Egypt, and they had <sup>a</sup>feared other gods <sup>8</sup>and walked in the <sup>b</sup>customs of the nations whom the LORD had driven out before the sons of Israel, and *in the customs* of the kings of Israel which they had <sup>c</sup>introduced. <sup>9</sup>The sons of Israel <sup>d</sup>did things secretly which were not right against the LORD their God. Moreover, they built for themselves high

places in all their towns, from watchtower to fortified city. <sup>10</sup>They set for themselves *sacred* pillars and <sup>e</sup>Asherim on every high hill and under every green tree, <sup>11</sup>and there they burned incense on all the high places as the nations *did* which the LORD had carried away to exile before them; and they did evil things provoking the LORD. <sup>12</sup>They served idols, concerning which the LORD had said to them, “You shall not do this thing.” <sup>13</sup>Yet the LORD warned Israel and Judah through all His prophets *and* every seer, saying, “Turn from your evil ways and keep My commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets.” <sup>14</sup>However, they did not listen, but stiffened their neck <sup>f</sup>like their fathers, who did not believe in the LORD their God. <sup>15</sup>They rejected His statutes and His covenant which He made with their fathers and His warnings with which He warned them. And they followed vanity and became vain, and *went* after the nations which surrounded them, concerning which the LORD had commanded them not to do like them. <sup>16</sup>They forsook all the commandments of the LORD their God and made for themselves molten images, *even* two calves, and made an <sup>g</sup>Asherah and worshiped all the host of heaven and served Baal. <sup>17</sup>Then they made their sons and their daughters pass through the fire, and practiced divination and enchantments, and sold themselves to do evil in the sight of the LORD, provoking Him. <sup>18</sup>So the LORD was very angry with Israel and removed them from His <sup>h</sup>sight; none was left except the tribe of Judah. [7 <sup>a</sup>Lit *revered*, and so throughout the ch 8 <sup>b</sup>Lit *statutes* <sup>c</sup>Lit *made* 9 <sup>d</sup>Or *uttered words which* 10 <sup>e</sup>I.e. wooden symbols of a female deity 14 <sup>f</sup>Lit *like the neck of* 16 <sup>g</sup>I.e. a wooden symbol of a female deity 18 <sup>h</sup>Lit *face*]

<sup>19</sup> Also Judah did not keep the commandments of the LORD their God, but walked in the <sup>a</sup>customs <sup>b</sup>which Israel had <sup>c</sup>introduced. <sup>20</sup>The LORD rejected all the <sup>d</sup>descendants of Israel and afflicted them and gave them into the hand of plunderers, until He had cast them <sup>e</sup>out of His sight. [19 <sup>a</sup>Lit *statutes* <sup>b</sup>Lit *of Israel which they* <sup>c</sup>Lit *made* 20 <sup>d</sup>Lit *seed* <sup>e</sup>Lit *from His face*]

<sup>21</sup> When He had torn Israel from the house of David, they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel away from following the LORD and made them <sup>a</sup>commit a great sin. <sup>22</sup>The sons of Israel walked in all the sins of Jeroboam which he did; they did not depart from them <sup>23</sup>until the LORD removed Israel from His sight, as He spoke through all His servants

the prophets. So Israel was carried away into exile from their own land to Assyria until this day. [21 <sup>a</sup>Lit *sin*]

### ***Cities of Israel Filled with Strangers***

24 The king of Assyria brought *men* from Babylon and from Cuthah and from <sup>a</sup>Avva and from Hamath and Sepharvaim, and settled *them* in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities. <sup>25</sup>At the beginning of their living there, they did not fear the LORD; therefore the LORD sent lions among them which killed some of them. <sup>26</sup>So they spoke to the king of Assyria, saying, “The nations whom you have carried away into exile in the cities of Samaria do not know the custom of the god of the land; so he has sent lions among them, and behold, they kill them because they do not know the custom of the god of the land.” [24 <sup>a</sup>In 2 Kin 18:34, *Ivvah*]

27 Then the king of Assyria commanded, saying, “Take there one of the priests whom you carried away into <sup>a</sup>exile and let <sup>b</sup>him go and live there; and let him teach them the custom of the god of the land.” <sup>28</sup>So one of the priests whom they had carried away into exile from Samaria came and lived at Bethel, and taught them how they should fear the LORD. [27 <sup>a</sup>Lit *exile from there* <sup>b</sup>Lit *them*]

29 But every nation still made gods of its own and put them in the houses of the high places which the people of Samaria had made, every nation in their cities in which they lived. <sup>30</sup>The men of Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, <sup>31</sup>and the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim. <sup>32</sup>They also feared the LORD and <sup>a</sup>appointed from among themselves priests of the high places, who acted for them in the houses of the high places. <sup>33</sup>They feared the LORD and served their own gods according to the custom of the nations from among whom they had been carried away into exile. [32 <sup>a</sup>Lit *made for themselves from among*]

<sup>34</sup> To this day they do according to the earlier customs: they do not fear the LORD, nor do they <sup>a</sup>follow their statutes or their ordinances or the law, or the commandments which the LORD commanded the sons of Jacob, whom He named Israel; <sup>35</sup>with whom the LORD made a covenant and commanded them, saying, “You shall not fear other gods, nor bow down yourselves to them nor serve them nor sacrifice to them. <sup>36</sup>But the LORD, who brought you up from the land of Egypt with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow yourselves down, and to Him you shall sacrifice. <sup>37</sup>The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do forever; and you shall not fear other gods. <sup>38</sup>The covenant that I have made with you, you shall not forget, nor shall you fear other gods. <sup>39</sup>But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies.” <sup>40</sup>However, they did not listen, but they did according to their earlier custom. <sup>41</sup>So while these nations feared the LORD, they also served their <sup>b</sup>idols; their children likewise and their grandchildren, as their fathers did, so they do to this day. [<sup>34</sup> <sup>a</sup>Lit *do according to* <sup>41</sup> <sup>b</sup>Or *graven images*]

## 2 KINGS 18 [\[Books\]](#)

### *Hezekiah Reigns over Judah*

<sup>1</sup> Now it came about in the third year of Hoshea, the son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah became king. <sup>2</sup>He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah. <sup>3</sup>He did right in the sight of the LORD, according to all that his father David had done. <sup>4</sup>He removed the high places and broke down the *sacred* pillars and cut down the <sup>a</sup>Asherah. He also broke in pieces the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it; and it was called <sup>b</sup>Nehushtan. <sup>5</sup>He trusted in the LORD, the God of Israel; so that after him there was none like him among all the kings of Judah, nor *among those* who were before him. <sup>6</sup>For he clung to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses. [<sup>4</sup> <sup>a</sup>I.e. a wooden symbol of a female deity <sup>b</sup>I.e. a piece of bronze]

### *Hezekiah Victorious*

<sup>7</sup>And the LORD was with him; wherever he went he prospered. And he rebelled against the king of Assyria and did not serve him. <sup>8</sup>He <sup>a</sup>defeated the Philistines as far as Gaza and its territory, from watchtower to fortified city. [<sup>8</sup> <sup>a</sup>Lit *smote*]

<sup>9</sup> Now in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. <sup>10</sup>At the end of three years they captured it; in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was captured. <sup>11</sup>Then the king of Assyria carried Israel away into exile to Assyria, and put them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes, <sup>12</sup>because they did not obey the voice

of the LORD their God, but transgressed His covenant, *even* all that Moses the servant of the LORD commanded; they would neither listen nor do *it*.

### ***Invasion of Judah***

13 Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.

14 Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, “I have done wrong. <sup>a</sup>Withdraw from me; whatever you <sup>b</sup>impose on me I will bear.” So the king of Assyria <sup>c</sup>required of Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 15 Hezekiah gave *him* all the silver which was found in the house of the LORD, and in the treasuries of the king’s house. 16 At that time Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the doorposts which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. [14 <sup>a</sup>Lit *Return* <sup>b</sup>Lit *give* <sup>c</sup>Lit *put on*]

17 Then the king of Assyria sent Tartan and Rab-saris and Rabshakeh from Lachish to King Hezekiah with a large army to Jerusalem. So they went up and came to Jerusalem. And when they went up, they came and stood by the conduit of the upper pool, which is on the highway of the <sup>a</sup>fuller’s field.

18 When they called to the king, Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph the recorder, came out to them. [17 <sup>a</sup>I.e. launderer’s]

19 Then Rabshakeh said to them, “Say now to Hezekiah, ‘Thus says the great king, the king of Assyria, “What is this confidence that you <sup>a</sup>have?

<sup>20</sup>You say (but *they are* <sup>b</sup>only empty words), ‘*I have* counsel and strength for the war.’ Now on whom do you rely, that you have rebelled against me?

<sup>21</sup>Now behold, you <sup>c</sup>rely on the staff of this crushed reed, *even* on Egypt; on which if a man leans, it will go into his <sup>d</sup>hand and pierce it. So is Pharaoh king of Egypt to all who rely on him. <sup>22</sup>But if you say to me, ‘We trust in the LORD our God,’ is it not He whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, ‘You shall worship before this altar in Jerusalem’? <sup>23</sup>Now therefore, <sup>e</sup>come, make a bargain with

my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them. <sup>24</sup>How then can you <sup>f</sup>repulse one <sup>g</sup>official of the least of my master's servants, and <sup>c</sup>rely on Egypt for chariots and for horsemen? <sup>25</sup>Have I now come up <sup>h</sup>without the LORD's approval against this place to destroy it? The LORD said to me, 'Go up against this land and destroy it.' ' ' ' [19 <sup>a</sup>Lit *trust* 20 <sup>b</sup>Lit *a word of the lips* 21 <sup>c</sup>Lit *rely for yourself* <sup>d</sup>Lit *palm* 23 <sup>e</sup>Lit *please exchange pledges* 24 <sup>f</sup>Lit *turn away the face of* <sup>g</sup>Or *governor* 25 <sup>h</sup>Lit *without the LORD*]

<sup>26</sup> Then Eliakim the son of Hilkiah, and Shebna and Joah, said to Rabshakeh, "Speak now to your servants in Aramaic, for we <sup>a</sup>understand it; and do not speak with us in <sup>b</sup>Judean in the hearing of the people who are on the wall." <sup>27</sup>But Rabshakeh said to them, "Has my master sent me only to your master and to you to speak these words, *and* not to the men who sit on the wall, *doomed* to eat their own dung and drink their own urine with you?" [<sup>26</sup> <sup>a</sup>Lit *hear* <sup>b</sup>I.e. Hebrew]

<sup>28</sup> Then Rabshakeh stood and cried with a loud voice in Judean, <sup>a</sup>saying, "Hear the word of the great king, the king of Assyria. <sup>29</sup>Thus says the king, 'Do not let Hezekiah deceive you, for he will not be able to deliver you from <sup>b</sup>my hand; <sup>30</sup>nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us, and this city will not be given into the hand of the king of Assyria." <sup>31</sup>Do not listen to Hezekiah, for thus says the king of Assyria, "<sup>c</sup>Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern, <sup>32</sup>until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die." But do not listen to Hezekiah when he misleads you, saying, "The LORD will deliver us." <sup>33</sup>Has any one of the gods of the nations delivered his land from the hand of the king of Assyria? <sup>34</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and <sup>d</sup>Ivvah? Have they delivered Samaria from my hand? <sup>35</sup>Who among all the gods of the lands <sup>e</sup>have delivered their land from my hand, that the LORD should deliver Jerusalem from my hand?' " [28 <sup>a</sup>Lit *and spoke, saying*, 29 <sup>b</sup>Heb *his* 31 <sup>c</sup>Lit *Make with me a blessing* 34 <sup>d</sup>In 2 Kin 17:24, *Avva* 35 <sup>e</sup>Lit *who have*]

36 But the people were silent and answered him not a word, for the king's commandment was, "Do not answer him." 37 Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh.

## 2 KINGS 19 [\[Books\]](#)

*Isaiah Encourages Hezekiah* <sup>1</sup> And when King Hezekiah heard *it*, he tore his clothes, covered himself with sackcloth and entered the house of the LORD. <sup>2</sup>Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. <sup>3</sup>They said to him, “Thus says Hezekiah, ‘This day is a day of distress, rebuke, and rejection; for children have come to birth and there is no strength to *deliver*. <sup>4</sup>Perhaps the LORD your God will hear all the words of Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for the remnant that is left.’ ” <sup>5</sup>So the servants of King Hezekiah came to Isaiah. <sup>6</sup>Isaiah said to them, “Thus you shall say to your master, ‘Thus says the LORD, “Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me. <sup>7</sup>Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land.” ’ ”

*Sennacherib Defies God* <sup>8</sup> Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that <sup>a</sup>the king had left Lachish. <sup>9</sup>When he heard *them* say concerning Tirhakah king of <sup>b</sup>Cush, “Behold, he has come out to fight against you,” he sent messengers again to Hezekiah saying, <sup>10</sup>“Thus you shall say to Hezekiah king of <sup>c</sup>Judah, ‘Do not let your God in whom you trust deceive you saying, “Jerusalem will not be given into the hand of the king of Assyria.” <sup>11</sup>Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be <sup>d</sup>spared? <sup>12</sup>Did the gods of <sup>e</sup>those nations which my fathers destroyed deliver them, *even* Gozan and Haran and Rezep and the sons of Eden who were in Telassar? <sup>13</sup>Where is the king of Hamath, the king of Arpad, the

king of the city of Sepharvaim, and of Hena and Ivvah?’ ” [8 <sup>a</sup>Lit *he* 9  
<sup>b</sup>Or *Ethiopia* 10 <sup>c</sup>Lit *Judah, saying*, 11 <sup>d</sup>Lit *delivered* 12 <sup>e</sup>Lit *the*]

### *Hezekiah's Prayer*

14 Then Hezekiah took the <sup>a</sup>letter from the hand of the messengers and read it, and he went up to the house of the LORD and <sup>b</sup>spread it out before the LORD. <sup>15</sup>Hezekiah prayed before the LORD and said, “O LORD, the God of Israel, who are <sup>c</sup>enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth. <sup>16</sup>Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and listen to the words of Sennacherib, which he has sent to reproach the living God. <sup>17</sup>Truly, O LORD, the kings of Assyria have devastated the nations and their lands <sup>18</sup>and have cast their gods into the fire, for they were not gods but the work of men’s hands, wood and stone. So they have destroyed them. <sup>19</sup>Now, O LORD our God, I pray, deliver us from his hand that all the kingdoms of the earth may know that You alone, O LORD, are God.” [14 <sup>a</sup>Lit *letters...read them* <sup>b</sup>Lit *Hezekiah spread* 15 <sup>c</sup>Lit *seated*]

***God's Answer through Isaiah*** 20 Then Isaiah the son of Amoz sent to Hezekiah saying, “Thus says the LORD, the God of Israel, ‘Because you have prayed to Me about Sennacherib king of Assyria, I have heard you.’ <sup>21</sup>This is the word that the LORD has spoken against him: ‘She has despised you and mocked you,

The virgin daughter of Zion;  
She has shaken *her* head behind you, The daughter of Jerusalem!

<sup>22</sup>‘Whom have you reproached and blasphemed?  
And against whom have you raised *your* voice, And <sup>a</sup>haughtily lifted  
up your eyes?  
Against the Holy One of Israel! [<sup>a</sup>Lit *on high*]

<sup>23</sup>“Through your messengers you have reproached the Lord, And you have said, “With my many chariots I came up to the heights of the mountains, To the remotest parts of Lebanon;  
And I <sup>a</sup>cut down its tall cedars *and* its choice cypresses.  
And I <sup>a</sup>entered its farthest lodging place, its thickest forest. [<sup>a</sup>So with some ancient versions; M.T. *will cut...will enter*]

<sup>24</sup>“I dug *wells* and drank foreign waters, And with the sole of my feet I <sup>a</sup>dried up All the rivers of <sup>b</sup>Egypt.” [<sup>a</sup>So with some ancient versions; M.T. *will dry up* <sup>b</sup>Lit *the besieged place*]

<sup>25</sup> ‘Have you not heard?  
Long ago I did it;  
From ancient times I planned it.  
Now I have brought it to pass,  
That you should turn fortified cities into ruinous heaps.

<sup>26</sup>“Therefore their inhabitants were short of strength, They were dismayed and put to shame;  
They were as the vegetation of the field and as the green herb, As grass on the housetops is scorched before it is grown up.

<sup>27</sup>“But I know your sitting down, And your going out and your coming in, And your raging against Me.

<sup>28</sup>“Because of your raging against Me, And because your <sup>a</sup>arrogance has come up to My ears, Therefore I will put My hook in your nose,

And My bridle in your lips,  
And I will turn you back by the way which you came. [<sup>a</sup>Lit  
*complacency*]

29 ‘Then this shall be the sign for you: <sup>a</sup>you will eat this year what grows of itself, in the second year what springs from the same, and in the third year sow, reap, plant vineyards, and eat their fruit. <sup>30</sup>The surviving remnant of the house of Judah will again take root downward and bear fruit upward. <sup>31</sup>For out of Jerusalem will go forth a remnant, and out of Mount Zion <sup>b</sup>survivors. The zeal of <sup>c</sup>the LORD will perform this. [29 <sup>a</sup>Lit *eating* 31 <sup>b</sup>Lit *those who escape* <sup>c</sup>Some ancient mss read *the LORD of hosts*]

32 ‘Therefore thus says the LORD concerning the king of Assyria, “He will not come to this city or shoot an arrow there; and he will not come before it with a shield or throw up a siege ramp against it. <sup>33</sup>By the way that he came, by the same he will return, and he shall not come to this city,” ’ declares the LORD. <sup>34</sup>‘For I will defend this city to save it for My own sake and for My servant David’s sake.’ ”

35 Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when <sup>a</sup>men rose early in the morning, behold, all of them were <sup>b</sup>dead. <sup>36</sup>So Sennacherib king of Assyria departed and returned *home*, and lived at Nineveh. <sup>37</sup>It came about as he was worshiping in the house of Nisroch his god, that <sup>c</sup>Adrammelech and Sharezer killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place. [35 <sup>a</sup>Lit *they* <sup>b</sup>Lit *dead bodies* 37 <sup>c</sup>Some ancient mss read *Adrammelech and Sharezer his sons smote him*]

## 2 KINGS 20 [\[Books\]](#)

### *Hezekiah's Illness and Recovery*

<sup>1</sup> In those days Hezekiah became <sup>a</sup>mortally ill. And Isaiah the prophet the son of Amoz came to him and said to him, “Thus says the LORD, ‘Set your house in order, for you shall die and not live.’ ” <sup>2</sup>Then he turned his face to the wall and prayed to the LORD, saying, <sup>3</sup>“Remember now, O LORD, I beseech You, how I have walked before You in truth and with a whole heart and have done what is good in Your sight.” And Hezekiah wept <sup>b</sup>bitterly. <sup>4</sup>Before Isaiah had gone out of the middle court, the word of the LORD came to him, saying, <sup>5</sup>“Return and say to Hezekiah the leader of My people, ‘Thus says the LORD, the God of your father David, “I have heard your prayer, I have seen your tears; behold, I will heal you. On the third day you shall go up to the house of the LORD. <sup>6</sup>I will add fifteen years to your <sup>c</sup>life, and I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake and for My servant David’s sake.” ’ ” <sup>7</sup>Then Isaiah said, “Take a cake of figs.” And they took and laid *it* on the boil, and he recovered. [<sup>1</sup> <sup>a</sup>Lit *sick to the point of death* <sup>3</sup> <sup>b</sup>Lit *great weeping* <sup>6</sup> <sup>c</sup>Lit *days*]

<sup>8</sup> Now Hezekiah said to Isaiah, “What will be the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?” <sup>9</sup>Isaiah said, “This shall be the sign to you from the LORD, that the LORD will do the thing that He has spoken: shall the shadow go forward ten steps or go back ten steps?” <sup>10</sup>So Hezekiah <sup>a</sup>answered, “It is easy for the shadow to decline ten steps; no, but let the shadow turn backward ten steps.” <sup>11</sup>Isaiah the prophet cried to the LORD, and He brought the shadow on the <sup>b</sup>stairway back ten steps by which it had gone down on the <sup>b</sup>stairway of Ahaz. [<sup>10</sup> <sup>a</sup>Lit *said* <sup>11</sup> <sup>b</sup>Lit *steps*]

### *Hezekiah Shows Babylon His Treasures*

12 At that time <sup>a</sup>Berodach-baladan a son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick. <sup>13</sup>Hezekiah listened to them, and showed them all his treasure house, the silver and the gold and the spices and the precious oil and the house of his armor and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them. <sup>14</sup>Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and from where have they come to you?” And Hezekiah said, “They have come from a far country, from Babylon.” <sup>15</sup>He said, “What have they seen in your house?” So Hezekiah <sup>b</sup>answered, “They have seen all that is in my house; there is nothing among my treasuries that I have not shown them.” [12 <sup>a</sup>Many mss and ancient versions read *Merodach-baladan*; cf Is 39:1 15 <sup>b</sup>Lit *said*]

16 Then Isaiah said to Hezekiah, “Hear the word of the LORD. <sup>17</sup>‘Behold, the days are coming when all that is in your house, and all that your fathers have laid up in store to this day will be carried to Babylon; nothing shall be left,’ says the LORD. <sup>18</sup>‘Some of your sons who shall issue from you, whom you will beget, will be taken away; and they will become officials in the palace of the king of Babylon.’ ” <sup>19</sup>Then Hezekiah said to Isaiah, “The word of the LORD which you have spoken is good.” For he <sup>a</sup>thought, “Is it not so, if there will be peace and truth in my days?” [19 <sup>a</sup>Lit *said*]

20 Now the rest of the acts of Hezekiah and all his might, and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>21</sup>So Hezekiah slept with his fathers, and Manasseh his son became king in his place.

## 2 KINGS 21 [\[Books\]](#)

### *Manasseh Succeeds Hezekiah*

<sup>1</sup> Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; and his mother's name was Hephzibah. <sup>2</sup>He did evil in the sight of the LORD, according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. <sup>3</sup>For he rebuilt the high places which Hezekiah his father had destroyed; and he erected altars for Baal and made an <sup>a</sup>Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them. <sup>4</sup>He built altars in the house of the LORD, of which the LORD had said, "In Jerusalem I will put My name." <sup>5</sup>For he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup>He made his son pass through the fire, practiced witchcraft and used divination, and dealt with mediums and spiritists. He did much evil in the sight of the LORD provoking *Him to anger*. <sup>7</sup>Then he set the carved image of Asherah that he had made, in the house of which the LORD said to David and to his son Solomon, "In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever. <sup>8</sup>And I will not make the feet of Israel wander anymore from the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." <sup>9</sup>But they did not listen, and Manasseh seduced them to do evil more than the nations whom the LORD destroyed before the sons of Israel. [<sup>3</sup> <sup>a</sup>I.e. a wooden symbol of a female deity]

### *The King's Idolatries Rebuked*

<sup>10</sup> Now the LORD spoke through His servants the prophets, saying,  
<sup>11</sup>"Because Manasseh king of Judah has done these abominations, having done wickedly more than all the Amorites did who *were* before him, and has also made Judah sin with his idols; <sup>12</sup>therefore thus says the LORD, the

God of Israel, ‘Behold, I am bringing *such* calamity on Jerusalem and Judah, that whoever hears of it, both his ears will tingle. <sup>13</sup>I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. <sup>14</sup>I will abandon the remnant of My inheritance and deliver them into the hand of their enemies, and they will become as plunder and spoil to all their enemies; <sup>15</sup>because they have done evil in My sight, and have been provoking Me to anger since the day their fathers came from Egypt, even to this day.’ ”

<sup>16</sup> Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin with which he made Judah sin, in doing evil in the sight of the LORD. <sup>17</sup> Now the rest of the acts of Manasseh and all that he did and his sin which he <sup>a</sup>committed, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>18</sup> And Manasseh slept with his fathers and was buried in the garden of his own house, in the garden of Uzza, and Amon his son became king in his place. [<sup>17</sup> <sup>a</sup>Lit *sinned*]

### ***Amon Succeeds Manasseh***

<sup>19</sup> Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem; and his mother’s name was Meshullemeth the daughter of Haruz of Jotbah. <sup>20</sup> He did evil in the sight of the LORD, as Manasseh his father had done. <sup>21</sup> For he walked in all the way that his father had walked, and served the idols that his father had served and worshiped them. <sup>22</sup> So he forsook the LORD, the God of his fathers, and did not walk in the way of the LORD. <sup>23</sup> The servants of Amon conspired against him and killed the king in his own house. <sup>24</sup> Then the people of the land <sup>a</sup>killed all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place. <sup>25</sup> Now the rest of the acts of Amon which he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>26</sup> He was buried in his grave in the garden of Uzza, and Josiah his son became king in his place. [<sup>24</sup> <sup>a</sup>Lit *smote*]

## 2 KINGS 22 [\[Books\]](#)

### *Josiah Succeeds Amon*

<sup>1</sup> Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah the daughter of Adaiah of Bozkath. <sup>2</sup>He did right in the sight of the LORD and walked in all the way of his father David, nor did he turn aside to the right or to the left.

<sup>3</sup> Now in the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam the scribe, to the house of the LORD saying, <sup>4</sup>“Go up to Hilkiah the high priest that he may <sup>a</sup>count the money brought in to the house of the LORD which the doorkeepers have gathered from the people. <sup>5</sup>Let them deliver it into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are in the house of the LORD to repair the <sup>b</sup>damages of the house, <sup>6</sup>to the carpenters and the builders and the masons and for buying timber and hewn stone to repair the house. <sup>7</sup>Only no accounting shall be made with them for the money delivered into their hands, for they deal faithfully.” [<sup>4</sup> <sup>a</sup>Or *total* <sup>5</sup> <sup>b</sup>Lit *breach*]

### *The Lost Book*

<sup>8</sup> Then Hilkiah the high priest said to Shaphan the scribe, “I have found the book of the law in the house of the LORD.” And Hilkiah gave the book to Shaphan who read it. <sup>9</sup>Shaphan the scribe came to the king and brought back word to the king and said, “Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the LORD.” <sup>10</sup>Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest has given me a book.” And Shaphan read it in the presence of the king.

<sup>11</sup> When the king heard the words of the book of the law, he tore his clothes.

<sup>12</sup>Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, <sup>a</sup>Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant saying, <sup>13</sup>“Go, inquire of the LORD for me and the people and all Judah concerning the words of this book that has been found, for great is the wrath of the LORD that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us.” [<sup>12</sup> <sup>a</sup>In 2 Chr 34:20, *Abdon, son of Micah*]

### ***Huldah Predicts***

<sup>14</sup> So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of <sup>a</sup>Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her. <sup>15</sup>She said to them, “Thus says the LORD God of Israel, ‘Tell the man who sent you to me, <sup>16</sup>thus says the LORD, “Behold, I bring evil on this place and on its inhabitants, *even* all the words of the book which the king of Judah has read. <sup>17</sup>Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore My wrath burns against this place, and it shall not be quenched.” ’ <sup>18</sup>But to the king of Judah who sent you to inquire of the LORD thus shall you say to him, ‘Thus says the LORD God of Israel, “*Regarding* the words which you have heard, <sup>19</sup>because your heart was tender and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants that they should become a desolation and a curse, and you have torn your clothes and wept before Me, I truly have heard you,” declares the LORD. <sup>20</sup>“Therefore, behold, I will gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not see all the evil which I will bring on this place.” ’ ” So they brought back word to the king. [<sup>14</sup> <sup>a</sup>In 2 Chr 34:22, *Tokhath, son of Hasrah*]

## 2 KINGS 23 [\[Books\]](#)

### *Josiah's Covenant*

1 Then the king sent, and they gathered to him all the elders of Judah and of Jerusalem. 2The king went up to the house of the LORD and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD. 3The king stood by the pillar and made a covenant before the LORD, to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all *his* heart and all *his* soul, to carry out the words of this covenant that were written in this book. And all the people <sup>a</sup>entered into the covenant. [3 <sup>a</sup>Lit *took a stand in*]

### *Reforms under Josiah*

4 Then the king commanded Hilkiah the high priest and the priests of the second order and the <sup>a</sup>doorkeepers, to bring out of the temple of the LORD all the vessels that were made for Baal, for <sup>b</sup>Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. 5He did away with the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the host of heaven. 6He brought out the Asherah from the house of the LORD outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and ground *it* to dust, and threw its dust on the graves of the <sup>c</sup>common people. 7He also broke down the houses of the *male* cult prostitutes which *were* in the house of the LORD, where the women were weaving <sup>d</sup>hangings for the Asherah. 8Then he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he broke down the high places of the gates which *were* at the entrance of the gate of Joshua the

governor of the city, which *were* on one's left at the city gate. <sup>9</sup>Nevertheless the priests of the high places did not go up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brothers. <sup>10</sup>He also defiled <sup>e</sup>Topheth, which is in the valley of the son of Hinnom, that no man might make his son or his daughter pass through the fire for Molech. <sup>11</sup>He did away with the horses which the kings of Judah had given to the sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech the official, which *was* in the precincts; and he burned the chariots of the sun with fire. <sup>12</sup>The altars which *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king broke down; and he <sup>f</sup>smashed them there and threw their dust into the brook Kidron. <sup>13</sup>The high places which *were* before Jerusalem, which *were* on the right of the mount of destruction which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon, the king defiled. <sup>14</sup>He broke in pieces the *sacred* pillars and cut down the Asherim and filled their places with human bones. [4 <sup>a</sup>Lit *keepers of the threshold* <sup>b</sup>I.e. a wooden symbol of a female deity, and so throughout the ch 6 <sup>c</sup>Lit *sons of the people* 7 <sup>d</sup>Or *tents*; lit *houses* 10 <sup>e</sup>I.e. place of burning 12 <sup>f</sup>Or *ran from there*]

<sup>15</sup> Furthermore, the altar that *was* at Bethel *and* the high place which Jeroboam the son of Nebat, who made Israel sin, had made, even that altar and the high place he broke down. Then he <sup>a</sup>demolished its stones, ground them to dust, and burned the Asherah. <sup>16</sup>Now when Josiah turned, he saw the graves that *were* there on the mountain, and he sent and took the bones from the graves and burned *them* on the altar and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these things. <sup>17</sup>Then he said, "What is this monument that I see?" And the men of the city told him, "It is the grave of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel." <sup>18</sup>He said, "Let him alone; let no one disturb his bones." So they <sup>b</sup>left his bones undisturbed with the bones of the prophet who came from Samaria. <sup>19</sup>Josiah also removed all the houses of the high places which *were* in the cities of Samaria, which the kings of Israel had made provoking <sup>c</sup>the LORD; and he did to them <sup>d</sup>just as he had done in Bethel. <sup>20</sup>All the priests of

the high places who *were* there he slaughtered on the altars and burned human bones on them; then he returned to Jerusalem. [15 <sup>a</sup>So the Gr; Heb *burned the high place* 18 <sup>b</sup>Lit *let his bones escape with* 19 <sup>c</sup>So with ancient versions <sup>d</sup>Lit *according to all the acts*]

### ***Passover Reinstated***

21 Then the king commanded all the people saying, “Celebrate the Passover to the LORD your God as it is written in this book of the covenant.” <sup>22</sup>Surely such a Passover had not been celebrated from the days of the judges who judged Israel, nor in all the days of the kings of Israel and of the kings of Judah. <sup>23</sup>But in the eighteenth year of King Josiah, this Passover was observed to the LORD in Jerusalem.

24 Moreover, Josiah <sup>a</sup>removed the mediums and the spiritists and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might <sup>b</sup>confirm the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD. <sup>25</sup>Before him there was no king like him who turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him. [24 <sup>a</sup>Lit *consumed* <sup>b</sup>Or *perform*]

26 However, the LORD did not turn from the fierceness of His great wrath with which His anger burned against Judah, because of all the provocations with which Manasseh had provoked Him. <sup>27</sup>The LORD said, “I will remove Judah also from My sight, as I have removed Israel. And I will cast off Jerusalem, this city which I have chosen, and the <sup>a</sup>temple of which I said, ‘My name shall be there.’ ” [27 <sup>a</sup>Lit *house*]

### ***Jehoahaz Succeeds Josiah***

28 Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>29</sup>In his days Pharaoh

Neco king of Egypt went up to the king of Assyria to the river Euphrates. And King Josiah went to meet him, and when *Pharaoh Neco* saw him he killed him at Megiddo. <sup>30</sup>His servants drove <sup>a</sup>his body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb. Then the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in place of his father. [<sup>30</sup> <sup>a</sup>Lit *him, dead*]

<sup>31</sup> Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah. <sup>32</sup>He did evil in the sight of the LORD, according to all that his fathers had done. <sup>33</sup>Pharaoh Neco imprisoned him at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a fine of one hundred talents of silver and a talent of gold.

### ***Jehoiakim Made King by Pharaoh***

<sup>34</sup>Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away and <sup>a</sup>brought *him* to Egypt, and he died there. <sup>35</sup>So Jehoiakim gave the silver and gold to Pharaoh, but he taxed the land in order to give the money at the <sup>b</sup>command of Pharaoh. He exacted the silver and gold from the people of the land, each according to his valuation, to give it to Pharaoh Neco. [<sup>34</sup> <sup>a</sup>So with Gr; Heb *he came* <sup>35</sup> <sup>b</sup>Lit *mouth*]

<sup>36</sup> Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Zebidah the daughter of Pedaiiah of Rumah. <sup>37</sup>He did evil in the sight of the LORD, according to all that his fathers had done.

## 2 KINGS 24 [\[Books\]](#)

***Babylon Controls Jehoiakim*** <sup>1</sup>In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant *for* three years; then he turned and rebelled against him. <sup>2</sup>The LORD sent against him bands of Chaldeans, bands of Arameans, bands of Moabites, and bands of Ammonites. So He sent them against Judah to destroy it, according to the word of the LORD which He had spoken through His servants the prophets. <sup>3</sup>Surely at the <sup>a</sup>command of the LORD it came upon Judah, to remove *them* from His sight because of the sins of Manasseh, according to all that he had done, <sup>4</sup>and also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the LORD would not forgive. <sup>5</sup>Now the rest of the acts of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [3  
<sup>a</sup>*Lit mouth*]

### ***Jehoiachin Reigns***

<sup>6</sup>So Jehoiakim slept with his fathers, and Jehoiachin his son became king in his place. <sup>7</sup>The king of Egypt did not come out of his land again, for the king of Babylon had taken all that belonged to the king of Egypt from the brook of Egypt to the river Euphrates.

<sup>8</sup> Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem; and his mother's name *was* Nehushta the daughter of Elnathan of Jerusalem. <sup>9</sup>He did evil in the sight of the LORD, according to all that his father had done.

***Deportation to Babylon*** <sup>10</sup>At that time the servants of Nebuchadnezzar king of Babylon went up to Jerusalem, and the city came under siege. <sup>11</sup>And Nebuchadnezzar the king of Babylon came to the city, while his

servants were besieging it. <sup>12</sup>Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his captains and his officials. So the king of Babylon took him captive in the eighth year of his reign. <sup>13</sup>He carried out from there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, just as the LORD had said. <sup>14</sup>Then he led away into exile all Jerusalem and all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and the smiths. None remained except the poorest people of the land.

<sup>15</sup> So he led Jehoiachin away into exile to Babylon; also the king's mother and the king's wives and his officials and the leading men of the land, he led away into exile from Jerusalem to Babylon. <sup>16</sup>All the men of valor, seven thousand, and the craftsmen and the smiths, one thousand, all strong and fit for war, and these the king of Babylon brought into exile to Babylon.

### *Zedekiah Made King*

<sup>17</sup>Then the king of Babylon made <sup>a</sup>his uncle Mattaniah king in his place, and changed his name to Zedekiah. [<sup>17</sup> <sup>a</sup>I.e. Jehoiachin's uncle]

<sup>18</sup> Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah. <sup>19</sup>He did evil in the sight of the LORD, according to all that Jehoiakim had done. <sup>20</sup>For through the anger of the LORD *this* came about in Jerusalem and Judah until He cast them out from His presence. And Zedekiah rebelled against the king of Babylon.

## 2 KINGS 25 [\[Books\]](#)

*Nebuchadnezzar Besieges Jerusalem* 1 Now in the ninth year of his reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and built a siege wall all around <sup>a</sup>it. 2 So the city was under siege until the eleventh year of King Zedekiah. 3 On the ninth day of the *fourth* month the famine was so severe in the city that there was no food for the people of the land. 4 Then the city was broken into, and all the men of war *fled* by night by way of the gate between the two walls beside the king's garden, though the Chaldeans were all around the city. And <sup>b</sup>they went by way of the Arabah. 5 But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho and all his army was scattered from him. 6 Then they captured the king and brought him to the king of Babylon at Riblah, and <sup>c</sup>he passed sentence on him. 7 They slaughtered the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah and bound him with bronze fetters and brought him to Babylon. [1 <sup>a</sup>Lit *against it* 4 <sup>b</sup>So some ancient mss and versions; M.T. *he* 6 <sup>c</sup>Lit *they spoke judgment with him*]

*Jerusalem Burned and Plundered* 8 Now on the seventh day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. 9 He burned the house of the LORD, the king's house, and all the houses of Jerusalem; even every great house he burned with fire. 10 So all the army of the Chaldeans who *were with* the captain of the guard broke down the walls around Jerusalem. 11 Then the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the people, Nebuzaradan the captain of the guard carried away into exile. 12 But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.

13 Now the bronze pillars which were in the house of the LORD, and the stands and the bronze sea which were in the house of the LORD, the Chaldeans broke in pieces and carried the <sup>a</sup>bronze to Babylon. <sup>14</sup>They took away the pots, the shovels, the snuffers, the spoons, and all the bronze vessels which were used in *temple* service. <sup>15</sup>The captain of the guard also took away the firepans and the basins, what was fine gold and what was fine silver. <sup>16</sup>The two pillars, the one sea, and the stands which Solomon had made for the house of the LORD—the bronze of all these vessels was beyond weight. <sup>17</sup>The height of the one pillar was eighteen <sup>b</sup>cubits, and a bronze capital was on it; the height of the capital was three <sup>b</sup>cubits, with a network and pomegranates on the capital all around, all of bronze. And the second pillar was like these with network. [13 <sup>a</sup>Lit *bronze of them* 17 <sup>b</sup>I.e. One cubit equals approx 18 in.]

18 Then the captain of the guard took Seraiah the chief priest and Zephaniah the second priest, with the three <sup>a</sup>officers of the temple. <sup>19</sup>From the city he took one official who was overseer of the men of war, and five <sup>b</sup>of the king's advisers who were found in the city; and the <sup>c</sup>scribe of the captain of the army who mustered the people of the land; and sixty men of the people of the land who were found in the city. <sup>20</sup>Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. <sup>21</sup>Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was led away into exile from its land. [18 <sup>a</sup>Lit *keepers of the door* 19 <sup>b</sup>Lit *men of those seeing the king's face* <sup>c</sup>Or *scribe, a captain*]

*Gedaliah Made Governor* 22 Now *as for* the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah the son of Ahikam, the son of Shaphan over them. <sup>23</sup>When all the captains of the forces, they and *their* men, heard that the king of Babylon had appointed Gedaliah *governor*, they came to Gedaliah to Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their

men. <sup>24</sup>Gedaliah swore to them and their men and said to them, “Do not be afraid of the servants of the Chaldeans; live in the land and serve the king of Babylon, and it will be well with you.”

<sup>25</sup> But it came about in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the royal <sup>a</sup>family, came <sup>b</sup>with ten men and struck Gedaliah down so that he died along with the Jews and the Chaldeans who were with him at Mizpah. <sup>26</sup>Then all the people, both small and great, and the captains of the forces arose and went to Egypt; for they were afraid of the Chaldeans. [<sup>25</sup> <sup>a</sup>Lit *seed* <sup>b</sup>Lit *and ten men with him*]

<sup>27</sup> Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach king of Babylon, in the year that he became king, <sup>a</sup>released Jehoiachin king of Judah from prison; <sup>28</sup>and he spoke kindly to him and set his throne above the throne of the kings who were with him in Babylon. <sup>29</sup><sup>b</sup>Jehoiachin changed his prison clothes and <sup>c</sup>had his meals in <sup>d</sup>the king’s presence regularly all the days of his life; <sup>30</sup>and for his allowance, a regular allowance was given him by the king, a portion for each day, all the days of his life. [<sup>27</sup> <sup>a</sup>Lit *lifted up the head of* <sup>29</sup> <sup>b</sup>Lit *he* <sup>c</sup>Lit *ate bread* <sup>d</sup>Lit *his presence*]

## 1 CHRONICLES 1 [\[Books\]](#)

*Genealogy from Adam* <sup>1</sup> Adam, Seth, Enosh, <sup>2</sup>Kenan, Mahalalel, Jared, <sup>3</sup>Enoch, Methuselah, Lamech, <sup>4</sup>Noah, Shem, Ham and Japheth.

<sup>5</sup> The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. <sup>6</sup>The sons of Gomer *were* Ashkenaz, <sup>a</sup>Diphath, and Togarmah. <sup>7</sup>The sons of Javan *were* Elishah, Tarshish, Kittim and <sup>b</sup>Rodanim. [<sup>6</sup> <sup>a</sup>In Gen 10:3, *Riphath* <sup>7</sup> <sup>b</sup>In Gen 10:4, *Dodanim*]

<sup>8</sup> The sons of Ham *were* Cush, Mizraim, Put, and Canaan. <sup>9</sup>The sons of Cush *were* Seba, Havilah, Sabta, Raama and Sabteca; and the sons of Raamah *were* Sheba and Dedan. <sup>10</sup>Cush <sup>a</sup>became the father of Nimrod; he began to be a mighty one in the earth. [<sup>10</sup> <sup>a</sup>Lit *begot*, and so throughout the ch]

<sup>11</sup> Mizraim became the father of the people of Lud, Anam, Lehab, Naphtuh, <sup>12</sup>Pathrus, Casluh, from which the <sup>a</sup>Philistines came, and Caphtor. [<sup>12</sup> <sup>a</sup>Or *people of Pelisht*]

<sup>13</sup> Canaan became the father of Sidon, his firstborn, Heth, <sup>14</sup>and the Jebusites, the Amorites, the Girgashites, <sup>15</sup>the Hivites, the Arkites, the Sinites, <sup>16</sup>the Arvadites, the Zemarites and the Hamathites.

<sup>17</sup> The sons of Shem *were* Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether and <sup>a</sup>Meshech. <sup>18</sup>Arpachshad became the father of Shelah and Shelah became the father of Eber. <sup>19</sup>Two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. <sup>20</sup>Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, <sup>21</sup>Hadoram, Uzal, Diklah, <sup>22b</sup>Ebal, Abimael, Sheba, <sup>23</sup>Ophir, Havilah and Jobab; all these *were* the sons of Joktan. [<sup>17</sup> <sup>a</sup>In Gen 10:23, *Mash* <sup>22</sup> <sup>b</sup>In Gen 10:28, *Obal*]

24 Shem, Arpachshad, Shelah, <sup>25</sup>Eber, Peleg, Reu, <sup>26</sup>Serug, Nahor, Terah,  
<sup>27</sup>Abram, that is Abraham.

*Descendants of Abraham* 28 The sons of Abraham were Isaac and Ishmael. <sup>29</sup>These are their genealogies: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam, <sup>30</sup>Mishma, Dumah, Massa, Hadad, Tema, <sup>31</sup>Jetur, Naphish and Kedemah; these were the sons of Ishmael. <sup>32</sup>The sons of Keturah, Abraham's concubine, whom she bore, were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan were Sheba and Dedan. <sup>33</sup>The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were the sons of Keturah.

<sup>34</sup> Abraham became the father of Isaac. The sons of Isaac were Esau and Israel. <sup>35</sup>The sons of Esau were Eliphaz, Reuel, Jeush, Jalam and Korah. <sup>36</sup>The sons of Eliphaz were Teman, Omar, <sup>a</sup>Zephi, Gatam, Kenaz, Timna and Amalek. <sup>37</sup>The sons of Reuel were Nahath, Zerah, Shammah and Mizzah. <sup>38</sup>The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. <sup>39</sup>The sons of Lotan were Hori and <sup>b</sup>Homam; and Lotan's sister was Timna. <sup>40</sup>The sons of Shobal were <sup>c</sup>Alian, Manahath, Ebal, <sup>d</sup>Shephi and Onam. And the sons of Zibeon were Aiah and Anah. <sup>41</sup>The <sup>e</sup>son of Anah was Dishon. And the sons of Dishon were <sup>f</sup>Hamran, Eshban, Ithran and Cheran. <sup>42</sup>The sons of Ezer were Bilhan, Zaavan and <sup>g</sup>Jaakan. The sons of Dishan were Uz and Aran. [<sup>36</sup> <sup>a</sup>In Gen 36:11, Zepho <sup>39</sup> <sup>b</sup>In Gen 36:22, Hemam <sup>40</sup> <sup>c</sup>In Gen 36:23, Alvan <sup>d</sup>In Gen 36:23, Shepho <sup>41</sup> <sup>e</sup>Lit sons <sup>f</sup>In Gen 36:26, Hemdan <sup>42</sup> <sup>g</sup>Or Akan, as in Gen 36:27]

<sup>43</sup> Now these are the kings who reigned in the land of Edom before any king of the sons of Israel reigned. Bela was the son of Beor, and the name of his city was Dinhabah. <sup>44</sup>When Bela died, Jobab the son of Zerah of Bozrah became king in his place. <sup>45</sup>When Jobab died, Husham of the land of the Temanites became king in his place. <sup>46</sup>When Husham died, Hadad the son of Bedad, who <sup>a</sup>defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.

<sup>47</sup>When Hadad died, Samlah of Masrekah became king in his place.  
<sup>48</sup>When Samlah died, Shaul of Rehoboth by the River became king in his place. <sup>49</sup>When Shaul died, Baal-hanan the son of Achbor became king in his place. <sup>50</sup>When Baal-hanan died, <sup>b</sup>Hadad became king in his place; and the name of his city was <sup>c</sup>Pai, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. <sup>51</sup>Then Hadad died. [<sup>46</sup> <sup>a</sup>Lit *smote* <sup>50</sup> <sup>b</sup>In Gen 36:39, *Hadar* <sup>c</sup>In Gen 36:39, *Pau*]

Now the chiefs of Edom were: chief Timna, chief <sup>a</sup>Aliah, chief Jetheth, <sup>52</sup>chief Oholibamah, chief Elah, chief Pinon, <sup>53</sup>chief Kenaz, chief Teman, chief Mibzar, <sup>54</sup>chief Magdiel, chief Iram. These *were* the chiefs of Edom. [<sup>51</sup> <sup>a</sup>In Gen 36:40, *Alvah*]

## 1 CHRONICLES 2 [\[Books\]](#)

***Genealogy: Twelve Sons of Jacob (Israel)*** <sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, <sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad and Asher.

<sup>3</sup> The sons of Judah *were* Er, Onan and Shelah; *these* three were born to him by Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD, so He put him to death. <sup>4</sup> Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all.

<sup>5</sup> The sons of Perez *were* Hezron and Hamul. <sup>6</sup> The sons of Zerah *were* <sup>a</sup> Zimri, Ethan, Heman, Calcol and <sup>b</sup> Dara; five of them in all. <sup>7</sup> The <sup>c</sup> son of Carmi *was* <sup>d</sup> Achar, the troubler of Israel, who violated the ban. <sup>8</sup> The <sup>c</sup> son of Ethan *was* Azariah. [<sup>6</sup> <sup>a</sup> In Josh 7:1, *Zabdi* <sup>b</sup> In 1 Kin 4:31, *Darda* <sup>7</sup> <sup>c</sup> Lit sons <sup>d</sup> In Josh 7:18, *Achan*]

***Genealogy of David*** <sup>9</sup> Now the sons of Hezron, who were born to him *were* Jerahmeel, Ram and Chelubai. <sup>10</sup> Ram <sup>a</sup> became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah; <sup>11</sup> Nahshon became the father of Salma, Salma became the father of Boaz, <sup>12</sup> Boaz became the father of Obed, and Obed became the father of Jesse; <sup>13</sup> and Jesse became the father of Eliab his firstborn, then Abinadab the second, <sup>b</sup> Shimea the third, <sup>14</sup> Nethanel the fourth, Raddai the fifth, <sup>15</sup> Ozem the sixth, David the seventh; <sup>16</sup> and their sisters *were* Zeruiah and Abigail. And the three sons of Zeruiah *were* <sup>c</sup> Abshai, Joab and Asahel. <sup>17</sup> Abigail bore Amasa, and the father of Amasa *was* <sup>d</sup> Jether the Ishmaelite. [<sup>10</sup> <sup>a</sup> Lit *begot*, and so throughout the ch 13 <sup>b</sup> In 1 Sam 16:9, *Shammah*; in 2 Sam 13:3, *Shimeah* <sup>16</sup> <sup>c</sup> In 2 Sam 2:18, *Abishai* <sup>17</sup> <sup>d</sup> In 2 Sam 17:25, *Ithra the Israelite*]

<sup>18</sup> Now Caleb the son of Hezron had sons by Azubah *his* wife, and by

Jerioth; and these were her sons: Jeshur, Shobab, and Ardon. <sup>19</sup>When Azubah died, Caleb married Ephrath, who bore him Hur. <sup>20</sup>Hur became the father of Uri, and Uri became the father of Bezalel.

<sup>21</sup>Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub. <sup>22</sup>Segub became the father of Jair, who had twenty-three cities in the land of Gilead. <sup>23</sup>But Geshur and Aram took <sup>a</sup>the towns of Jair from them, with Kenath and its villages, *even* sixty cities. All these were the sons of Machir, the father of Gilead. <sup>24</sup>After the death of Hezron in Caleb-ephrathah, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa. [<sup>23</sup> <sup>a</sup>Or *Havvoth-jair*]

<sup>25</sup>Now the sons of Jerahmeel the firstborn of Hezron *were* Ram the firstborn, then Bunah, Oren, Ozem *and* Ahijah. <sup>26</sup>Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. <sup>27</sup>The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin and Eker. <sup>28</sup>The sons of Onam were Shammai and Jada. And the sons of Shammai *were* Nadab and Abishur. <sup>29</sup>The name of Abishur's wife *was* Abihail, and she bore him Ahban and Molid. <sup>30</sup>The sons of Nadab *were* Seled and Appaim, and Seled died without sons. <sup>31</sup>The <sup>a</sup>son of Appaim *was* Ishi. And the <sup>a</sup>son of Ishi *was* Sheshan. And the <sup>a</sup>son of Sheshan *was* Ahlai. <sup>32</sup>The sons of Jada the brother of Shammai *were* Jether and Jonathan, and Jether died without sons. <sup>33</sup>The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel. <sup>34</sup>Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name was Jarha. <sup>35</sup>Sheshan gave his daughter to Jarha his servant in marriage, and she bore him Attai. <sup>36</sup>Attai became the father of Nathan, and Nathan became the father of Zabad, <sup>37</sup>and Zabad became the father of Ephlal, and Ephlal became the father of Obed, <sup>38</sup>and Obed became the father of Jehu, and Jehu became the father of Azariah, <sup>39</sup>and Azariah became the father of Helez, and Helez became the father of Eleasah, <sup>40</sup>and Eleasah became the father of Sismai, and Sismai became the father of Shallum, <sup>41</sup>and Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama. [<sup>31</sup> <sup>a</sup>Lit *sons*]

<sup>42</sup>Now the sons of Caleb, the brother of Jerahmeel, *were* Mesha his

firstborn, who was the father of Ziph; and <sup>a</sup>his son was Mareshah, the father of Hebron. <sup>43</sup>The sons of Hebron *were* Korah and Tappuah and Rekem and Shema. <sup>44</sup>Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai. <sup>45</sup>The son of Shammai was Maon, and Maon *was* the father of Bethzur. <sup>46</sup>Ephah, Caleb's concubine, bore Haran, Moza and Gazez; and Haran became the father of Gazez. <sup>47</sup>The sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah and Shaaph. <sup>48</sup>Maacah, Caleb's concubine, bore Sheber and Tirhanah. <sup>49</sup>She also bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibeaz; and the daughter of Caleb *was* Achsah. <sup>50</sup>These were the sons of Caleb. [42 <sup>a</sup>Lit *the sons of*]

The <sup>a</sup>sons of Hur, the firstborn of Ephrathah, *were* Shobal the father of Kiriath-jearim, <sup>51</sup>Salma the father of Bethlehem *and* Hareph the father of Beth-gader. <sup>52</sup>Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Manahathites, <sup>53</sup>and the families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites and the Mishraitites; from these came the Zorathites and the Eshtaolites. <sup>54</sup>The sons of Salma *were* Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. <sup>55</sup>The families of scribes who lived at Jabez *were* the Tirathites, the Shimeathites *and* the Sucathites. Those are the Kenites who came from Hammath, the father of the house of Rechab.

[50 <sup>a</sup>Lit *son*]

## 1 CHRONICLES 3 [\[Books\]](#)

*Family of David* <sup>1</sup> Now these were the sons of David who were born to him in Hebron: the firstborn was Amnon, by Ahinoam the Jezreelitess; the second was Daniel, by Abigail the Carmelitess; <sup>2</sup>the third was Absalom the son of Maacah, the daughter of Talmai king of Geshur; the fourth was Adonijah the son of Haggith; <sup>3</sup>the fifth was Shephatiah, by Abital; the sixth was Ithream, by his wife Eglah. <sup>4</sup>Six were born to him in Hebron, and there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years. <sup>5</sup>These were born to him in Jerusalem: Shimea, Shobab, Nathan and Solomon, four, by Bath-shua the daughter of Ammiel; <sup>6</sup>and Ithar, Elishama, Eliphelet, <sup>7</sup>Nogah, Nepheg and Japhia, <sup>8</sup>Elishama, Eliada and Eliphelet, nine. <sup>9</sup>All these were the sons of David, besides the sons of the concubines; and Tamar was their sister.

<sup>10</sup> Now Solomon's son was Rehoboam, Abijah was his son, Asa his son, Jehoshaphat his son, <sup>11</sup>Joram his son, Ahaziah his son, Joash his son, <sup>12</sup>Amaziah his son, Azariah his son, Jotham his son, <sup>13</sup>Ahaz his son, Hezekiah his son, Manasseh his son, <sup>14</sup>Amon his son, Josiah his son. <sup>15</sup>The sons of Josiah were Johanan the firstborn, and the second was Jehoiakim, the third Zedekiah, the fourth Shallum. <sup>16</sup>The sons of Jehoiakim were Jeconiah his son, Zedekiah his son. <sup>17</sup>The sons of Jeconiah, the prisoner, were Shealtiel his son, <sup>18</sup>and Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. <sup>19</sup>The sons of Pedaiah were Zerubbabel and Shimei. And the <sup>a</sup>sons of Zerubbabel were Meshullam and Hananiah, and Shelomith was their sister; <sup>20</sup>and Hashubah, Ohel, Berechiah, Hasadiah and Jushab-hesed, five. <sup>21</sup>The <sup>a</sup>sons of Hananiah were Pelatiah and Jeshaiiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. <sup>22</sup>The <sup>b</sup>descendants of Shecaniah were Shemaiah, and the sons of Shemaiah: Hattush, Igal, Bariah, Neariah and Shaphat, six. <sup>23</sup>The <sup>a</sup>sons of Neariah were Elioenai, Hizkiah and Azrikam, three. <sup>24</sup>The sons of Elioenai were

**Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani,  
seven. [19 <sup>a</sup>Lit son 22 <sup>b</sup>Lit sons]**

## 1 CHRONICLES 4 [Books]

*Line of Hur, Asher* <sup>1</sup>The sons of Judah were Perez, Hezron, Carmi, Hur and Shobal. <sup>2</sup>Reaiah the son of Shobal <sup>a</sup>became the father of Jahath, and Jahath became the father of Ahumai and Lahad. These were the families of the Zorathites. <sup>3</sup>These were the <sup>b</sup>sons of Etam: Jezreel, Ishma and Idbash; and the name of their sister was Hazzelponi. <sup>4</sup>Penuel was the father of Gedor, and Ezer the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. <sup>5</sup>Ashhur, the father of Tekoa, had two wives, Helah and Naarah. <sup>6</sup>Naarah bore him Ahuzzam, Hopher, Temeni and Haahashtari. These were the sons of Naarah. <sup>7</sup>The sons of Helah were Zereth, <sup>c</sup>Izhar and Ethnan. <sup>8</sup>Koz became the father of Anub and Zobebah, and the families of Aharhel the son of Harum. <sup>9</sup>Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore *him* with pain." <sup>10</sup>Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep *me* from harm that *it* may not pain me!" And God granted him what he requested. [2 <sup>a</sup>Lit *begot*, and so throughout the ch 3 <sup>b</sup>So with some ancient versions; Heb *father* 7 <sup>c</sup>Another reading is *Zohar*]

<sup>11</sup>Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton. <sup>12</sup>Eshton became the father of Beth-rapha and Paseah, and Tehinnah the father of <sup>a</sup>Ir-nahash. These are the men of Recah. [12 <sup>a</sup>Or *the city of Nahash*]

<sup>13</sup>Now the sons of Kenaz were Othniel and Seraiah. And the sons of Othniel were Hathath and Meonothai. <sup>14</sup>Meonothai became the father of Ophrah, and Seraiah became the father of Joab the father of <sup>a</sup>Ge-harashim, for they were craftsmen. <sup>15</sup>The sons of Caleb the son of Jephunneh were Iru, Elah and Naam; and the <sup>b</sup>son of Elah was <sup>c</sup>Kenaz. <sup>16</sup>The sons of Jehallelel were Ziph and Ziphah, Tiria and Asarel. <sup>17</sup>The <sup>d</sup>sons of Ezra were Jether, Mered, Epher and Jalon. (<sup>e</sup>And these are

the sons of Bithia the daughter of Pharaoh, whom Mered took) and she conceived *and bore* Miriam, Shammai and Ishbah the father of Eshtemoa. <sup>18</sup>His Jewish wife bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. <sup>19</sup>The sons of the wife of Hodiah, the sister of Naham, *were* the <sup>f</sup>fathers of Keilah the Garmite and Eshtemoa the Maacathite. <sup>20</sup>The sons of Shimon *were* Amnon and Rinnah, Benhanan and Tilon. And the sons of Ishi *were* Zoheth and Ben-zoheth. <sup>21</sup>The sons of Shelah the son of Judah *were* Er the father of Lecah and Laadah the father of Mareshah, and the families of the house of the linen workers at Beth-ashbea; <sup>22</sup>and Jokim, the men of Cozeba, Joash, Saraph, who ruled in Moab, and Jashubilehem. And the <sup>g</sup>records are ancient. <sup>23</sup>These were the potters and the inhabitants of Netaim and Gederah; they lived there with the king for his work. [14 <sup>a</sup>Or valley of craftsmen 15 <sup>b</sup>Lit sons <sup>c</sup>Lit and Kenaz 17 <sup>d</sup>Lit son <sup>e</sup>In the Heb the words in () are at the end of v 18 19 <sup>f</sup>Lit father 22 <sup>g</sup>Lit words]

*Descendants of Simeon* <sup>24</sup>The sons of Simeon *were* <sup>a</sup>Nemuel and Jamin, <sup>b</sup>Jarib, <sup>c</sup>Zerah, Shaul; <sup>25</sup>Shallum his son, Mibsam his son, Mishma his son. <sup>26</sup>The sons of Mishma *were* Hammuel his son, Zaccur his son, Shimei his son. <sup>27</sup>Now Shimei had sixteen sons and six daughters; but his brothers did not have many sons, nor did all their family multiply like the sons of Judah. <sup>28</sup>They lived at Beersheba, Moladah and Hazarshual, <sup>29</sup>at Bilhah, Ezem, Tolad, <sup>30</sup>Bethuel, Hormah, Ziklag, <sup>31</sup>Bethmarcaboth, Hazar-susim, Beth-biri and Shaaraim. These *were* their cities until the reign of David. <sup>32</sup>Their villages *were* Etam, Ain, Rimmon, Tochen and Ashan, five cities; <sup>33</sup>and all their villages that *were* around the same cities as far as <sup>d</sup>Baal. These *were* their settlements, and they have their genealogy. [24 <sup>a</sup>In Gen 46:10 and Ex 6:15, *Jemuel* <sup>b</sup>In Num 26:12, *Jachin* <sup>c</sup>In Gen 46:10 and Ex 6:15, *Zohar* 33 <sup>d</sup>In Josh 19:8, *Baalath*]

<sup>34</sup> Meshobab and Jamlech and Joshah the son of Amaziah, <sup>35</sup>and Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, <sup>36</sup>and Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, <sup>37</sup>Ziza

the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; <sup>38</sup>these mentioned by name *were* leaders in their families; and their fathers' houses increased greatly. <sup>39</sup>They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. <sup>40</sup>They found rich and good pasture, and the land was broad and quiet and peaceful; for those who lived there formerly *were* Hamites. <sup>41</sup>These, recorded by name, came in the days of Hezekiah king of Judah, and <sup>a</sup>attacked their tents and the Meunites who were found there, and destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks. <sup>42</sup>From them, from the sons of Simeon, five hundred men went to Mount Seir, with Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, as their leaders. <sup>43</sup>They <sup>a</sup>destroyed the remnant of the Amalekites who escaped, and have lived there to this day. [41 <sup>a</sup>Lit *smote*]

## 1 CHRONICLES 5 [\[Books\]](#)

*Genealogy from Reuben* 1 Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright. 2 Though Judah prevailed over his brothers, and from him *came* the leader, yet the birthright belonged to Joseph), 3 the sons of Reuben the firstborn of Israel *were* Hanoch and Pallu, Hezron and Carmi. 4 The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, 5 Micah his son, Reaiah his son, Baal his son, 6 Beerah his son, whom <sup>a</sup>Tilgath-pilneser king of Assyria carried away into exile; he was leader of the Reubenites. 7 His <sup>b</sup>kinsmen by their families, in the genealogy of their generations, *were* Jeiel the chief, then Zechariah <sup>8</sup>and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baal-meon. 9 To the east he settled as far as the entrance of the wilderness from the river Euphrates, because their cattle had increased in the land of Gilead. 10 In the days of Saul they made war with the Hagrites, who fell by their hand, so that they <sup>c</sup>occupied their tents throughout <sup>d</sup>all the land east of Gilead. [6 <sup>a</sup>In 2 Kin 15:29, *Tiglath-pileser* 7 <sup>b</sup>Lit *brothers* 10 <sup>c</sup>Lit *dwelt in* <sup>d</sup>Lit *all the face of the east*]

11 Now the sons of Gad lived opposite them in the land of Bashan as far as Salecah. 12 Joel *was* the chief and Shapham the second, then Janai and Shaphat in Bashan. 13 Their <sup>a</sup>kinsmen of their fathers' households *were* Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven. 14 These *were* the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 Ahi the son of Abdiel, the son of Guni, *was* head of their fathers' households. 16 They lived in Gilead, in Bashan and in its towns, and in all the pasture lands of Sharon, as far as their <sup>b</sup>borders. 17 All of these were enrolled in the genealogies in the days of Jotham king of Judah and in the days of Jeroboam king of Israel. [13 <sup>a</sup>Lit *brother* 16 <sup>b</sup>Lit *goings out*]

**18 The sons of Reuben and the Gadites and the half-tribe of Manasseh, consisting of valiant men, men who bore shield and sword and shot with bow and were skillful in battle, were 44,760, who went to war.**

**<sup>19</sup>They made war against the Hagarites, Jetur, Naphish and Nodab.**

**<sup>20</sup>They were helped against them, and the Hagarites and all who were with them were given into their hand; for they cried out to God in the battle, and He answered their prayers because they trusted in Him.**

**<sup>21</sup>They took away their cattle: their 50,000 camels, 250,000 sheep, 2,000 donkeys; and 100,000 <sup>a</sup>men. <sup>22</sup>For many fell slain, because the war was of God. And they settled in their place until the exile. [<sup>21</sup> <sup>a</sup>Lit souls of men]**

**23 Now the sons of the half-tribe of Manasseh lived in the land; from Bashan to Baal-hermon and Senir and Mount Hermon they were numerous. <sup>24</sup>These were the heads of their fathers' households, even Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' households.**

**25 But they acted treacherously against the God of their fathers and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. <sup>26</sup>So the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of <sup>a</sup>Tilgath-pileser king of Assyria, and he carried them away into exile, namely the Reubenites, the Gadites and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara and to the river of Gozan, to this day. [<sup>26</sup> <sup>a</sup>In 2 Kin 15:29, Tiglath-pileser]**

## 1 CHRONICLES 6 [\[Books\]](#)

***Genealogy: The Priestly Line*** 1 <sup>a</sup>The sons of Levi were <sup>b</sup>Gershon, Kohath and Merari. 2The sons of Kohath were Amram, Izhar, Hebron and Uzziel. 3The children of Amram were Aaron, Moses and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. 4Eleazar <sup>c</sup>became the father of Phinehas, and Phinehas became the father of Abishua, 5and Abishua became the father of Bukki, and Bukki became the father of Uzzi, 6and Uzzi became the father of Zerariah, and Zerariah became the father of Meraioth, 7Meraioth became the father of Amariah, and Amariah became the father of Ahitub, 8and Ahitub became the father of Zadok, and Zadok became the father of Ahimaaz, 9and Ahimaaz became the father of Azariah, and Azariah became the father of Johanan, 10and Johanan became the father of Azariah (it was he who served as the priest in the house which Solomon built in Jerusalem), 11and Azariah became the father of Amariah, and Amariah became the father of Ahitub, 12and Ahitub became the father of Zadok, and Zadok became the father of <sup>d</sup>Shallum, 13and Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah, 14and Azariah became the father of Seraiah, and Seraiah became the father of Jehozadak; 15and Jehozadak went *along* when the LORD carried Judah and Jerusalem away into exile <sup>e</sup>by Nebuchadnezzar. [1 <sup>a</sup>Ch 5:27 in Heb <sup>b</sup>In v 16, *Gershom* 4 <sup>c</sup>Lit *begot*, and so throughout the ch 12 <sup>d</sup>In ch 9:11, *Meshullam* 15 <sup>e</sup>Lit *by the hand of*]

16 <sup>a</sup>The sons of Levi were <sup>b</sup>Gershom, Kohath and Merari. 17These are the names of the sons of Gershom: Libni and Shimei. 18The sons of Kohath were Amram, Izhar, Hebron and Uzziel. 19The sons of Merari were Mahli and Mushi. And these are the families of the Levites according to their fathers' *households*. 20Of Gershom: Libni his son, Jahath his son, Zimmah his son, 21Joah his son, Iddo his son, Zerah his son, Jeatherai his son. 22The sons of Kohath were Amminadab his son, Korah his son, Assir his son, 23Elkanah his son, Ebiasaph his son and Assir his son, 24Tahath his son, Uriel his son, Uzziyah his son and Shaul

his son. <sup>25</sup>The sons of Elkanah were Amasai and Ahimoth. <sup>26</sup>As for Elkanah, the sons of Elkanah were Zophai his son and Nahath his son, <sup>27</sup>Eliab his son, Jeroham his son, Elkanah his son. <sup>28</sup>The sons of Samuel were Joel the firstborn, and Abijah the second. <sup>29</sup>The sons of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son, <sup>30</sup>Shimea his son, Haggiah his son, Asaiah his son. [16 <sup>a</sup>Ch 6:1 in Heb <sup>b</sup>In v 1, *Gershon*]

<sup>31</sup> Now these are those whom David appointed over the service of song in the house of the LORD, after the ark rested *there*. <sup>32</sup>They ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the LORD in Jerusalem; and they <sup>a</sup>served in their office according to their order. <sup>33</sup>These are those who <sup>b</sup>served with their sons: From the sons of the Kohathites were Heman the singer, the son of Joel, the son of Samuel, <sup>34</sup>the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, <sup>35</sup>the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, <sup>36</sup>the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, <sup>37</sup>the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, <sup>38</sup>the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. <sup>39</sup>*Heman's* brother Asaph stood at his right hand, even Asaph the son of Berechiah, the son of Shimea, <sup>40</sup>the son of Michael, the son of Baaseiah, the son of Malchijah, <sup>41</sup>the son of Ethni, the son of Zerah, the son of Adaiah, <sup>42</sup>the son of Ethan, the son of Zimmah, the son of Shimei, <sup>43</sup>the son of Jahath, the son of Gershon, the son of Levi. <sup>44</sup>On the left hand were their <sup>c</sup>kinsmen the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch, <sup>45</sup>the son of Hashabiah, the son of Amaziah, the son of Hilkiah, <sup>46</sup>the son of Amzi, the son of Bani, the son of Shemer, <sup>47</sup>the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. <sup>48</sup>Their <sup>c</sup>kinsmen the Levites were <sup>d</sup>appointed for all the service of the tabernacle of the house of God. [32 <sup>a</sup>Lit stood over 33 <sup>b</sup>Lit stood 44 <sup>c</sup>Lit brothers 48 <sup>d</sup>Lit given]

<sup>49</sup> But Aaron and his sons <sup>a</sup>offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. <sup>50</sup>These are the sons of Aaron: Eleazar his son,

Phinehas his son, Abishua his son, <sup>51</sup>Bukki his son, Uzzi his son, Zerahiah his son, <sup>52</sup>Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup>Zadok his son, Ahimaaz his son. [49 <sup>a</sup>Lit *offered up in smoke*]

<sup>54</sup> Now these are their settlements according to their camps within their borders. To the sons of Aaron of the families of the Kohathites (for theirs was the *first* lot), <sup>55</sup>to them they gave Hebron in the land of Judah and its pasture lands around it; <sup>56</sup>but the fields of the city and its villages, they gave to Caleb the son of Jephunneh. <sup>57</sup>To the sons of Aaron they gave the *following* cities of refuge: Hebron, Libnah also with its pasture lands, Jattir, Eshtemoa with its pasture lands, <sup>58a</sup>Hilen with its pasture lands, Debir with its pasture lands, <sup>59b</sup>Ashan with its pasture lands and Beth-shemesh with its pasture lands; <sup>60</sup>and from the tribe of Benjamin: Geba with its pasture lands, <sup>c</sup>Allemeth with its pasture lands, and Anathoth with its pasture lands. All their cities throughout their families were thirteen cities. [58 <sup>a</sup>In Josh 21:15, *Holon* 59 <sup>b</sup>In Josh 21:16, *Ain* 60 <sup>c</sup>In Josh 21:18, *Almon*]

<sup>61</sup> Then to the rest of the sons of Kohath *were given* by lot, from the family of the tribe, from the half-tribe, the half of Manasseh, ten cities. <sup>62</sup>To the sons of Gershom, according to their families, *were given* from the tribe of Issachar and from the tribe of Asher, the tribe of Naphtali, and the tribe of Manasseh, thirteen cities in Bashan. <sup>63</sup>To the sons of Merari *were given* by lot, according to their families, from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun, twelve cities. <sup>64</sup>So the sons of Israel gave to the Levites the cities with their pasture lands. <sup>65</sup>They gave by lot from the tribe of the sons of Judah, the tribe of the sons of Simeon and the tribe of the sons of Benjamin, these cities which are mentioned by name.

<sup>66</sup> Now some of the families of the sons of Kohath had cities of their territory from the tribe of Ephraim. <sup>67</sup>They gave to them the *following* cities of refuge: Shechem in the hill country of Ephraim with its pasture lands, Gezer also with its pasture lands, <sup>68</sup>Jokmeam with its pasture lands, Beth-horon with its pasture lands, <sup>69</sup>Aijalon with its pasture lands and Gath-rimmon with its pasture lands; <sup>70</sup>and from the half-tribe of Manasseh: Aner with its pasture lands and Bileam with its

**pasture lands, for the rest of the family of the sons of Kohath.**

**71 To the sons of Gershom *were given*, from the family of the half-tribe of Manasseh: Golan in Bashan with its pasture lands and Ashtaroth with its pasture lands; <sup>72</sup>and from the tribe of Issachar: Kedesh with its pasture lands, Daberath with its pasture lands <sup>73</sup>and Ramoth with its pasture lands, Anem with its pasture lands; <sup>74</sup>and from the tribe of Asher: Mashal with its pasture lands, Abdon with its pasture lands, <sup>75</sup>Hukok with its pasture lands and Rehob with its pasture lands; <sup>76</sup>and from the tribe of Naphtali: Kedesh in Galilee with its pasture lands, Hammon with its pasture lands and Kiriathaim with its pasture lands.**

**77 To the rest of *the Levites*, the sons of Merari, *were given*, from the tribe of Zebulun: Rimmono with its pasture lands, Tabor with its pasture lands; <sup>78</sup>and beyond the Jordan at Jericho, on the east side of the Jordan, *were given them*, from the tribe of Reuben: Bezer in the wilderness with its pasture lands, Jahzah with its pasture lands, <sup>79</sup>Kedemoth with its pasture lands and Mephaath with its pasture lands; <sup>80</sup>and from the tribe of Gad: Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands, <sup>81</sup>Heshbon with its pasture lands and Jazer with its pasture lands.**

## 1 CHRONICLES 7 [\[Books\]](#)

*Genealogy from Issachar* <sup>1</sup> Now the sons of Issachar were four: Tola, <sup>a</sup>Puah, <sup>b</sup>Jashub and Shimron. <sup>2</sup>The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam and Samuel, heads of their fathers' households. *The sons of Tola were* mighty men of valor in their generations; their number in the days of David was 22,600. <sup>3</sup>The <sup>c</sup>son of Uzzi was Izrahiah. And the sons of Izrahiah were Michael, Obadiah, Joel, Isshiah; all five of them were chief men. <sup>4</sup>With them by their generations according to their fathers' households were 36,000 <sup>d</sup>troops of the army for war, for they had many wives and sons. <sup>5</sup>Their <sup>e</sup>relatives among all the families of Issachar were mighty men of valor, enrolled by genealogy, in all 87,000. [<sup>1</sup> <sup>a</sup>In Gen 46:13, *Puvvah*; in Num 26:23, *Puvah* <sup>b</sup>In Gen 46:13, *Iob* <sup>3</sup> <sup>c</sup>Lit sons <sup>4</sup> <sup>d</sup>Or bands <sup>5</sup> <sup>e</sup>Lit brothers, and so throughout the ch]

*Descendants of Benjamin* <sup>6</sup> *The sons of Benjamin were* three: Bela and Becher and Jediel. <sup>7</sup>The sons of Bela were five: Ezbon, Uzzi, Uzziel, Jerimoth and Iri. They were heads of fathers' households, mighty men of valor, and were 22,034 enrolled by genealogy. <sup>8</sup>The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth and Alemeth. All these were the sons of Becher. <sup>9</sup>They were enrolled by genealogy, according to their generations, heads of their fathers' households, 20,200 mighty men of valor. <sup>10</sup>The <sup>a</sup>son of Jediel was Bilhan. And the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish and Ahishahar. <sup>11</sup>All these were sons of Jediel, according to the heads of their fathers' households, 17,200 mighty men of valor, who were <sup>b</sup>ready to go out with the army to war. <sup>12</sup><sup>c</sup>Shuppim and <sup>d</sup>Huppim were the sons of <sup>e</sup>Ir; Hushim was the <sup>a</sup>son of <sup>f</sup>Aher. [<sup>10</sup> <sup>a</sup>Lit sons <sup>11</sup> <sup>b</sup>Lit going out <sup>12</sup> <sup>c</sup>In Num 26:39, *Shephupham* <sup>d</sup>In Num 26:39, *Hupham* <sup>e</sup>In v 7, *Iri* <sup>f</sup>In Num 26:38, *Ahiram*]

## *Sons of Naphtali*

13 The sons of Naphtali were <sup>a</sup>Jahziel, Guni, Jezer, and <sup>b</sup>Shallum, the sons of Bilhah. [13 <sup>a</sup>In Gen 46:24, *Jahzeel* <sup>b</sup>In Gen 46:24 and Num 26:49, *Shillem*]

*Descendants of Manasseh* 14 The sons of Manasseh were Asriel, whom his Aramean concubine bore; she bore Machir the father of Gilead.

<sup>15</sup>Machir took a wife for Huppim and Shuppim, <sup>a</sup>whose sister's name was Maacah. And the name of the second was Zelophehad, and Zelophehad had daughters. <sup>16</sup>Maacah the wife of Machir bore a son, and she named him Peresh; and the name of his brother was Sheresh, and his sons were Ulam and Rakem. <sup>17</sup>The <sup>b</sup>son of Ulam was Bedan.

These were the sons of Gilead the son of Machir, the son of Manasseh.

<sup>18</sup>His sister Hammolecheth bore Ishhod and <sup>c</sup>Abiezer and Mahlah.

<sup>19</sup>The sons of Shemida were Ahian and Shechem and Likhi and Aniam.

[15 <sup>a</sup>Lit *and his* 17 <sup>b</sup>Lit *sons* 18 <sup>c</sup>In Num 26:30, *Iezer*]

*Descendants of Ephraim* 20 The sons of Ephraim were Shuthelah and <sup>a</sup>Bered his son, Tahath his son, Eleadah his son, Tahath his son, <sup>21</sup>Zabad his son, Shuthelah his son, and Ezer and Elead whom the men of Gath who were born in the land killed, because they came down to take their livestock. <sup>22</sup>Their father Ephraim mourned many days, and his relatives came to comfort him. <sup>23</sup>Then he went in to his wife, and she conceived and bore a son, and he named him <sup>b</sup>Beriah, because misfortune had come upon his house. <sup>24</sup>His daughter was Sheerah, who built lower and upper Beth-horon, also Uzen-sheerah. <sup>25</sup>Rephah was his son *along* with Resheph, Telah his son, Tahan his son, <sup>26</sup>Ladan his son, Ammihud his son, Elishama his son, <sup>27</sup><sup>c</sup>Non his son and Joshua his son. [20 <sup>a</sup>In Num 26:35, *Becher* 23 <sup>b</sup>I.e. on misfortune 27 <sup>c</sup>In Ex 33:11, *Nun*]

28 Their possessions and settlements were Bethel with its towns, and to the east <sup>a</sup>Naaran, and to the west Gezer with its towns, and Shechem

with its towns as far as <sup>b</sup>Ayyah with its towns, <sup>29</sup>and along the borders of the sons of Manasseh, Beth-shean with its towns, Taanach with its towns, Megiddo with its towns, Dor with its towns. In these lived the sons of Joseph the son of Israel. [28 <sup>a</sup>In Josh 16:7, *Naarah* <sup>b</sup>Many mss read *Azzah*]

*Descendants of Asher* <sup>30</sup>The sons of Asher were Imnah, Ishvah, Ishvi and Beriah, and Serah their sister. <sup>31</sup>The sons of Beriah were Heber and Malchiel, who was the father of Birzaith. <sup>32</sup>Heber <sup>a</sup>became the father of Japhlet, <sup>b</sup>Shomer and Hotham, and Shua their sister. <sup>33</sup>The sons of Japhlet were Pasach, Bimhal and Ashvath. These were the sons of Japhlet. <sup>34</sup>The sons of <sup>c</sup>Shemer were Ahi and Rohgah, Jehubbah and Aram. <sup>35</sup>The <sup>d</sup>sons of his brother Helem were Zophah, Imna, Shelesh and Amal. <sup>36</sup>The sons of Zophah were Suah, Harnepher, Shual, Beri and Imrah, <sup>37</sup>Bezer, Hod, Shamma, Shilshah, Ithran and Beera. <sup>38</sup>The sons of Jether were Jephunneh, Pispah and Ara. <sup>39</sup>The sons of Ulla were Arah, Hanniel and Rizia. <sup>40</sup>All these were the sons of Asher, heads of the fathers' houses, choice and mighty men of valor, heads of the princes. And the number of them enrolled by genealogy for service in war was 26,000 men. [32 <sup>a</sup>Lit *begot* <sup>b</sup>In v 34, *Shemer* 34 <sup>c</sup>In v 32, *Shomer* 35 <sup>d</sup>Lit *son*]

## 1 CHRONICLES 8 [\[Books\]](#)

*Genealogy from Benjamin* 1 And Benjamin <sup>a</sup>became the father of Bela his firstborn, Ashbel the second, Aharah the third, <sup>2</sup>Nohah the fourth and Rapha the fifth. <sup>3</sup>Bela had sons: <sup>b</sup>Addar, Gera, Abihud, <sup>4</sup>Abishua, Naaman, Ahoah, <sup>5</sup>Gera, Shephuphan and Huram. <sup>6</sup>These are the sons of Ehud: these are the heads of fathers' *households* of the inhabitants of Geba, and they carried them into exile to Manahath, <sup>7</sup>namely, Naaman, Ahijah and Gera—he carried them into exile; and he became the father of Uzza and Ahihud. <sup>8</sup>Shaharaim became the father of children in the <sup>c</sup>country of Moab after he had <sup>d</sup>sent away Hushim and Baara his wives.

<sup>9</sup>By Hodesh his wife he became the father of Jobab, Zibia, Mesha, Malcam, <sup>10</sup>Jeuz, Sachia, Mirmah. These were his sons, heads of fathers' *households*. <sup>11</sup>By Hushim he became the father of Abitub and Elpaal.

<sup>12</sup>The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod, with its towns; <sup>13</sup>and Beriah and Shema, who were heads of fathers' *households* of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; <sup>14</sup>and <sup>e</sup>Ahio, Shashak and Jeremoth. <sup>15</sup>Zebadiah, Arad, Eder, <sup>16</sup>Michael, Ishpah and Joha *were* the sons of Beriah.

<sup>17</sup>Zebadiah, Meshullam, Hizki, Heber, <sup>18</sup>Ishmerai, Izliah and Jobab *were* the sons of Elpaal. <sup>19</sup>Jakim, Zichri, Zabdi, <sup>20</sup>Elienai, Zillethai, Eliel, <sup>21</sup>Adaiah, Beraiah and Shimrath *were* the sons of <sup>f</sup>Shimei.

<sup>22</sup>Ishpan, Eber, Eliel, <sup>23</sup>Abdon, Zichri, Hanan, <sup>24</sup>Hananiah, Elam, Anthothijah, <sup>25</sup>Iphdeiah and Penuel *were* the sons of Shashak.

<sup>26</sup>Shamsherai, Shehariah, Athaliah, <sup>27</sup>Jaareshiah, Elijah and Zichri *were* the sons of Jeroham. <sup>28</sup>These were heads of the fathers' *households* according to their generations, chief men <sup>g</sup>who lived in Jerusalem. [1

<sup>a</sup>Lit *begot*, and so throughout the ch <sup>3</sup> <sup>b</sup>In Gen 46:21 and Num 26:40, *Ard* <sup>8</sup> <sup>c</sup>Lit *field* <sup>d</sup>Lit *sent them away* <sup>14</sup> <sup>e</sup>Or *his brothers* <sup>21</sup> <sup>f</sup>In v 13, *Shema* <sup>28</sup> <sup>g</sup>Lit *these*]

<sup>29</sup> Now in Gibeon, *Jeiel*, the father of Gibeon lived, and his wife's name was Maacah; <sup>30</sup>and his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab, <sup>31</sup>Gedor, Ahio and <sup>a</sup>Zecher. <sup>32</sup>Mikloth became the father of

**<sup>b</sup>Shimeah. And they also lived with their <sup>c</sup>relatives in Jerusalem opposite their *other* <sup>c</sup>relatives. [31 <sup>a</sup>In ch 9:37, *Zechariah* 32 <sup>b</sup>In ch 9:38, *Shimeam* <sup>c</sup>Lit *brothers*]**

***Genealogy from King Saul* <sup>33</sup>Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, <sup>a</sup>Abinadab and <sup>b</sup>Eshbaal. <sup>34</sup>The son of Jonathan was <sup>c</sup>Merib-baal, and Merib-baal became the father of Micah. <sup>35</sup>The sons of Micah were Pithon, Melech, <sup>d</sup>Tarea and Ahaz. <sup>36</sup>Ahaz became the father of <sup>e</sup>Jehoaddah, and Jehoaddah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza. <sup>37</sup>Moza became the father of Binea; <sup>f</sup>Raphah was his son, Eleasah his son, Azel his son. <sup>38</sup>Azel had six sons, and these were their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan. All these were the sons of Azel. <sup>39</sup>The sons of Eshek his brother were Ulam his firstborn, Jeush the second and Eliphelet the third. <sup>40</sup>The sons of Ulam were mighty men of valor, archers, and had many sons and grandsons, 150 of them. All these were of the sons of Benjamin. [33 <sup>a</sup>1 Sam 14:49, *Ishvi* <sup>b</sup>In 2 Sam 2:8, *Ish-bosheth* 34 <sup>c</sup>In 2 Sam 4:4, *Mephibosheth* 35 <sup>d</sup>In 9:41, *Tahrea* 36 <sup>e</sup>In 9:42, *Jarah* 37 <sup>f</sup>In 9:43, *Rephaiah*]**

## 1 CHRONICLES 9 [\[Books\]](#)

*People of Jerusalem* **1** So all Israel was enrolled by genealogies; and behold, they are written in the Book of the Kings of Israel. And Judah was carried away into exile to Babylon for their unfaithfulness.

**2** Now the first who lived in their possessions in their cities *were* Israel, the priests, the Levites and the <sup>a</sup>temple servants. **3** Some of the sons of Judah, of the sons of Benjamin and of the sons of Ephraim and Manasseh lived in Jerusalem: **4** Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, from the sons of Perez the son of Judah. **5** From the Shilonites *were* Asaiah the firstborn and his sons. **6** From the sons of Zerah *were* Jeuel and their <sup>b</sup>relatives, 690 *of them*. **7** From the sons of Benjamin *were* Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, <sup>8</sup>and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; <sup>9</sup>and their relatives according to their generations, 956. All these *were* heads of fathers' households according to their fathers' houses. [<sup>2</sup> <sup>a</sup>Heb *Nethinim* <sup>6</sup> <sup>b</sup>Lit *brothers*, and so throughout the ch]

**10** From the priests *were* Jedaiah, Jehoiarib, Jachin, <sup>11</sup>and <sup>a</sup>Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief officer of the house of God; <sup>12</sup>and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; <sup>13</sup>and their relatives, heads of their fathers' households, 1,760 very able men for the work of the service of the house of God. [<sup>11</sup> <sup>a</sup>In Neh 11:11, *Seraiah*]

**14** Of the Levites *were* Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup>and Bakbakkar, Heresh and Galal and Mattaniah the son of Mica, the son of <sup>a</sup>Zichri, the son of Asaph, <sup>16</sup>and <sup>b</sup>Obadiah the son of <sup>c</sup>Shemaiah, the

son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites. [15 <sup>a</sup>In Neh 11:17, *Zabdi* 16 <sup>b</sup>In Neh 11:17, *Abda* <sup>c</sup>In Neh 11:17, *Shammua*]

17 Now the gatekeepers were <sup>a</sup>Shallum and Akkub and Talmon and Ahiman and their relatives (Shallum the chief <sup>18</sup>*being stationed* until now at the king's gate to the east). These were the gatekeepers for the camp of the sons of Levi. <sup>19</sup>Shallum the son of Kore, the son of <sup>b</sup>Ebiasaph, the son of Korah, and his relatives of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent; and their fathers had been over the camp of the LORD, keepers of the entrance. <sup>20</sup>Phinehas the son of Eleazar was ruler over them previously, *and* the LORD was with him. <sup>21</sup>Zechariah the son of Meshelemiah was gatekeeper of the entrance of the tent of meeting. <sup>22</sup>All these who were chosen to be gatekeepers at the thresholds were 212. These were enrolled by genealogy in their villages, whom David and Samuel the seer appointed in their office of trust. <sup>23</sup>So they and their sons <sup>c</sup>had charge of the gates of the house of the LORD, *even* the house of the tent, as guards. <sup>24</sup>The gatekeepers were <sup>d</sup>on the four sides, to the east, west, north and south. <sup>25</sup>Their relatives in their villages were to come in every seven days from time to time *to be with* <sup>e</sup>them; <sup>26</sup>for the four chief gatekeepers who were Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God. <sup>27</sup>They spent the night around the house of God, because the watch was <sup>f</sup>committed to them; and they were <sup>g</sup>in charge of opening *it* morning by morning. [17 <sup>a</sup>In v 21, *Meshelemiah*; in 26:14, *Shelemiah*; in Neh 12:25, *Meshullam* 19 <sup>b</sup>In Ex 6:24, *Abiasaph* 23 <sup>c</sup>Lit were over the gates 24 <sup>d</sup>Lit to the four winds 25 <sup>e</sup>Lit these 27 <sup>f</sup>Lit on them <sup>g</sup>Lit over the opening]

28 Now some of them <sup>a</sup>had charge of the utensils of service, for <sup>b</sup>they counted them when they brought them in and when they took them out. <sup>29</sup>Some of them also were appointed over the furniture and over all the utensils of the sanctuary and over the fine flour and the wine and the oil and the frankincense and the spices. <sup>30</sup>Some of the sons of the priests prepared the mixing of the spices. <sup>31</sup>Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the <sup>c</sup>responsibility over the things which were baked in pans. <sup>32</sup>Some of their relatives of the

sons of the Kohathites *were over the showbread to prepare it every sabbath.* [28 <sup>a</sup>Lit *were over the* <sup>b</sup>Lit *by count they brought them in and by count they took them out* 31 <sup>c</sup>Lit *office of trust*]

33 Now these are the singers, heads of fathers' *households* of the Levites, *who lived in the chambers of the temple free from other service; for they were* <sup>a</sup>*engaged in their work day and night.* <sup>34</sup>These were heads of fathers' *households* of the Levites according to their generations, chief men, <sup>b</sup>*who lived in Jerusalem.* [33 <sup>a</sup>Lit *over them in the work* 34 <sup>b</sup>Lit *these*]

*Ancestry and Descendants of Saul* 35 In Gibeon Jeiel the father of Gibeon lived, and his wife's name was Maacah, <sup>36</sup>and his firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab, <sup>37</sup>Gedor, Ahio, Zechariah and Mikloth. <sup>38</sup>Mikloth became the father of Shimeam. And they also lived with their relatives in Jerusalem opposite their *other* relatives. <sup>39</sup>Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, Abinadab and Eshbaal. <sup>40</sup>The son of Jonathan was Merib-baal; and Merib-baal became the father of Micah. <sup>41</sup>The sons of Micah were Pithon, Melech, Tahrea and Ahaz. <sup>42</sup>Ahaz became the father of Jarah, and Jarah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza, <sup>43</sup>and Moza became the father of Binea and Rephaiah his son, Eleasah his son, Azel his son. <sup>44</sup>Azel had six sons whose names are these: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were the sons of Azel.

## 1 CHRONICLES 10 [\[Books\]](#)

*Defeat and Death of Saul and His Sons* <sup>1</sup> Now the Philistines fought against Israel; and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. <sup>2</sup>The Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, <sup>a</sup>Abinadab and Malchishua, the sons of Saul. <sup>3</sup>The battle became heavy against Saul, and the archers <sup>b</sup>overtook him; and he was wounded by the archers. <sup>4</sup>Then Saul said to his armor bearer, “Draw your sword and thrust me through with it, otherwise these uncircumcised will come and abuse me.” But his armor bearer would not, for he was greatly afraid. Therefore Saul took his sword and fell on it. <sup>5</sup>When his armor bearer saw that Saul was dead, he likewise fell on his sword and died. <sup>6</sup>Thus Saul died with his three sons, and all *those* of his house died together. [2 <sup>a</sup>In 1 Sam 14:49, *Ishvi* 3 <sup>b</sup>Lit *found him*]

<sup>7</sup> When all the men of Israel who were in the valley saw that they had fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and lived in them.

<sup>8</sup> It came about the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. <sup>9</sup>So they stripped him and took his head and his armor and sent *messengers* around the land of the Philistines to carry the good news to their idols and to the people. <sup>10</sup>They put his armor in the house of their gods and fastened his head in the house of Dagon.

*Jabesh-gilead's Tribute to Saul* <sup>11</sup>When all Jabesh-gilead heard all that the Philistines had done to Saul, <sup>12</sup>all the valiant men arose and took away the body of Saul and the bodies of his sons and brought them to Jabesh, and they buried their bones under the oak in Jabesh, and fasted seven days.

**13 So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also because he asked counsel of a medium, making inquiry *of it*, <sup>14</sup>and did not inquire of the LORD. Therefore He killed him and turned the kingdom to David the son of Jesse.**

## 1 CHRONICLES 11 [\[Books\]](#)

***David Made King over All Israel*** <sup>1</sup> Then all Israel gathered to David at Hebron <sup>a</sup>and said, “Behold, we are your bone and your flesh. <sup>2</sup>In times past, even when Saul was king, you *were* the one who led out and brought in Israel; and the LORD your God said to you, ‘You shall shepherd My people Israel, and you shall be prince over My people Israel.’ ” <sup>3</sup>So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD through Samuel. [<sup>1</sup> <sup>a</sup>Lit *saying*]

***Jerusalem, Capital City*** <sup>4</sup> Then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, *were* there. <sup>5</sup>The inhabitants of Jebus said to David, “You shall not enter here.” Nevertheless David captured the stronghold of Zion (that is, the city of David). <sup>6</sup>Now David had said, “Whoever strikes down a Jebusite first shall be chief and commander.” Joab the son of Zeruiah went up first, so he became chief. <sup>7</sup>Then David dwelt in the stronghold; therefore it was called the city of David. <sup>8</sup>He <sup>a</sup>built the city all around, from the <sup>b</sup>Millo even to the surrounding area; and Joab <sup>c</sup>repaired the rest of the city. <sup>9</sup>David became greater and greater, for the LORD of hosts *was* with him. [<sup>8</sup> <sup>a</sup>Or *fortified* <sup>b</sup>I.e. citadel <sup>c</sup>Lit *revived*]

***David’s Mighty Men*** <sup>10</sup> Now these are the heads of the mighty men whom David had, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel. <sup>11</sup>These *constitute* the list of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred <sup>a</sup>whom he killed at one time. [<sup>11</sup> <sup>a</sup>Lit *slain ones*]

12 After him was Eleazar the son of Dodo, the Ahohite, who was <sup>a</sup>one of the three mighty men. <sup>13</sup>He was with David at <sup>b</sup>Pasdammim when the Philistines were gathered together there to battle, and there was a plot of ground full of barley; and the people fled before the Philistines. <sup>14</sup>They took their stand in the midst of the plot and defended it, and struck down the Philistines; and the LORD saved them by a great <sup>c</sup>victory. [12 <sup>a</sup>Lit *among* 13 <sup>b</sup>In 1 Sam 17:1, *Ephesdammim* 14 <sup>c</sup>Or *salvation*]

15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam, while the army of the Philistines was camping in the valley of Rephaim. <sup>16</sup>David was then in the stronghold, while the garrison of the Philistines was then in Bethlehem. <sup>17</sup>David had a craving and said, “Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!” <sup>18</sup>So the three broke through the camp of the Philistines and drew water from the well of Bethlehem which was by the gate, and took *it* and brought *it* to David; nevertheless David would not drink it, but poured it out to the LORD; <sup>19</sup>and he said, “Be it far from me before my God that I should do this. Shall I drink the blood of these men *who went* <sup>a</sup>at the risk of their lives? For at the risk of their lives they brought it.” Therefore he would not drink it. These things the three mighty men did. [19 <sup>a</sup>Lit *with their souls*]

20 As for <sup>a</sup>Abshai the brother of Joab, he was chief of the <sup>b</sup>thirty, and he swung his spear against three hundred <sup>c</sup>and killed them; and he had a name as well as the <sup>b</sup>thirty. <sup>21</sup>Of the three in the second *rank* he was the most honored and became their commander; however, he did not attain to the *first* three. [20 <sup>a</sup>In 2 Sam 23:18, *Abishai* <sup>b</sup>So Syriac; M.T. *three* <sup>c</sup>Lit *slain ones*]

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in deeds, struck down the <sup>a</sup>two sons of Ariel of Moab. He also went down and <sup>b</sup>killed a lion inside a pit on a snowy day. <sup>23</sup>He <sup>b</sup>killed an Egyptian, a man of *great* stature five <sup>c</sup>cubits tall. Now in the Egyptian’s hand was a spear like a weaver’s beam, but he went down to him with a club and snatched the spear from the Egyptian’s hand and <sup>b</sup>killed him

with his own spear. <sup>24</sup>T<sup>h</sup>ese *things* Benaiah the son of Jehoiada did, and had a name as well as the three mighty men. <sup>25</sup>Behold, he was honored among the thirty, but he did not attain to the three; and David appointed him over his guard. [<sup>22</sup> <sup>a</sup>Or *two lion-like heroes* of <sup>b</sup>Lit *smote* <sup>23</sup> <sup>c</sup>I.e. One cubit equals approx 18 in.]

<sup>26</sup> Now the mighty men of the armies *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, <sup>27</sup><sup>a</sup>Shammoth the Harorite, Helez the <sup>b</sup>Pelonite, <sup>28</sup>Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, <sup>29</sup><sup>c</sup>Sibbecai the Hushathite, <sup>d</sup>Ilai the Ahohite, <sup>30</sup>Maharai the Netophathite, <sup>e</sup>Heled the son of Baanah the Netophathite, <sup>31</sup>Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite, <sup>32</sup><sup>f</sup>Hurai of the brooks of Gaash, <sup>g</sup>Abiel the Arbathite, <sup>33</sup>Azmaveth the Baharumite, Eliahba the Shaalbonite, <sup>34</sup>the sons of <sup>h</sup>Hashem the Gizonite, Jonathan the son of Shagee the Hararite, <sup>35</sup>Ahiam the son of <sup>i</sup>Sacar the Hararite, <sup>j</sup>Eliphal the son of Ur, <sup>36</sup>Hepher the Mecherathite, Ahijah the Pelonite, <sup>37</sup>Hezro the Carmelite, <sup>k</sup>Naarai the son of Ezbai, <sup>38</sup>Joel the brother of Nathan, Mibhar the son of Hagri, <sup>39</sup>Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah, <sup>40</sup>Ira the Ithrite, Gareb the Ithrite, <sup>41</sup>Uriah the Hittite, Zabad the son of Ahlai, <sup>42</sup>Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him, <sup>43</sup>Hanan the son of Maacah and Joshaphat the Mithnite, <sup>44</sup>Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, <sup>45</sup>Jediael the son of Shimri and Joha his brother, the Tizite, <sup>46</sup>Eliel the Mahavite and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, <sup>47</sup>Eliel and Obed and Jaasiel the Mezobaite. [<sup>27</sup> <sup>a</sup>In 2 Sam 23:25, *Shammah the Harodite* <sup>b</sup>In 2 Sam 23:26, *Paltite* <sup>29</sup> <sup>c</sup>In 2 Sam 23:27, *Mebunnai* <sup>d</sup>In 2 Sam 23:28, *Zalmon* <sup>30</sup> <sup>e</sup>In 2 Sam 23:29, *Heleb* <sup>32</sup> <sup>f</sup>In 2 Sam 23:30, *Hiddai* <sup>g</sup>In 2 Sam 23:31, *Abialbon* <sup>34</sup> <sup>h</sup>In 2 Sam 23:32, *Jashen* <sup>35</sup> <sup>i</sup>In 2 Sam 23:33, *Sharar* <sup>j</sup>In 2 Sam 23:34, *Eliphelet the son of Ahasbai* <sup>37</sup> <sup>k</sup>In 2 Sam 23:35, *Paarai the Arbite*]

## 1 CHRONICLES 12 [\[Books\]](#)

*David's Supporters in Ziklag* <sup>1</sup> Now these are the ones who came to David at Ziklag, while he was still restricted because of Saul the son of Kish; and they were among the mighty men who helped *him* in war. <sup>2</sup>They were equipped with bows, using both the right hand and the left *to sling* stones and *to shoot* arrows from the bow; *they were* Saul's kinsmen from Benjamin. <sup>3</sup>The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth, and Beracah and Jehu the Anathothite, <sup>4</sup>and Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty. <sup>a</sup>Then Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite, <sup>5b</sup>Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, <sup>6</sup>Elkanah, Isshiah, Azarel, Joezer, Jashobeam, the Korahites, <sup>7</sup>and Joelah and Zebadiah, the sons of Jeroham of Gedor. [4 <sup>a</sup>In Heb the beginning of v 5, making 41 vv in ch 5 <sup>b</sup>V 6 in Heb]

<sup>8</sup> From the Gadites there <sup>a</sup>came over to David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and *they were* as swift as the gazelles on the mountains. <sup>9</sup>Ezer was the first, Obadiah the second, Eliab the third, <sup>10</sup>Mishmannah the fourth, Jeremiah the fifth, <sup>11</sup>Attai the sixth, Eliel the seventh, <sup>12</sup>Johanan the eighth, Elzabad the ninth, <sup>13</sup>Jeremiah the tenth, Machbannai the eleventh. <sup>14</sup>These of the sons of Gad were <sup>b</sup>captains of the army; he who was least was equal to a hundred and the greatest to a thousand. <sup>15</sup>These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west. [8 <sup>a</sup>Lit *separated themselves* 14 <sup>b</sup>Or *chiefs*]

<sup>16</sup> Then some of the sons of Benjamin and Judah came to the stronghold to David. <sup>17</sup>David went out to meet them, and said to them, "If you come peacefully to me to help me, my heart shall be united with

**you; but if to betray me to my adversaries, since there is no <sup>a</sup>wrong in my hands, may the God of our fathers look on *it* and decide.” <sup>18</sup>Then the Spirit <sup>b</sup>came upon Amasai, who was the chief of the thirty, *and he said, “We are yours, O David, And with you, O son of Jesse!***

Peace, peace to you,  
And peace to him who helps you; Indeed, your God helps you!”

Then David received them and made them <sup>c</sup>captains of the band. [<sup>17</sup> <sup>a</sup>Lit *violence* <sup>18</sup> <sup>b</sup>Lit *clothed* <sup>c</sup>Or *chiefs*]

<sup>19</sup> From Manasseh also some defected to David when he was about to go to battle with the Philistines against Saul. But they did not help them, for the lords of the Philistines after consultation sent him away, saying, “At *the cost of our heads* he may defect to his master Saul.” <sup>20</sup>As he went to Ziklag there defected to him from Manasseh: Adnah, Jozabad, Jediahel, Michael, Jozabad, Elihu and Zillethai, <sup>a</sup>captains of thousands who belonged to Manasseh. <sup>21</sup>They helped David against the band of raiders, for they were all mighty men of valor, and were captains in the army. <sup>22</sup>For day by day *men* came to David to help him, until there was a great army like the army of God. [<sup>20</sup> <sup>a</sup>Or *chiefs*]

***Supporters Gathered at Hebron*** <sup>23</sup> Now these are the numbers of the <sup>a</sup>divisions equipped for war, who came to David at Hebron, to turn the kingdom of Saul to him, according to the <sup>b</sup>word of the LORD. <sup>24</sup>The sons of Judah who bore shield and spear *were* 6,800, equipped for war. <sup>25</sup>Of the sons of Simeon, mighty men of valor for war, 7,100. <sup>26</sup>Of the sons of Levi 4,600. <sup>27</sup>Now Jehoiada was the leader of *the house of Aaron*, and with him were 3,700, <sup>28</sup>also Zadok, a young man mighty of valor, and of his father’s house twenty-two captains. <sup>29</sup>Of the sons of Benjamin, Saul’s kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of Saul. <sup>30</sup>Of the sons of Ephraim 20,800, mighty men of valor, famous men in their fathers’ households. <sup>31</sup>Of the half-tribe of Manasseh 18,000, who were designated by name to come and make David king. <sup>32</sup>Of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs *were*

two hundred; and all their kinsmen *were* at their command. <sup>33</sup>Of Zebulun, there were 50,000 who went out in the army, who could draw up in battle formation with all kinds of weapons of war and helped David <sup>ε</sup>with an undivided heart. <sup>34</sup>Of Naphtali *there were* 1,000 captains, and with them 37,000 with shield and spear. <sup>35</sup>Of the Danites who could draw up in battle formation, *there were* 28,600. <sup>36</sup>Of Asher *there were* 40,000 who went out in the army to draw up in battle formation. <sup>37</sup>From the other side of the Jordan, of the Reubenites and the Gadites and of the half-tribe of Manasseh, *there were* 120,000 with all kinds of weapons of war for the battle. [23 <sup>a</sup>Lit *heads* <sup>b</sup>Lit *mouth* 33 <sup>c</sup>Lit *not of double heart*]

<sup>38</sup>All these, being men of war who could draw up in battle formation, came to Hebron with a perfect heart to make David king over all Israel; and all the rest also of Israel were of one mind to make David king. <sup>39</sup>They were there with David three days, eating and drinking, for their kinsmen had prepared for them. <sup>40</sup>Moreover those who were near to them, *even* as far as Issachar and Zebulun and Naphtali, brought food on donkeys, camels, mules and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, wine, oil, oxen and sheep. There was joy indeed in Israel.

## 1 CHRONICLES 13 [\[Books\]](#)

### *Peril in Transporting the Ark*

1 Then David consulted with the captains of the thousands and the hundreds, even with every leader. <sup>2</sup>David said to all the assembly of Israel, “If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us; <sup>3</sup>and let us bring back the ark of our God to us, for we did not seek it in the days of Saul.” <sup>4</sup>Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

5 So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim. <sup>6</sup>David and all Israel went up to Baalah, *that is*, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the LORD who is enthroned *above* the cherubim, where His name is called. <sup>7</sup>They <sup>a</sup>carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. <sup>8</sup>David and all Israel were celebrating before God with all *their* might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets. [<sup>7</sup> <sup>a</sup>Lit *caused to ride*]

9 When they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset *it*. <sup>10</sup>The anger of the LORD burned against Uzza, so He struck him down because he put out his hand to the ark; and he died there before God. <sup>11</sup>Then David became angry because <sup>a</sup>of the LORD’s outburst against Uzza; and he called that place <sup>b</sup>Perez-uzza to this day. <sup>12</sup>David was afraid of God that day, saying, “How can I bring the ark of God *home* to me?” <sup>13</sup>So David did not take the ark with him to the city of David, but took it aside to the house of Obed-edom the Gittite. <sup>14</sup>Thus the ark of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that

he had. [11 <sup>a</sup>Lit *the LORD had broken through a breakthrough* <sup>b</sup>I.e. the breakthrough of Uzza]

## 1 CHRONICLES 14 [\[Books\]](#)

*David's Family Enlarged* 1 Now Hiram king of Tyre sent messengers to David with cedar trees, masons and carpenters, to build a house for him. 2And David realized that the LORD had established him as king over Israel, *and* that his kingdom was highly exalted, for the sake of His people Israel.

3 Then David took more wives at Jerusalem, and David <sup>a</sup>became the father of more sons and daughters. 4These are the names of the children <sup>b</sup>born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, 5Ibhar, Elishua, Elpelet, 6Nogah, Nepheg, Japhia, 7Elishama, Beeliada and Eliphelet. [3 <sup>a</sup>Lit *begot* 4 <sup>b</sup>Lit *were to*]

*Philistines Defeated* 8 When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up in search of David; and David heard of it and went out against them. 9Now the Philistines had come and made a raid in the valley of Rephaim. 10David inquired of God, saying, "Shall I go up against the Philistines? And will You give them into my hand?" Then the LORD said to him, "Go up, for I will give them into your hand." 11So they came up to Baal-perazim, and David <sup>a</sup>defeated them there; and David said, "God has broken through my enemies by my hand, like the breakthrough of waters." Therefore they named that place <sup>b</sup>Baal-perazim. 12They abandoned their gods there; so David gave the order and they were burned with fire. [11 <sup>a</sup>Lit *smote* <sup>b</sup>I.e. the master of breakthrough]

13 The Philistines made yet another raid in the valley. 14David inquired again of God, and God said to him, "You shall not go up after them; circle around <sup>a</sup>behind them and come at them in front of the <sup>b</sup>balsam trees. 15It shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for God will have gone

out before you to strike the army of the Philistines.”<sup>16</sup> David did just as God had commanded him, and they struck down the army of the Philistines from <sup>c</sup>Gibeon even as far as Gezer.<sup>17</sup> Then the fame of David went out into all the lands; and the LORD brought the fear of him on all the nations. [14 <sup>a</sup>Lit *from upon* <sup>b</sup>Or *baka shrubs* 16 <sup>c</sup>In 2 Sam 5:25, *Geba*]

## 1 CHRONICLES 15 [\[Books\]](#)

### *Plans to Move the Ark to Jerusalem*

<sup>1</sup> Now *David* built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it. <sup>2</sup>Then David said, “No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to Him forever.” <sup>3</sup>And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place which he had prepared for it. <sup>4</sup>David gathered together the sons of Aaron and the Levites: <sup>5</sup>of the sons of Kohath, Uriel the chief, and 120 of his <sup>a</sup>relatives; <sup>6</sup>of the sons of Merari, Asaiah the chief, and 220 of his relatives; <sup>7</sup>of the sons of Gershon, Joel the chief, and 130 of his relatives; <sup>8</sup>of the sons of Elizaphan, Shemaiah the chief, and 200 of his relatives; <sup>9</sup>of the sons of Hebron, Eliel the chief, and 80 of his relatives; <sup>10</sup>of the sons of Uzziel, Amminadab the chief, and 112 of his relatives. [<sup>5</sup> <sup>a</sup>Lit *brothers*; i.e. fellow tribesmen, and so throughout the ch]

<sup>11</sup> Then David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab, <sup>12</sup>and said to them, “You are the heads of the fathers’ *households* of the Levites; consecrate yourselves both you and your relatives, that you may bring up the ark of the LORD God of Israel to *the place* that I have prepared for it. <sup>13</sup>Because you did not *carry it* at the first, the LORD our God made an outburst on us, for we did not seek Him according to the ordinance.” <sup>14</sup>So the priests and the Levites consecrated themselves to bring up the ark of the LORD God of Israel. <sup>15</sup>The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.

<sup>16</sup> Then David spoke to the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy. <sup>17</sup>So the Levites appointed Heman the son of Joel, and from his relatives, Asaph the son of Berechiah; and from the sons of

Merari their relatives, Ethan the son of Kushaiah, <sup>18</sup>and with them their relatives of the second rank, Zechariah, <sup>a</sup>Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom and Jeiel, the gatekeepers. <sup>19</sup>So the singers, Heman, Asaph and Ethan *were appointed* to sound aloud cymbals of bronze; <sup>20</sup>and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with <sup>b</sup>harps *tuned* to alamoah; <sup>21</sup>and Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel and Azaziah, to lead with <sup>c</sup>lyres tuned to the sheminith. <sup>22</sup>Chenaniah, chief of the Levites, was *in charge of* the singing; he gave instruction in singing because he was skillful. <sup>23</sup>Berechiah and Elkanah were gatekeepers for the ark. <sup>24</sup>Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, blew the trumpets before the ark of God. Obed-edom and Jehiah also *were* gatekeepers for the ark. [18 <sup>a</sup>Omitted in Gr and many mss 20 <sup>b</sup>Or *harps of maiden-like tone* 21 <sup>c</sup>Or *octave harps*]

<sup>25</sup> So *it was* David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the LORD from the house of Obed-edom with joy. <sup>26</sup>Because God was helping the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams. <sup>27</sup>Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing *with* the singers. David also wore an ephod of linen. <sup>28</sup>Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres.

<sup>29</sup> It happened when the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looked out of the window and saw King David leaping and celebrating; and she despised him in her heart.

## 1 CHRONICLES 16 [\[Books\]](#)

### *A Tent for the Ark*

1 And they brought in the ark of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God. <sup>2</sup>When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD. <sup>3</sup>He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion *of meat* and a raisin cake.

4 He appointed some of the Levites *as* ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel: <sup>5</sup>Asaph the chief, and second to him Zechariah, *then* <sup>a</sup>Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph *played* loud-sounding cymbals, <sup>6</sup>and Benaiah and Jahaziel the priests *blew* trumpets continually before the ark of the covenant of God. [<sup>5</sup> <sup>a</sup>In 1 Chr 15:18, *Jaaziel*]

7 Then on that day David first assigned <sup>a</sup>Asaph and his <sup>b</sup>relatives to give thanks to the LORD. [<sup>7</sup> <sup>a</sup>Lit *by the hand of Asaph* <sup>b</sup>Lit *brothers*]

### *Psalm of Thanksgiving*

<sup>8</sup>Oh give thanks to the LORD, call upon His name;  
Make known His deeds among the peoples.

<sup>9</sup>Sing to Him, sing praises to Him;

<sup>a</sup>Speak of all His <sup>b</sup>wonders. [<sup>a</sup>Or *Meditate on* <sup>b</sup>I.e. wonderful acts]

<sup>10a</sup>Glory in His holy name;

Let the heart of those who seek the LORD be glad. [<sup>a</sup>Or *Boast*]

<sup>11</sup>Seek the LORD and His strength;

Seek His face continually.

<sup>12</sup>Remember His wonderful deeds which He has done,  
His marvels and the judgments from His mouth,

<sup>13</sup>O seed of Israel His servant,  
Sons of Jacob, His chosen ones!  
<sup>14</sup>He is the LORD our God;  
His judgments are in all the earth.  
<sup>15</sup>Remember His covenant forever,  
The word which He commanded to a thousand generations,  
<sup>16</sup>*The covenant* which He made with Abraham,  
And His oath to Isaac.  
<sup>17</sup>He also confirmed it to Jacob for a statute,  
To Israel as an everlasting covenant,  
<sup>18</sup>Saying, “To you I will give the land of Canaan,  
As the portion of your inheritance.”  
<sup>19</sup>When they were only a few in number,  
Very few, and strangers in it,  
<sup>20</sup>And they wandered about from nation to nation,  
And from *one* kingdom to another people,  
<sup>21</sup>He permitted no man to oppress them,  
And He reproved kings for their sakes, *saying*,  
<sup>22</sup>“Do not touch My anointed ones,  
And do My prophets no harm.”  
<sup>23</sup>Sing to the LORD, all the earth;  
Proclaim good tidings of His salvation from day to day.  
<sup>24</sup>Tell of His glory among the nations,  
His wonderful deeds among all the peoples.  
<sup>25</sup>For great is the LORD, and greatly to be praised;  
He also is to be feared above all gods.  
<sup>26</sup>For all the gods of the peoples are <sup>a</sup>idols,  
But the LORD made the heavens. [<sup>a</sup>Or *non-existent things*]  
<sup>27</sup>Splendor and majesty are before Him,  
Strength and joy are in His place.  
<sup>28</sup>Ascribe to the LORD, O families of the peoples,  
Ascribe to the LORD glory and strength.  
<sup>29</sup>Ascribe to the LORD the glory due His name;  
Bring an <sup>a</sup>offering, and come before Him;  
Worship the LORD in <sup>b</sup>holy array. [<sup>a</sup>Or *a grain offering* <sup>b</sup>Or *the splendor  
of holiness*]  
<sup>30</sup>Tremble before Him, all the earth;

Indeed, the world is firmly established, it will not be moved.

<sup>31</sup>Let the heavens be glad, and let the earth rejoice;  
And let them say among the nations, “The LORD reigns.”

<sup>32</sup>Let the sea <sup>a</sup>roar, and <sup>b</sup>all it contains;  
Let the field exult, and all that is in it. [<sup>a</sup>Or *thunder* <sup>b</sup>Lit *its fullness*]

<sup>33</sup>Then the trees of the forest will sing for joy before the LORD;  
For He is coming to judge the earth.

<sup>34</sup>O give thanks to the LORD, for *He is good*;  
For His lovingkindness is everlasting.

<sup>35</sup>Then say, “Save us, O God of our salvation,  
And gather us and deliver us from the nations,  
To give thanks to Your holy name,  
And <sup>a</sup>glory in Your praise.” [<sup>a</sup>Lit *boast*]

<sup>36</sup>Blessed be the LORD, the God of Israel,  
From everlasting even to everlasting.

Then all the people said, “Amen,” and praised the LORD.

### ***Worship before the Ark***

<sup>37</sup> So he left Asaph and his <sup>a</sup>relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day’s work required; <sup>38</sup>and Obed-edom with <sup>b</sup>his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers. <sup>39</sup>*He left* Zadok the priest and his <sup>a</sup>relatives the priests before the <sup>c</sup>tabernacle of the LORD in the high place which *was* at Gibeon, <sup>40</sup>to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel. <sup>41</sup>With them *were* Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting. <sup>42</sup>And with them *were* Heman and Jeduthun *with* trumpets and cymbals for those who should sound aloud, and *with* instruments *for* the songs of God, and the sons of Jeduthun for the gate. [<sup>37</sup> <sup>a</sup>Lit *brothers* <sup>38</sup> <sup>b</sup>Lit *their brothers*, 68 <sup>39</sup> <sup>c</sup>Lit *dwelling place*]

43 Then all the people departed each to his house, and David returned to bless his household.

## 1 CHRONICLES 17 [\[Books\]](#)

### *God's Covenant with David*

<sup>1</sup> And it came about, when David dwelt in his house, that David said to Nathan the prophet, “Behold, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains.” <sup>2</sup>Then Nathan said to David, “Do all that is in your heart, for God is with you.”

<sup>3</sup> It came about the same night that the word of God came to Nathan, saying, <sup>4</sup>“Go and tell David My servant, ‘Thus says the LORD, “You shall not build a house for Me to dwell in; <sup>5</sup>for I have not dwelt in a house since the day that I brought up Israel to this day, but I have <sup>a</sup>gone from tent to tent and from *one* dwelling place *to another*. <sup>6</sup>In all places where I have walked with all Israel, have I spoken a word with any of the judges of Israel, whom I commanded to shepherd My people, saying, ‘Why have you not built for Me a house of cedar?’ ” ’ <sup>7</sup>Now, therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts, “I took you from the pasture, from following the sheep, to be leader over My people Israel. <sup>8</sup>I have been with you wherever you have gone, and have cut off all your enemies from before you; and I will make you a name like the name of the great ones who are in the earth. <sup>9</sup>I will appoint a place for My people Israel, and will plant them, so that they may dwell in their own place and not be moved again; and the <sup>b</sup>wicked will not waste them anymore as formerly, <sup>10</sup>even from the day that I commanded judges *to be* over My people Israel. And I will subdue all your enemies. [ <sup>5</sup> <sup>a</sup>Lit *been* <sup>9</sup> <sup>b</sup>Lit *sons of wickedness* ]

Moreover, I tell you that the LORD will build a house for you. <sup>11</sup>When your days are fulfilled that you must go *to be* with your fathers, that I will set up *one of* your <sup>a</sup>descendants after you, who will be of your sons; and I will establish his kingdom. <sup>12</sup>He shall build for Me a house, and I will establish his throne forever. <sup>13</sup>I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. <sup>14</sup>But I will settle him in My house and in My kingdom forever,

and his throne shall be established forever.” ’ ’ <sup>15</sup>According to all these words and according to all this vision, so Nathan spoke to David. [11 <sup>a</sup>Lit *seed*]

### ***David's Prayer in Response***

<sup>16</sup> Then David the king went in and sat before the LORD and said, “Who am I, O LORD God, and what is my house that You have brought me this far? <sup>17</sup>This was a small thing in Your eyes, O God; but You have spoken of Your servant’s house for a great while to come, and have regarded me according to the standard of a man of high degree, O LORD God. <sup>18</sup>What more can David still say to You concerning the honor *bestowed* on Your servant? For You know Your servant. <sup>19</sup>O LORD, for Your servant’s sake, and according to Your own heart, You have wrought all this greatness, to make known all these great things. <sup>20</sup>O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears. <sup>21</sup>And what one nation in the earth is like Your people Israel, whom God went to redeem for Himself *as* a people, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt? <sup>22</sup>For Your people Israel You made Your own people forever, and You, O LORD, became their God.

<sup>23</sup> “Now, O LORD, let the word that You have spoken concerning Your servant and concerning his house be established forever, and do as You have spoken. <sup>24</sup>Let Your name be established and magnified forever, saying, ‘The LORD of hosts is the God of Israel, *even* a God to Israel; and the house of David Your servant is established before You.’ <sup>25</sup>For You, O my God, have revealed to Your servant that You will build for him a house; therefore Your servant has found *courage* to pray before You. <sup>26</sup>Now, O LORD, You are God, and have <sup>a</sup>promised this good thing to Your servant. <sup>27</sup>And now it has pleased You to bless the house of Your servant, that it may <sup>b</sup>continue forever before You; for You, O LORD, have blessed, and it is blessed forever.” [26 <sup>a</sup>Lit *said* 27 <sup>b</sup>Lit *be*]

## 1 CHRONICLES 18 [\[Books\]](#)

*David's Kingdom Strengthened* 1 Now after this it came about that David <sup>a</sup>defeated the Philistines and subdued them and took Gath and its towns from the hand of the Philistines. <sup>2</sup>He defeated Moab, and the Moabites became servants to David, bringing tribute. [1 <sup>a</sup>Lit *smote*, and so in vv 1-3]

<sup>3</sup> David also defeated Hadadezer king of Zobah *as far as* Hamath, as he went to establish his <sup>a</sup>rule to the Euphrates River. <sup>4</sup>David took from him 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers, and David hamstrung all the chariot horses, but reserved *enough* of them for 100 chariots. [3 <sup>a</sup>Lit *hand*]

<sup>5</sup> When the Arameans of <sup>a</sup>Damascus came to help Hadadezer king of Zobah, David <sup>b</sup>killed 22,000 men of the Arameans. <sup>6</sup>Then David put *garrisons* among the Arameans of <sup>a</sup>Damascus; and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went. <sup>7</sup>David took the shields of gold which were <sup>c</sup>carried by the servants of Hadadezer and brought them to Jerusalem. <sup>8</sup>Also from <sup>d</sup>Tibhath and from Cun, cities of Hadadezer, David took a very large amount of bronze, with which Solomon made the bronze sea and the pillars and the bronze utensils. [5 <sup>a</sup>Heb *Darmeseq* <sup>b</sup>Lit *smote* 7 <sup>c</sup>Lit *on* 8 <sup>d</sup>In 2 Sam 8:8, *Betah*]

<sup>9</sup> Now when <sup>a</sup>Tou king of Hamath heard that David had <sup>b</sup>defeated all the army of Hadadezer king of Zobah, <sup>10</sup>he sent <sup>c</sup>Hadoram his son to King David to <sup>d</sup>greet him and to bless him, because he had fought against Hadadezer and had <sup>b</sup>defeated him; for Hadadezer had been at war with Tou. And *Hadoram brought* all kinds of articles of gold and silver and bronze. <sup>11</sup>King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek. [9 <sup>a</sup>In 2 Sam 8:9, *Toi* <sup>b</sup>Lit *smitten* 10 <sup>c</sup>In 2 Sam 8:10, *Joram* <sup>d</sup>Lit

*ask him of his welfare]*

**12 Moreover Abishai the son of Zeruiah <sup>a</sup>defeated 18,000 Edomites in the Valley of Salt. <sup>13</sup>Then he put garrisons in Edom, and all the Edomites became servants to David. And the LORD helped David wherever he went. [12 <sup>a</sup>Lit *smote*]**

**14 So David reigned over all Israel; and he <sup>a</sup>administered justice and righteousness for all his people. <sup>15</sup>Joab the son of Zeruiah *was* over the army, and Jehoshaphat the son of Ahilud *was* recorder; <sup>16</sup>and Zadok the son of Ahitub and Abimelech the son of Abiathar *were* priests, and Shavsha *was* secretary; <sup>17</sup>and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites, and the sons of David *were* chiefs at the king's side. [14 <sup>a</sup>Lit *was doing*]**

## 1 CHRONICLES 19 [\[Books\]](#)

*David's Messengers Abused* 1 Now it came about after this, that Nahash the king of the sons of Ammon died, and his son became king in his place. 2 Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. And David's servants came into the land of the sons of Ammon to Hanun to console him. 3 But the princes of the sons of Ammon said to Hanun, "<sup>a</sup>Do you think that David is honoring your father, in that he has sent comforters to you? Have not his servants come to you to search and to overthrow and to spy out the land?" 4 So Hanun took David's servants and shaved them and cut off their garments in the middle as far as their hips, and sent them away. 5 Then *certain persons* went and told David about the men. And he sent to meet them, for the men were greatly humiliated. And the king said, "<sup>b</sup>Stay at Jericho until your beards grow, and *then* return." [3 <sup>a</sup>Lit *In your eyes is David honoring your father because* 5 <sup>b</sup>Lit *Return to*]

6 When the sons of Ammon saw that they had made themselves odious to David, Hanun and the sons of Ammon sent 1,000 talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Aram-maacah and from Zobah. 7 So they hired for themselves 32,000 chariots, and the king of Maacah and his people, who came and camped before Medeba. And the sons of Ammon gathered together from their cities and came to battle. 8 When David heard of *it*, he sent Joab and all the army, the mighty men. 9 The sons of Ammon came out and drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the field.

*Ammon and Aram Defeated* 10 Now when Joab saw that the <sup>a</sup>battle was set against him in front and in the rear, he selected from all the choice men of Israel and they arrayed themselves against the Arameans. 11 But

the remainder of the people he placed in the hand of <sup>b</sup>Abshai his brother; and they arrayed themselves against the sons of Ammon. <sup>12</sup>He said, “If the Arameans are too strong for me, then you shall help me; but if the sons of Ammon are too strong for you, then I will help you.

<sup>13</sup>Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God; and may the LORD do what is good in His sight.” <sup>14</sup>So Joab and the people who were with him drew near to the battle against the Arameans, and they fled before him. <sup>15</sup>When the sons of Ammon saw that the Arameans fled, they also fled before Abshai his brother and entered the city. Then Joab came to Jerusalem.

[<sup>10</sup> <sup>a</sup>Lit *the face of the battle* <sup>11</sup> <sup>b</sup>In 2 Sam 10:10, *Abishai*]

<sup>16</sup> When the Arameans saw that they had been <sup>a</sup>defeated by Israel, they sent messengers and brought out the Arameans who were beyond the <sup>b</sup>River, with Shophach the commander of the army of Hadadezer <sup>c</sup>leading them. <sup>17</sup>When it was told David, he gathered all Israel together and crossed the Jordan, and came upon them and drew up in formation against them. And when David drew up in battle array against the Arameans, they fought against him. <sup>18</sup>The Arameans fled before Israel, and David killed of the Arameans 7,000 charioteers and 40,000 foot soldiers, and put to death Shophach the commander of the army. <sup>19</sup>So when the servants of Hadadezer saw that they were <sup>a</sup>defeated by Israel, they made peace with David and served him. Thus the Arameans were not willing to help the sons of Ammon anymore. [16

<sup>a</sup>Lit *smitten before* <sup>b</sup>I.e. Euphrates <sup>c</sup>Lit *before*]

## 1 CHRONICLES 20 [\[Books\]](#)

*War with Philistine Giants* <sup>1</sup> Then it happened <sup>a</sup>in the spring, at the time when kings go out *to battle*, that Joab led out the army and ravaged the land of the sons of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah and overthrew it. <sup>2</sup>David took the crown of <sup>b</sup>their king from his head, and he found it to weigh a talent of gold, and there was a precious stone in it; and it was placed on David's head. And he brought out the spoil of the city, a very great amount. <sup>3</sup>He brought out the people who *were* in it, and cut *them* with saws and with sharp instruments and with axes. And thus David did to all the cities of the sons of Ammon. Then David and all the people returned *to* Jerusalem. [<sup>1</sup> <sup>a</sup>Lit *at the return of the year* <sup>2</sup> <sup>b</sup>In Zeph 1:5, *Malcam*]

<sup>4</sup> Now it came about after this, that war <sup>a</sup>broke out at <sup>b</sup>Gezer with the Philistines; then Sibbecai the Hushathite <sup>c</sup>killed Sippai, one of the descendants of the <sup>d</sup>giants, and they were subdued. <sup>5</sup>And there was war with the Philistines again, and Elhanan the son of Jair <sup>e</sup>killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam. <sup>6</sup>Again there was war at Gath, where there was a man of *great* stature who had twenty-four fingers and toes, *six fingers on each hand and six toes on each foot*; and he also was descended from the giants. <sup>7</sup>When he taunted Israel, Jonathan the son of Shimea, David's brother, <sup>e</sup>killed him. <sup>8</sup>These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants. [<sup>4</sup> <sup>a</sup>Lit *stood up* <sup>b</sup>In 2 Sam 21:18, *Gob* <sup>c</sup>Lit *smote* <sup>d</sup>Heb *Raphah*, and so in vv 6, 8]

## 1 CHRONICLES 21 [\[Books\]](#)

### *Census Brings Pestilence*

1 Then Satan stood up against Israel and moved David to number Israel. 2 So David said to Joab and to the princes of the people, “Go, number Israel from Beersheba even to Dan, and bring me *word* that I may know their number.” 3 Joab said, “May the LORD add to His people a hundred times as many as they are! But, my lord the king, are they not all my lord’s servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?” 4 Nevertheless, the king’s word prevailed against Joab. Therefore, Joab departed and went throughout all Israel, and came to Jerusalem. 5 Joab gave the number of the <sup>a</sup>census of *all* the people to David. And all Israel were 1,100,000 men who drew the sword; and Judah was 470,000 men who drew the sword. 6 But he did not <sup>a</sup>number Levi and Benjamin among them, for the king’s <sup>b</sup>command was abhorrent to Joab. [5 <sup>a</sup>Lit *muster* 6 <sup>b</sup>Lit *word*]

7 <sup>a</sup>God was displeased with this thing, so He struck Israel. 8 David said to God, “I have sinned greatly, in that I have done this thing. But now, please take away the iniquity of Your servant, for I have done very foolishly.” [7 <sup>a</sup>Lit *it was evil in the sight of God*]

9 The LORD spoke to Gad, David’s seer, saying, 10 “Go and speak to David, saying, ‘Thus says the LORD, “I <sup>a</sup>offer you three things; choose for yourself one of them, which I will do to you.” ’ ” 11 So Gad came to David and said to him, “Thus says the LORD, ‘Take for yourself <sup>12</sup>either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes *you*, or else three days of the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the territory of Israel.’ Now, therefore, consider what answer I shall return to Him who sent me.” 13 David said to Gad, “I am in great distress; please let me fall into the hand of the LORD, for His mercies are very great. But do not let me fall into the hand of man.” [10 <sup>a</sup>Lit *stretch out to*]

14 So the LORD <sup>a</sup>sent a pestilence on Israel; 70,000 men of Israel fell. <sup>15</sup>And God sent an angel to Jerusalem to destroy it; but as he was about to destroy *it*, the LORD saw and was sorry over the calamity, and said to the destroying angel, “It is enough; now relax your hand.” And the angel of the LORD was standing by the threshing floor of <sup>b</sup>Ornan the Jebusite. <sup>16</sup>Then David lifted up his eyes and saw the angel of the LORD standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces. <sup>17</sup>David said to God, “Is it not I who <sup>c</sup>commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what have they done? O LORD my God, please let Your hand be against me and my father’s household, but not against Your people that they should be plagued.” [14 <sup>a</sup>Lit *gave* 15 <sup>b</sup>In 2 Sam 24:16, *Araunah* 17 <sup>c</sup>Lit *said*]

### ***David’s Altar***

18 Then the angel of the LORD <sup>a</sup>commanded Gad to say to David, that David should go up and build an altar to the LORD on the threshing floor of Ornan the Jebusite. <sup>19</sup>So David went up at the word of Gad, which he spoke in the name of the LORD. <sup>20</sup>Now Ornan turned back and saw the angel, and his four sons *who were* with him hid themselves. And Ornan was threshing wheat. <sup>21</sup>As David came to Ornan, Ornan looked and saw David, and went out from the threshing floor and prostrated himself <sup>b</sup>before David with his face to the ground. <sup>22</sup>Then David said to Ornan, “Give me the <sup>c</sup>site of *this* threshing floor, that I may build on it an altar to the LORD; for the full price you shall give it to me, that the plague may be restrained from the people.” <sup>23</sup>Ornan said to David, “Take *it* for yourself; and let my lord the king do what is good in his sight. See, I will give the oxen for burnt offerings and the threshing sledges for wood and the wheat for the grain offering; I will give *it* all.” <sup>24</sup>But King David said to Ornan, “No, but I will surely buy *it* for the full price; for I will not take what is yours for the LORD, or offer a burnt offering <sup>d</sup>which costs me nothing.” <sup>25</sup>So David gave Ornan 600 shekels of gold by weight for the <sup>e</sup>site. <sup>26</sup>Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to the LORD and He answered him with fire from heaven on the altar of burnt offering.

<sup>27</sup>The LORD commanded the angel, and he put his sword back in its sheath.  
[18 <sup>a</sup>Lit *said to* 21 <sup>b</sup>Lit *to* 22 <sup>c</sup>Lit *place* 24 <sup>d</sup>Lit *gratuitously*]

**28** At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there. <sup>29</sup>For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering *were* in the high place at Gibeon at that time. <sup>30</sup>But David could not go before it to inquire of God, for he was terrified by the sword of the angel of the LORD.

## 1 CHRONICLES 22 [\[Books\]](#)

### *David Prepares for Temple Building*

1 Then David said, “This is the house of the LORD God, and this is the altar of burnt offering for Israel.”

2 So David <sup>a</sup>gave orders to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God. <sup>3</sup>David prepared large quantities of iron <sup>b</sup>to make the nails for the doors of the gates and for the clamps, and more bronze than could be weighed; <sup>4</sup>and timbers of cedar logs beyond number, for the Sidonians and Tyrians brought large quantities of cedar timber to David. <sup>5</sup>David said, “My son Solomon is young and inexperienced, and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. *Therefore* now I will make preparation for it.” So David made ample preparations before his death. [2 <sup>a</sup>Lit said to 3 <sup>b</sup>Lit for]

### *Solomon Charged with the Task*

6 Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. <sup>7</sup>David said to Solomon, “My son, <sup>a</sup>I had intended to build a house to the name of the LORD my God. <sup>8</sup>But the word of the LORD came to me, saying, ‘You have shed much blood and have <sup>b</sup>waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. <sup>9</sup>Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be <sup>c</sup>Solomon, and I will give peace and quiet to Israel in his days. <sup>10</sup>He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.’ <sup>11</sup>Now, my son, the LORD be with you that you may be successful, and build the house of the LORD your God just as He has spoken concerning you. <sup>12</sup>Only the LORD give you discretion and

understanding, and give you charge over Israel, so that you may keep the law of the LORD your God. <sup>13</sup>Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous, do not fear nor be dismayed. <sup>14</sup>Now behold, <sup>d</sup>with great pains I have prepared for the house of the LORD 100,000 talents of gold and 1,000,000 talents of silver, and bronze and iron beyond weight, for <sup>e</sup>they are in great quantity; also timber and stone I have prepared, and you may add to them. <sup>15</sup>Moreover, there are many workmen with you, stonecutters and masons of stone and carpenters, and all men who are skillful in every kind of work. <sup>16</sup>Of the gold, the silver and the bronze and the iron there is no limit. Arise and work, and may the LORD be with you.” [7 <sup>a</sup>Lit *as for me, it was in my heart* 8 <sup>b</sup>Lit *made* 9 <sup>c</sup>I.e. peaceful 14 <sup>d</sup>Lit *in my affliction* <sup>e</sup>Lit *it is*]

17 David also commanded all the leaders of Israel to help his son Solomon, *saying*, <sup>18</sup>“Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people. <sup>19</sup>Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD.”

## 1 CHRONICLES 23 [\[Books\]](#)

***Solomon Reigns*** <sup>1</sup> Now when David <sup>a</sup>reached old age, he made his son Solomon king over Israel. <sup>2</sup>And he gathered together all the leaders of Israel with the priests and the Levites. [<sup>1</sup> <sup>a</sup>Lit *became old and sated with days*]

***Offices of the Levites*** <sup>3</sup>The Levites were numbered from thirty years old and upward, and their number by <sup>a</sup>census of men was 38,000. <sup>4</sup>Of these, 24,000 were to oversee the work of the house of the LORD; and 6,000 were officers and judges, <sup>5</sup>and 4,000 were gatekeepers, and 4,000 were praising the LORD with the instruments which <sup>b</sup>David made for giving praise. <sup>6</sup>David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari. [<sup>3</sup> <sup>a</sup>Lit *their heads* <sup>5</sup> <sup>b</sup>Lit *I made*]

### ***Gershonites***

<sup>7</sup> Of the Gershonites were <sup>a</sup>Ladan and Shimei. <sup>8</sup>The sons of Ladan were Jehiel the first and Zetham and Joel, three. <sup>9</sup>The sons of Shimei were Shelomoth and Haziël and Haran, three. These were the heads of the fathers' households of Ladan. <sup>10</sup>The sons of Shimei were Jahath, <sup>b</sup>Zina, Jeush and Beriah. These four were the sons of Shimei. <sup>11</sup>Jahath was the first and Zizah the second; but Jeush and Beriah did not have many sons, so they became a father's household, one <sup>c</sup>class. [<sup>7</sup> <sup>a</sup>In Ex 6:17, *Libni* <sup>10</sup> <sup>b</sup>In v 11, *Zizah* <sup>11</sup> <sup>c</sup>Lit *mustering*]

### ***Kohathites***

12 The sons of Kohath were four: Amram, Izhar, Hebron and Uzziel. <sup>13</sup>The sons of Amram were Aaron and Moses. And Aaron was set apart to sanctify him as most holy, he and his sons forever, to burn incense before the LORD, to minister to Him and to bless in His name forever. <sup>14</sup>But *as for* Moses the man of God, his sons were named among the tribe of Levi. <sup>15</sup>The sons of Moses *were* Gershom and Eliezer. <sup>16</sup>The <sup>a</sup>son of Gershom *was* <sup>b</sup>Shebuel the chief. <sup>17</sup>The <sup>c</sup>son of Eliezer was Rehabiah the chief; and Eliezer had no other sons, but the sons of Rehabiah were very many. <sup>18</sup>The <sup>a</sup>son of Izhar *was* <sup>d</sup>Shelomith the chief. <sup>19</sup>The sons of Hebron *were* Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth. <sup>20</sup>The sons of Uzziel *were* Micah the first and Isshiah the second. [<sup>16</sup> <sup>a</sup>Lit *sons* <sup>b</sup>In ch 24:20, *Shubael* <sup>17</sup> <sup>c</sup>Lit *sons...were* <sup>18</sup> <sup>d</sup>In ch 24:22, *Shelomoth*]

### *Merarites*

21 The sons of Merari were Mahli and Mushi. The sons of Mahli *were* Eleazar and Kish. <sup>22</sup>Eleazar died and had no sons, but daughters only, so their brothers, the sons of Kish, took them *as wives*. <sup>23</sup>The sons of Mushi *were* three: Mahli, Eder and Jeremoth.

***Duties Revised*** <sup>24</sup> These were the sons of Levi according to their fathers' households, *even the heads of the fathers' households* of those of them who were <sup>a</sup>counted, in the number of names by their <sup>b</sup>census, doing the work for the service of the house of the LORD, from twenty years old and upward. <sup>25</sup>For David said, "The LORD God of Israel has given rest to His people, and He dwells in Jerusalem forever. <sup>26</sup>Also, the Levites will no longer need to carry the tabernacle and all its utensils for its service." <sup>27</sup>For by the last words of David the sons of Levi *were* numbered from twenty years old and upward. <sup>28</sup>For their office is <sup>c</sup>to assist the sons of Aaron with the service of the house of the LORD, in the courts and in the chambers and in the purifying of all holy things, even the work of the service of the house of God, <sup>29</sup>and with the showbread, and the fine flour for a grain offering, and unleavened wafers, or *what is baked in the pan* or what is well-mixed, and all measures of volume

and size. <sup>30</sup>They are to stand every morning to thank and to praise the LORD, and likewise at evening, <sup>31</sup>and to offer all burnt offerings to the LORD, on the sabbaths, the new moons and the fixed festivals in the number *set* by the ordinance concerning them, continually before the LORD. <sup>32</sup>Thus they are to keep charge of the tent of meeting, and charge of the holy place, and charge of the sons of Aaron their <sup>d</sup>relatives, for the service of the house of the LORD. [24 <sup>a</sup>Lit *mustered* <sup>b</sup>Lit *heads* 28 <sup>c</sup>Lit *at the hand of* 32 <sup>d</sup>Lit *brothers*]

## 1 CHRONICLES 24 [\[Books\]](#)

*Divisions of Levites* 1 Now the divisions of the <sup>a</sup>descendants of Aaron were these: the sons of Aaron were Nadab, Abihu, Eleazar and Ithamar.

<sup>2</sup>But Nadab and Abihu died before their father and had no <sup>b</sup>sons. So Eleazar and Ithamar served as priests. <sup>3</sup>David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices <sup>c</sup>for their ministry. <sup>4</sup>Since more chief men were found from the <sup>a</sup>descendants of Eleazar than the <sup>a</sup>descendants of Ithamar, they divided them thus: *there were* sixteen heads of fathers' households of the <sup>a</sup>descendants of Eleazar and eight of the <sup>a</sup>descendants of Ithamar, according to their fathers' households. <sup>5</sup>Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the <sup>a</sup>descendants of Eleazar and the <sup>a</sup>descendants of Ithamar. <sup>6</sup>Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *households* of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar. [1 <sup>a</sup>Lit *sons* 2

<sup>b</sup>Or *children* 3 <sup>c</sup>Lit *in their service*]

<sup>7</sup> Now the first lot came out for Jehoiarib, the second for Jedaiah, <sup>8</sup>the third for Harim, the fourth for Seorim, <sup>9</sup>the fifth for Malchijah, the sixth for Mijamin, <sup>10</sup>the seventh for Hakkoz, the eighth for Abijah, <sup>11</sup>the ninth for Jeshua, the tenth for Shecaniah, <sup>12</sup>the eleventh for Eliashib, the twelfth for Jakim, <sup>13</sup>the thirteenth for Huppah, the fourteenth for Jeshebeab, <sup>14</sup>the fifteenth for Bilgah, the sixteenth for Immer, <sup>15</sup>the seventeenth for Hezir, the eighteenth for Happizzaz, <sup>16</sup>the nineteenth for Pethahiah, the twentieth for Jehezkel, <sup>17</sup>the twenty-first for Jachin, the twenty-second for Gamul, <sup>18</sup>the twenty-third for Delaiah, the twenty-fourth for Maaziah. <sup>19</sup>These were their offices for their ministry when *they* came in to the house of the LORD according to the ordinance *given* to them through Aaron their father, just as the LORD God of Israel had commanded him.

20 Now for the rest of the sons of Levi: of the sons of Amram, <sup>a</sup>Shubael; of the sons of Shubael, Jehdeiah. <sup>21</sup>Of Rehabiah: of the sons of Rehabiah, Isshiah the first. <sup>22</sup>Of the Izharites, <sup>b</sup>Shelomoth; of the sons of Shelomoth, Jahath. <sup>23</sup>The sons of Hebron: Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth. <sup>24</sup>Of the sons of Uzziel, Micah; of the sons of Micah, Shamir. <sup>25</sup>The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. <sup>26</sup>The sons of Merari, Mahli and Mushi; the sons of Jaaziah, Beno. <sup>27</sup>The sons of Merari: by Jaaziah were Beno, Shoham, Zaccur and Ibri. <sup>28</sup>By Mahli: Eleazar, who had no sons. <sup>29</sup>By Kish: the sons of Kish, Jerahmeel. <sup>30</sup>The sons of Mushi: Mahli, Eder and Jerimoth. These were the sons of the Levites according to their fathers' households. <sup>31</sup>These also cast lots just as their <sup>c</sup>relatives the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites—the head of fathers' households as well as those of his younger brother. [20 <sup>a</sup>In 23:16, *Shebuel* 22 <sup>b</sup>In 23:18, *Shelomith* 31 <sup>c</sup>Lit *brothers*]

## 1 CHRONICLES 25 [\[Books\]](#)

*Number and Services of Musicians* 1 Moreover, David and the commanders of the army set apart for the service *some* of the sons of Asaph and of Heman and of Jeduthun, who *were* to prophesy with lyres, harps and cymbals; and the number of <sup>a</sup>those who performed their service was: 2Of the sons of Asaph: Zaccur, Joseph, Nethaniah and <sup>b</sup>Asharelah; the sons of Asaph *were* under the <sup>c</sup>direction of Asaph, who prophesied under the <sup>c</sup>direction of the king. 3Of Jeduthun, the sons of Jeduthun: Gedaliah, <sup>d</sup>Zeri, Jeshaiiah, <sup>e</sup>Shimei, Hashabiah and Mattithiah, six, under the <sup>f</sup>direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD. 4Of Heman, the sons of Heman: Bukkiah, Mattaniah, <sup>g</sup>Uzziel, <sup>h</sup>Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. 5All these *were* the sons of Heman the king's seer to <sup>i</sup>exalt him according to the words of God, for God gave fourteen sons and three daughters to Heman. 6All these were under the <sup>j</sup>direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God. Asaph, Jeduthun and Heman *were* under the <sup>k</sup>direction of the king. 7Their number who were trained in singing to the LORD, with their <sup>l</sup>relatives, all who were skillful, *was* 288. [1 <sup>a</sup>Lit *workmen according to their service* 2 <sup>b</sup>In v 14, *Jesharelah* <sup>c</sup>Lit *hand(s)* 3 <sup>d</sup>In v 11, *Izri* <sup>e</sup>So with mss and ancient versions, cf v 17 <sup>f</sup>Lit *hands* 4 <sup>g</sup>In v 18, *Azarel* <sup>h</sup>In v 20, *Shubael* 5 <sup>i</sup>Lit *lift up the horn* 6 <sup>j</sup>Lit *hands* <sup>k</sup>Lit *hands* 7 <sup>l</sup>Lit *brothers*, and so throughout the ch]

*Divisions of Musicians* 8They cast lots for their duties, all alike, the small as well as the great, the teacher *as well* as the pupil.

9 Now the first lot came out for Asaph to Joseph, the second for Gedaliah, he with his relatives and sons *were* twelve; 10the third to

Zaccur, his sons and his relatives, twelve; <sup>11</sup>the fourth to <sup>a</sup>Izri, his sons and his relatives, twelve; <sup>12</sup>the fifth to Nethaniah, his sons and his relatives, twelve; <sup>13</sup>the sixth to Bukkiah, his sons and his relatives, twelve; <sup>14</sup>the seventh to <sup>b</sup>Jesharelah, his sons and his relatives, twelve; <sup>15</sup>the eighth to Jeshaiiah, his sons and his relatives, twelve; <sup>16</sup>the ninth to Mattaniah, his sons and his relatives, twelve; <sup>17</sup>the tenth to Shimei, his sons and his relatives, twelve; <sup>18</sup>the eleventh to Azarel, his sons and his relatives, twelve; <sup>19</sup>the twelfth to Hashabiah, his sons and his relatives, twelve; <sup>20</sup>for the thirteenth, Shubael, his sons and his relatives, twelve; <sup>21</sup>for the fourteenth, Mattithiah, his sons and his relatives, twelve; <sup>22</sup>for the fifteenth to Jeremoth, his sons and his relatives, twelve; <sup>23</sup>for the sixteenth to Hananiah, his sons and his relatives, twelve; <sup>24</sup>for the seventeenth to Joshbekashah, his sons and his relatives, twelve; <sup>25</sup>for the eighteenth to Hanani, his sons and his relatives, twelve; <sup>26</sup>for the nineteenth to Mallothi, his sons and his relatives, twelve; <sup>27</sup>for the twentieth to Eliathah, his sons and his relatives, twelve; <sup>28</sup>for the twenty-first to Hothir, his sons and his relatives, twelve; <sup>29</sup>for the twenty-second to Giddalti, his sons and his relatives, twelve; <sup>30</sup>for the twenty-third to Mahazioth, his sons and his relatives, twelve; <sup>31</sup>for the twenty-fourth to Romamti-ezer, his sons and his relatives, twelve. [<sup>11</sup> <sup>a</sup>In v 3, *Zeri* 14 <sup>b</sup>In v 2, *Asherelah*]

## 1 CHRONICLES 26 [\[Books\]](#)

*Divisions of the Gatekeepers* <sup>1</sup> For the divisions of the gatekeepers *there were* of the Korahites, <sup>a</sup>Meshelemiah the son of Kore, of the sons of <sup>b</sup>Asaph. <sup>2</sup>Meshelemiah had sons: Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup>Elam the fifth, Johanan the sixth, Eliehoenai the seventh. <sup>4</sup>Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, <sup>5</sup>Ammiel the sixth, Issachar the seventh *and* Peullethai the eighth; God had indeed blessed him. <sup>6</sup>Also to his son Shemaiah sons were born who ruled over the house of their father, for they were mighty men of valor. <sup>7</sup>The sons of Shemaiah *were* Othni, Rephael, Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men. <sup>8</sup>All these *were* of the sons of Obed-edom; they and their sons and their <sup>c</sup>relatives *were* able men with strength for the service, 62 from Obed-edom. <sup>9</sup>Meshelemiah had sons and relatives, 18 valiant men. <sup>10</sup>Also Hosah, *one* of the sons of Merari had sons: Shimri the first (although he was not the firstborn, his father made him first), <sup>11</sup>Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and relatives of Hosah *were* 13. [<sup>1</sup> <sup>a</sup>In v 14, *Shelemiah* <sup>b</sup>In 9:19, *Ebiasaph* <sup>8</sup> <sup>c</sup>Lit *brothers*, and so throughout the ch]

<sup>12</sup> To these divisions of the gatekeepers, the chief men, *were given* duties like their relatives to minister in the house of the LORD. <sup>13</sup>They cast lots, the small and the great alike, according to their fathers' households, for every gate. <sup>14</sup>The lot to the east fell to <sup>a</sup>Shelemiah. Then they cast lots *for* his son Zechariah, a counselor with insight, and his lot came out to the north. <sup>15</sup>For Obed-edom *it fell* to the south, and to his sons went the storehouse. <sup>16</sup>For Shuppim and Hosah *it was* to the west, by the gate of Shallecheth, on the ascending highway. Guard corresponded to guard. <sup>17</sup>On the east there were six Levites, on the north four daily, on the south four daily, and at the storehouse two by two. <sup>18</sup>At the <sup>b</sup>Parbar on the west *there were* four at the highway and two at the Parbar. <sup>19</sup>These

were the divisions of the gatekeepers of the sons of Korah and of the sons of Merari. [14 <sup>a</sup>In 9:17, *Shallum* 18 <sup>b</sup>Possibly *court* or *colonnade*]

*Keepers of the Treasure* 20 <sup>a</sup>The Levites, their relatives, <sup>b</sup>had charge of the treasures of the house of God and of the treasures of the dedicated gifts. <sup>21</sup>The sons of Ladan, the sons of the Gershonites belonging to Ladan, *namely*, the Jehielites, *were* the heads of the fathers' *households*, belonging to Ladan the Gershonite. [20 <sup>a</sup>So Gr; Heb *As for the Levites, Ahijah had* <sup>b</sup>Lit *were over*]

22 The sons of Jehieli, Zetham and Joel his brother, <sup>a</sup>had charge of the treasures of the house of the LORD. <sup>23</sup>As for the Amramites, the Izharites, the Hebronites and the Uzzielites, <sup>24</sup>Shebuel the son of Gershom, the son of Moses, was officer over the treasures. <sup>25</sup>His relatives by Eliezer *were* Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son and Shelomoth his son. <sup>26</sup>This Shelomoth and his relatives <sup>a</sup>had charge of all the treasures of the dedicated gifts which King David and the heads of the fathers' *households*, the commanders of thousands and hundreds, and the commanders of the army, had dedicated. <sup>27</sup>They dedicated <sup>b</sup>part of the spoil won in battles to repair the house of the LORD. <sup>28</sup>And all that Samuel the seer had dedicated and Saul the son of Kish, Abner the son of Ner and Joab the son of Zeruah, everyone who had dedicated *anything*, *all of this* was <sup>c</sup>in the care of <sup>d</sup>Shelomoth and his relatives. [22 <sup>a</sup>Lit *were over* 27 <sup>b</sup>Heb *from the battles and from the spoil* 28 <sup>c</sup>Lit *under the hand* <sup>d</sup>Heb *Shelomith*]

*Outside Duties* 29 As for the Izharites, Chenaniah and his sons were *assigned* to outside duties for Israel, as officers and judges. <sup>30</sup>As for the Hebronites, Hashabiah and his relatives, 1,700 capable men, had charge of the affairs of Israel <sup>a</sup>west of the Jordan, for all the work of the LORD and the service of the king. <sup>31</sup>As for the Hebronites, Jerijah the chief <sup>b</sup>(these Hebronites were investigated according to their genealogies and fathers' *households*, in the fortieth year of David's reign, and men of outstanding capability were found among them at

**Jazer of Gilead) <sup>32</sup>and his relatives, capable men, were 2,700 in number, heads of fathers' *households*. And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites concerning <sup>c</sup>all the affairs of God and of the king. [30 <sup>a</sup>Lit *beyond the Jordan westward* 31 <sup>b</sup>Heb *according to the Hebronites...father's households* 32 <sup>c</sup>Lit *every matter of God and matter of the king*]**

## 1 CHRONICLES 27 [\[Books\]](#)

*Commanders of the Army* <sup>1</sup> Now *this is* the enumeration of the sons of Israel, the heads of fathers' *households*, the commanders of thousands and of hundreds, and their officers who served the king in all the affairs of the divisions which came in and went out month by month throughout all the months of the year, each division *numbering* 24,000:

<sup>2</sup> Jashobeam the son of Zabdiel <sup>a</sup> had charge of the first division for the first month; and in his division *were* 24,000. <sup>3</sup> *He was* from the sons of Perez, *and was* chief of all the commanders of the army for the first month. <sup>4</sup> Dodai the Ahohite and his division had charge of the division for the second month, Mikloth *being* the chief officer; and in his division *were* 24,000. <sup>5</sup> The third commander of the army for the third month *was* Benaiah, the son of Jehoiada the priest, *as* chief; and in his division *were* 24,000. <sup>6</sup> This Benaiah *was* the mighty man of the thirty, and had charge of thirty; and over his division *was* Ammizabad his son. <sup>7</sup> The fourth for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him; and in his division *were* 24,000. <sup>8</sup> The fifth for the fifth month *was* the commander Shamhuth the Izrahite; and in his division *were* 24,000. <sup>9</sup> The sixth for the sixth month *was* Ira the son of Ikkesh the Tekoite; and in his division *were* 24,000. <sup>10</sup> The seventh for the seventh month *was* Helez the Pelonite of the sons of Ephraim; and in his division *were* 24,000. <sup>11</sup> The eighth for the eighth month *was* Sibbecai the Hushathite of the Zerahites; and in his division *were* 24,000. <sup>12</sup> The ninth for the ninth month *was* Abiezer the Anathothite of the Benjamites; and in his division *were* 24,000. <sup>13</sup> The tenth for the tenth month *was* Maharai the Netophathite of the Zerahites; and in his division *were* 24,000. <sup>14</sup> The eleventh for the eleventh month *was* Benaiah the Pirathonite of the sons of Ephraim; and in his division *were* 24,000. <sup>15</sup> The twelfth for the twelfth month *was* Heldai the Netophathite of Othniel; and in his division *were* 24,000. [2 <sup>a</sup> *Lit was over, and so throughout the ch*]

**Chief Officers of the Tribes** 16 Now in charge of the tribes of Israel: chief officer for the Reubenites was Eliezer the son of Zichri; for the Simeonites, Shephatiah the son of Maacah; <sup>17</sup>for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok; <sup>18</sup>for Judah, Elihu, *one* of David's brothers; for Issachar, Omri the son of Michael; <sup>19</sup>for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel; <sup>20</sup>for the sons of Ephraim, Hoshea the son of Azaziah; for the half-tribe of Manasseh, Joel the son of Pedaiah; <sup>21</sup>for the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner; <sup>22</sup>for Dan, Azarel the son of Jeroham. These *were* the princes of the tribes of Israel. <sup>23</sup>But David did not <sup>a</sup>count those twenty years of age and under, because the LORD had said He would multiply Israel as the stars of heaven. <sup>24</sup>Joab the son of Zeruiah had begun to count *them*, but did not finish; and because of this, wrath came upon Israel, and the number was not included in the account of the chronicles of King David. [23 <sup>a</sup>Lit *take their number from*]

**Various Overseers** 25 Now Azmaveth the son of Adiel had charge of the king's storehouses. And Jonathan the son of Uzziah had charge of the storehouses in the country, in the cities, in the villages and in the towers. <sup>26</sup>Ezri the son of Chelub had charge of the <sup>a</sup>agricultural workers who tilled the soil. <sup>27</sup>Shimei the Ramathite had charge of the vineyards; and Zabdi the Shiphmite had charge of the <sup>b</sup>produce of the vineyards *stored* in the wine cellars. <sup>28</sup>Baal-hanan the Gederite had charge of the olive and sycamore trees in the <sup>c</sup>Shephelah; and Joash had charge of the stores of oil. <sup>29</sup>Shitrai the Sharonite had charge of the cattle which were grazing in Sharon; and Shaphat the son of Adlai had charge of the cattle in the valleys. <sup>30</sup>Obil the Ishmaelite had charge of the camels; and Jehdeiah the Meronothite had charge of the donkeys. <sup>31</sup>Jaziz the Hagrite had charge of the flocks. All these were <sup>d</sup>overseers of the property which belonged to King David. [26 <sup>a</sup>Lit *doers of the work of the field for the tilling of...* 27 <sup>b</sup>Lit *what was in the vineyards of the storehouses of wine* 28 <sup>c</sup>Or *lowlands* 31 <sup>d</sup>Or *rulers*]

## *Counselors*

<sup>32</sup> Also Jonathan, David's uncle, *was* a counselor, a man of understanding, and a scribe; and Jehiel the son of Hachmoni <sup>a</sup>tutored the king's sons.

<sup>33</sup> Ahithophel *was* counselor to the king; and Hushai the Archite *was* the king's friend. <sup>34</sup> Jehoiada the son of Benaiah, and Abiathar <sup>b</sup>succeeded Ahithophel; and Joab was the commander of the king's army. [<sup>32</sup> <sup>a</sup>Lit *was with* <sup>34</sup> <sup>b</sup>Lit *after*]

## 1 CHRONICLES 28 [\[Books\]](#)

### *David's Address about the Temple*

1 Now David assembled at Jerusalem all the officials of Israel, the princes of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands, and the commanders of hundreds, and the overseers of all the property and livestock belonging to the king and his sons, with the officials and the mighty men, even all the valiant men. <sup>2</sup>Then King David rose to his feet and said, "Listen to me, my brethren and my people; I *had* <sup>a</sup>intended to build a <sup>b</sup>permanent home for the ark of the covenant of the LORD and for the footstool of our God. So I had made preparations to build *it*. <sup>3</sup>But God said to me, 'You shall not build a house for My name because you are a man of war and have shed blood.' <sup>4</sup>Yet, the LORD, the God of Israel, chose me from all the house of my father to be king over Israel forever. For He has chosen Judah to be a leader; and in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make *me* king over all Israel. <sup>5</sup>Of all my sons (for the LORD has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. <sup>6</sup>He said to me, 'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him. <sup>7</sup>I will establish his kingdom forever if he resolutely performs My commandments and My ordinances, as <sup>s</sup>is done now.' <sup>8</sup>So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God so that you may possess the good land and bequeath *it* to your sons after you forever. [<sup>2</sup> <sup>a</sup>Lit *in my heart* <sup>b</sup>Lit *house of rest* <sup>7</sup> <sup>c</sup>Lit *at this day*]

9 "As for you, my son Solomon, know the God of your father, and serve Him with <sup>a</sup>a whole heart and a willing <sup>b</sup>mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. <sup>10</sup>Consider now, for the LORD has chosen you to build a house for the

sanctuary; be courageous and act.” [9 <sup>a</sup>Or *the same* <sup>b</sup>Lit *soul*]

11 Then David gave to his son Solomon the plan of the porch *of the temple*, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; <sup>12</sup>and the plan of all that he had in <sup>a</sup>mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things; <sup>13</sup>also for the divisions of the priests and the Levites and for all the work of the service of the house of the LORD and for all the utensils of service in the house of the LORD; <sup>14</sup>for the golden *utensils*, the weight of gold for all utensils for every kind of service; for the silver utensils, the weight *of silver* for all utensils for every kind of service; <sup>15</sup>and the weight *of gold* for the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and *the weight of silver* for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand; <sup>16</sup>and the gold by weight for the tables of showbread, for each table; and silver for the silver tables; <sup>17</sup>and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl; <sup>18</sup>and for the altar of incense refined gold by weight; and gold for the model of the chariot, *even* the cherubim that spread out *their wings* and covered the ark of the covenant of the LORD. [12 <sup>a</sup>Lit *the spirit with him*]

19 “All *this*,” said David, “the LORD made me understand in writing by His hand upon me, all the <sup>a</sup>details of this pattern.” [19 <sup>a</sup>Lit *works*]

20 Then David said to his son Solomon, “Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished. <sup>21</sup>Now behold, *there are* the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command.”

## 1 CHRONICLES 29 [\[Books\]](#)

### *Offerings for the Temple*

1 Then King David said to the entire assembly, “My son Solomon, whom alone God has chosen, is still young and inexperienced and the work is great; for the <sup>a</sup>temple is not for man, but for the LORD God. <sup>2</sup>Now with all my ability I have provided for the house of my God the gold for the *things of gold*, and the silver for the *things of silver*, and the bronze for the *things of bronze*, the iron for the *things of iron*, and wood for the *things of wood*, onyx stones and inlaid *stones*, stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance.

<sup>3</sup>Moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy <sup>b</sup>temple, <sup>4</sup>*namely*, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the <sup>c</sup>buildings; <sup>5</sup>of gold for the *things of gold* and of silver for the *things of silver*, that is, for all the work <sup>d</sup>done by the craftsmen. Who then is willing <sup>e</sup>to consecrate himself this day to the LORD?” [1 <sup>a</sup>Lit *palace* 3 <sup>b</sup>Lit *house* 4 <sup>c</sup>Lit *houses* 5 <sup>d</sup>Lit *by the hand of the craftsmen* <sup>e</sup>Lit *to fill his hand*]

6 Then the rulers of the fathers’ *households*, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king’s work, offered willingly; <sup>7</sup>and for the service for the house of God they gave 5,000 talents and 10,000 darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron. <sup>8a</sup>Whoever possessed *precious stones* gave them to the treasury of the house of the LORD, <sup>b</sup>in care of Jehiel the Gershonite. <sup>9</sup>Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD with a whole heart, and King David also rejoiced greatly. [8 <sup>a</sup>Lit *Those with whom were found* <sup>b</sup>Lit *under the hand of*]

## *David's Prayer*

10 So David blessed the LORD in the sight of all the assembly; and David said, “Blessed are You, O LORD God of Israel our father, forever and ever. 11Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. 12Both riches and honor *come* from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 13Now therefore, our God, we thank You, and praise Your glorious name.

14 “But who am I and who are my people that we should <sup>a</sup>be able to offer as generously as this? For all things come from You, and from Your hand we have given You. 15For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. 16O LORD our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours. 17Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these *things*; so now with joy I have seen Your people, who are present here, make *their* offerings willingly to You. 18O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the <sup>b</sup>intentions of the heart of Your people, and direct their heart to You; 19and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do *them* all, and to build the <sup>c</sup>temple, for which I have made provision.” [14 <sup>a</sup>Lit *retain strength* 18 <sup>b</sup>Lit *intent of the thoughts of the heart* 19 <sup>c</sup>Lit *palace*]

20 Then David said to all the assembly, “Now bless the LORD your God.” And all the assembly blessed the LORD, the God of their fathers, and bowed low and did homage to the LORD and to the king.

## *Sacrifices*

21On the next day they <sup>a</sup>made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams *and* 1,000 lambs, with their

drink offerings and sacrifices in abundance for all Israel. <sup>22</sup>So they ate and drank that day before the LORD with great gladness. [21 <sup>a</sup>Lit *sacrificed*]

### ***Solomon Again Made King***

And they made Solomon the son of David king a second time, and they anointed *him* as ruler for the LORD and Zadok as priest. <sup>23</sup>Then Solomon sat on the throne of the LORD as king instead of David his father; and he prospered, and all Israel obeyed him. <sup>24</sup>All the officials, the mighty men, and also all the sons of King David <sup>a</sup>pledged allegiance to King Solomon. <sup>25</sup>The LORD highly exalted Solomon in the sight of all Israel, and bestowed on him royal majesty which had not been on any king before him in Israel. [24 <sup>a</sup>Lit *put a hand under Solomon*]

<sup>26</sup> Now David the son of Jesse reigned over all Israel. <sup>27</sup>The period which he reigned over Israel *was* forty years; he reigned in Hebron seven years and <sup>a</sup>in Jerusalem thirty-three years. [27 <sup>a</sup>Lit *he reigned in*]

### ***Death of David***

<sup>28</sup>Then he died in a <sup>a</sup>ripe old age, full of days, riches and honor; and his son Solomon reigned in his place. <sup>29</sup>Now the acts of King David, from first to last, are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet and in the chronicles of Gad the seer, <sup>30</sup>with all his reign, his power, and the circumstances which came on him, on Israel, and on all the kingdoms of the lands. [28 <sup>a</sup>Lit *good*]

## 2 CHRONICLES 1 [\[Books\]](#)

*Solomon Worships at Gibeon* <sup>1</sup> Now Solomon the son of David established himself securely over his kingdom, and the LORD his God was with him and exalted him greatly.

<sup>2</sup> Solomon spoke to all Israel, to the commanders of thousands and of hundreds and to the judges and to every leader in all Israel, the heads of the fathers' households. <sup>3</sup> Then Solomon and all the assembly with him went to the high place which was at Gibeon, for God's tent of meeting was there, which Moses the servant of the LORD had made in the wilderness. <sup>4</sup> However, David had brought up the ark of God from Kiriath-jearim <sup>a</sup> to the place he had prepared for it, for he had pitched a tent for it in Jerusalem. <sup>5</sup> Now the bronze altar, which Bezalel the son of Uri, the son of Hur, had made, <sup>b</sup> was there before the tabernacle of the LORD, and Solomon and the assembly sought it out. <sup>6</sup> Solomon went up there before the LORD to the bronze altar which was at the tent of meeting, and offered a thousand burnt offerings on it. [<sup>4</sup> <sup>a</sup> Lit where David had prepared for it <sup>5</sup> <sup>b</sup> Lit he put]

<sup>7</sup> In that night God appeared to Solomon and said to him, "Ask what I shall give you."

*Solomon's Prayer for Wisdom* <sup>8</sup> Solomon said to God, "You have dealt with my father David with great lovingkindness, and have made me king in his place. <sup>9</sup> Now, O LORD God, Your <sup>a</sup> promise to my father David is fulfilled, for You have made me king over a people as numerous as the dust of the earth. <sup>10</sup> Give me now wisdom and knowledge, that I may go out and come in before this people, for who can rule this great people of Yours?" <sup>11</sup> God said to Solomon, "Because <sup>b</sup> you had this in mind, and did not ask for riches, wealth or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked

for yourself wisdom and knowledge that you may rule My people over whom I have made you king, <sup>12</sup>wisdom and knowledge have been granted to you. And I will give you riches and wealth and honor, <sup>c</sup>such as none of the kings who were before you has possessed nor those who will <sup>d</sup>come after you.” <sup>13</sup>So Solomon went <sup>e</sup>from the high place which was at Gibeon, from the tent of meeting, to Jerusalem, and he reigned over Israel. [9 <sup>a</sup>Lit word 11 <sup>b</sup>Lit this was in your heart 12 <sup>c</sup>Lit which was not so to the kings who were before you <sup>d</sup>Lit be 13 <sup>e</sup>Lit to]

*Solomon's Wealth* <sup>14</sup>Solomon amassed chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king at Jerusalem. <sup>15</sup>The king made silver and gold as plentiful in Jerusalem as stones, and he made cedars as plentiful as sycamores in the <sup>a</sup>lowland. <sup>16</sup>Solomon's horses were imported from Egypt and from Kue; the king's traders procured them from Kue for a price. <sup>17</sup>They <sup>b</sup>imported chariots from Egypt for 600 *shekels* of silver apiece and horses for 150 apiece, and <sup>c</sup>by the same means they <sup>d</sup>exported them to all the kings of the Hittites and the kings of Aram. [<sup>15</sup> <sup>a</sup>Heb *shephelah* 17 <sup>b</sup>Lit brought up and brought out <sup>c</sup>Lit and in like manner by their hand <sup>d</sup>Lit brought out]

## 2 CHRONICLES 2 [\[Books\]](#)

*Solomon Will Build a Temple and Palace* 1 <sup>a</sup>Now Solomon <sup>b</sup>decided to build a house for the name of the LORD and a <sup>c</sup>royal palace for himself.

<sup>2d</sup>So Solomon <sup>e</sup>assigned 70,000 men to carry loads and 80,000 men to quarry *stone* in the mountains and 3,600 to supervise them. [1 <sup>a</sup>Ch 1:18 in Heb <sup>b</sup>Lit said <sup>c</sup>Lit house for his royalty 2 <sup>d</sup>Ch 2:1 in Heb <sup>e</sup>Lit numbered]

<sup>3</sup> Then Solomon sent *word* to <sup>a</sup>Huram the king of Tyre, saying, “As you dealt with David my father and sent him cedars to build him a house to dwell in, so do for me. <sup>4</sup>Behold, I am about to build a house for the name of the LORD my God, dedicating it to Him, to burn fragrant incense before Him and *to set out* the showbread continually, and to offer burnt offerings morning and evening, on sabbaths and on new moons and on the appointed feasts of the LORD our God, *this being required* forever in Israel. <sup>5</sup>The house which I am about to build *will be* great, for greater is our God than all the gods. <sup>6</sup>But who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him? So who am I, that I should build a house for Him, except to <sup>b</sup>burn *incense* before Him? <sup>7</sup>Now send me a skilled man to work in gold, silver, brass and iron, and in purple, crimson and violet *fabrics*, and who knows how to make engravings, to *work* with the skilled men <sup>c</sup>whom I have in Judah and Jerusalem, whom David my father provided. <sup>8</sup>Send me also cedar, cypress and algum timber from Lebanon, for I know that your servants know how to cut timber of Lebanon; and indeed my servants *will work* with your servants, <sup>9</sup>to prepare timber in abundance for me, for the house which I am about to build *will be* great and wonderful. <sup>10</sup>Now behold, I will give to your servants, the woodsmen who cut the timber, 20,000 <sup>d</sup>kors of crushed wheat and 20,000 <sup>d</sup>kors of barley, and 20,000 baths of wine and 20,000 baths of oil.” [3 <sup>a</sup>In 1 Kin 5:18, *Hiram* 6 <sup>b</sup>Lit *offer up in smoke* 7 <sup>c</sup>Lit *who are with me* 10 <sup>d</sup>I.e. One kor equals approx 10 bu]

*Huram to Assist* 11 Then Huram, king of Tyre, <sup>a</sup>answered in a letter sent to Solomon: “Because the LORD loves His people, He has made you king over them.” 12 Then Huram <sup>b</sup>continued, “Blessed be the LORD, the God of Israel, who has made heaven and earth, who has given King David a wise son, <sup>c</sup>endowed with discretion and understanding, who will build a house for the LORD and a <sup>d</sup>royal palace for himself. [11 <sup>a</sup>Lit said...and he sent 12 <sup>b</sup>Lit said <sup>c</sup>Lit knowing discretion <sup>d</sup>Lit house for his royalty]

13 “Now I am sending Huram-abi, a skilled man, <sup>a</sup>endowed with understanding, <sup>14</sup>the son of a <sup>b</sup>Danite woman and <sup>c</sup>a Tyrian father, who knows how to work in gold, silver, bronze, iron, stone and wood, *and* in purple, violet, linen and crimson fabrics, and *who knows how* to make all kinds of engravings and to <sup>d</sup>execute any design which may be assigned to him, *to work* with your skilled men and with <sup>e</sup>those of my lord David your father. <sup>15</sup>Now then, let my lord send to his servants wheat and barley, oil and wine, of which he has spoken. <sup>16</sup>We will cut whatever timber you need from Lebanon and bring it to you on rafts by sea to Joppa, so that you may carry it up to Jerusalem.” [13 <sup>a</sup>Lit knowing understanding 14 <sup>b</sup>Lit a woman of the daughters of Dan <sup>c</sup>Lit whose father is a Tyrian man <sup>d</sup>Lit devise any device <sup>e</sup>Lit skilled men]

17 Solomon numbered all the aliens who *were* in the land of Israel, following the <sup>a</sup>census which his father David had <sup>b</sup>taken; and 153,600 were found. <sup>18</sup>He appointed 70,000 of them to carry loads and 80,000 to quarry stones in the mountains and 3,600 supervisors to make the people work. [17 <sup>a</sup>Lit numbering <sup>b</sup>Lit numbered of them]

## 2 CHRONICLES 3 [\[Books\]](#)

*The Temple Construction in Jerusalem* <sup>1</sup> Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where *the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of <sup>a</sup>Ornan the Jebusite. <sup>2</sup>He began to build on the second *day* in the second month <sup>b</sup>of the fourth year of his reign. [1 <sup>a</sup>In 2 Sam 24:18, *Araunah* 2 <sup>b</sup>Lit *in*]

*Dimensions and Materials of the Temple* <sup>3</sup>Now these are the <sup>a</sup>foundations which Solomon laid for building the house of God. The length in <sup>b</sup>cubits, according to the old standard *was* sixty cubits, and the width twenty cubits. <sup>4</sup>The porch which was in front of the house was as long as the width of the house, twenty cubits, and the height 120; and inside he overlaid it with pure gold. <sup>5</sup>He overlaid the <sup>c</sup>main room with cypress wood and overlaid it with fine gold, and <sup>d</sup>ornamented it with palm trees and chains. <sup>6</sup>Further, he <sup>e</sup>adorned the house with precious stones; and the gold was gold from <sup>f</sup>Parvaim. <sup>7</sup>He also overlaid the house with gold—the beams, the thresholds and its walls and its doors; and he carved cherubim on the walls. [3 <sup>a</sup>Lit *founding of Solomon to build* <sup>b</sup>I.e. One cubit equals approx 18 in. 5 <sup>c</sup>Lit *great house* <sup>d</sup>Lit *put on it palm trees* 6 <sup>e</sup>Lit *overlaid...for beauty* <sup>f</sup>Or *country of gold*]

<sup>8</sup> Now he made the <sup>a</sup>room of the holy of holies: its length across the width of the house *was* twenty cubits, and its width *was* twenty cubits; and he overlaid it with fine gold, *amounting* to 600 talents. <sup>9</sup>The weight of the nails was fifty shekels of gold. He also overlaid the upper rooms with gold. [8 <sup>a</sup>Lit *house*]

<sup>10</sup> Then he made two <sup>a</sup>sculptured cherubim in the room of the holy of holies and overlaid them with gold. <sup>11</sup>The wingspan of the cherubim *was* twenty cubits; the wing of one, of five cubits, touched the wall of

the house, and *its* other wing, of five cubits, touched the wing of the other cherub. <sup>12</sup>The wing of the other cherub, of five cubits, touched the wall of the house; and *its* other wing of five cubits was attached to the wing of the <sup>b</sup>first cherub. <sup>13</sup>The wings of these cherubim extended twenty cubits, and they stood on their feet <sup>c</sup>facing the *main* room. <sup>14</sup>He made the veil of violet, purple, crimson and fine linen, and he worked cherubim on it. [10 <sup>a</sup>Lit *cherubim of sculptured work* 12 <sup>b</sup>Lit *other* 13 <sup>c</sup>Lit *and their faces to*]

15 He also made two pillars for the front of the house, thirty-five cubits <sup>a</sup>high, and the capital on the top of each *was* five cubits. <sup>16</sup>He made chains in the inner sanctuary and placed *them* on the tops of the pillars; and he made one hundred pomegranates and placed *them* on the chains. <sup>17</sup>He erected the pillars in front of the temple, one on the right and the other on the left, and named the one on the right Jachin and the one on the left Boaz. [15 <sup>a</sup>Lit *long*]

## 2 CHRONICLES 4 [\[Books\]](#)

*Furnishings of the Temple* <sup>1</sup> Then he made a bronze altar, twenty cubits in length and twenty cubits in width and ten cubits in height. <sup>2</sup> Also he made the cast *metal* sea, ten cubits from brim to brim, circular in form, and its height was five cubits and <sup>a</sup>its circumference thirty cubits. <sup>3</sup> Now figures like oxen were under it and all around it, ten cubits, entirely encircling the sea. The oxen were in two rows, cast <sup>b</sup>in one piece. <sup>4</sup> It stood on twelve oxen, three facing the north, three facing west, three facing south and three facing east; and the sea was set on top of them and all their hindquarters turned inwards. <sup>5</sup> It was a handbreadth thick, and its brim was made like the brim of a cup, like a lily blossom; it could hold 3,000 baths. <sup>6</sup> He also made ten basins in which to wash, and he set five on the right side and five on the left <sup>c</sup>to rinse things for the burnt offering; but the sea was for the priests to wash in. [2 <sup>a</sup>Lit a line of 30 cubits encircling it round about 3 <sup>b</sup>Lit in its casting 6 <sup>c</sup>Lit in which to]

<sup>7</sup> Then he made the ten golden lampstands in the way prescribed for them and he set them in the temple, five on the right side and five on the left. <sup>8</sup> He also made ten tables and placed them in the temple, five on the right side and five on the left. And he made one hundred golden bowls. <sup>9</sup> Then he made the court of the priests and the great court and doors for the court, and overlaid their doors with bronze. <sup>10</sup> He set the sea on the right <sup>a</sup>side of the house toward the southeast. [10 <sup>a</sup>Lit shoulder]

<sup>11</sup> Hiram also made the pails, the shovels and the bowls. So Hiram finished doing the work which he performed for King Solomon in the house of God: <sup>12</sup> the two pillars, the bowls and the two capitals on top of the pillars, and the two networks to cover the two bowls of the capitals which were on top of the pillars, <sup>13</sup> and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the pillars. <sup>14</sup> He also made the stands and he made the basins on the stands, <sup>15</sup> and the one sea with the twelve oxen under it. <sup>16</sup> The pails, the shovels, the forks and all its utensils, Hiram-abi made of polished bronze for King Solomon for

the house of the LORD. <sup>17</sup>On the plain of the Jordan the king cast them in the clay ground between Succoth and Zeredah. <sup>18</sup>Thus Solomon made all these utensils in great quantities, for the weight of the bronze could not be found out.

<sup>19</sup> Solomon also made all the things that *were* in the house of God: even the golden altar, the tables with the bread of the Presence on them, <sup>20</sup>the lampstands with their lamps of pure gold, to burn in front of the inner sanctuary in the way prescribed; <sup>21</sup>the flowers, the lamps, and the tongs of gold, of purest gold; <sup>22</sup>and the snuffers, the bowls, the spoons and the firepans of pure gold; and the entrance of the house, its inner doors for the holy of holies and the doors of the house, *that is*, of the nave, of gold.

## 2 CHRONICLES 5 [\[Books\]](#)

### *The Ark Is Brought into the Temple*

1 Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the <sup>a</sup>things that David his father had dedicated, even the silver and the gold and all the utensils, and put *them* in the treasuries of the house of God. [1 <sup>a</sup>Lit *dedicated things of David,*]

2 Then Solomon assembled to Jerusalem the elders of Israel and all the heads of the tribes, the leaders of the fathers' *households* of the sons of Israel, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. <sup>3</sup>All the men of Israel assembled themselves to the king at the feast, that is *in* the seventh month. <sup>4</sup>Then all the elders of Israel came, and the Levites took up the ark. <sup>5</sup>They brought up the ark and the tent of meeting and all the holy utensils which *were* in the tent; the Levitical priests brought them up. <sup>6</sup>And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing <sup>a</sup>so many sheep and oxen that they could not be counted or numbered. <sup>7</sup>Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim. <sup>8</sup>For the cherubim spread their wings over the place of the ark, so that the cherubim made a covering over the ark and its <sup>b</sup>poles. <sup>9</sup>The poles were so long that the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and <sup>c</sup>they are there to this day. <sup>10</sup>There was nothing in the ark except the two tablets which Moses put *there* at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt. [6 <sup>a</sup>Lit *sheep...numbered for multitude* 8 <sup>b</sup>Lit *poles above* 9 <sup>c</sup>Lit *it is*]

### *The Glory of God Fills the Temple*

11 When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), <sup>12</sup>and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets <sup>13</sup>in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD *saying*, “*He indeed is good for His lovingkindness is everlasting,*” then the house, the house of the LORD, was filled with a cloud, <sup>14</sup>so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

## 2 CHRONICLES 6 [\[Books\]](#)

### *Solomon's Dedication*

1 Then Solomon said,

“The LORD has said that He would dwell in the thick cloud.

2“I have built You a lofty house,  
And a place for Your dwelling forever.”

3 Then the king <sup>a</sup>turned about and blessed all the assembly of Israel, while all the assembly of Israel was standing. <sup>4</sup>He said, “Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled *it* with His hands, saying, <sup>5</sup>“Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel *in which* to build a house that My name might be there, nor did I choose any man for a leader over My people Israel; <sup>6</sup>but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.’ <sup>7</sup>Now it was <sup>b</sup>in the heart of my father David to build a house for the name of the LORD, the God of Israel. <sup>8</sup>But the LORD said to my father David, ‘Because it was <sup>b</sup>in your heart to build a house for My name, you did well that it was <sup>b</sup>in your heart. <sup>9</sup>Nevertheless you shall not build the house, but your son who <sup>c</sup>will be born to you, he shall build the house for My name.’ <sup>10</sup>Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD <sup>d</sup>promised, and have built the house for the name of the LORD, the God of Israel. <sup>11</sup>There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel.” [3 <sup>a</sup>Lit *turned his face about* 7 <sup>b</sup>Lit *with* 9 <sup>c</sup>Lit *will come forth from your loins* 10 <sup>d</sup>Lit *spoke*]

## *Solomon's Prayer of Dedication*

12 Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. <sup>13</sup>Now Solomon had made a bronze platform, five cubits long, five cubits wide and three cubits high, and had set it in the midst of the court; and he stood on it, knelt on his knees in the presence of all the assembly of Israel and spread out his hands toward heaven. <sup>14</sup>He said, "O LORD, the God of Israel, there is no god like You in heaven or on earth, keeping covenant and *showing* lovingkindness to Your servants who walk before You with all their heart; <sup>15</sup>who has kept with Your servant David, my father, that which You have <sup>a</sup>promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day. <sup>16</sup>Now therefore, O LORD, the God of Israel, keep with Your servant David, my father, that which You have <sup>a</sup>promised him, saying, '<sup>b</sup>You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me.' <sup>17</sup>Now therefore, O LORD, the God of Israel, let Your word be confirmed which You have spoken to Your servant David. [<sup>15</sup> <sup>a</sup>Lit *spoken to* <sup>16</sup> <sup>b</sup>Lit *There shall not be cut off to you a man from before Me*]

18 "But will God indeed dwell with mankind on the earth? Behold, heaven and the <sup>a</sup>highest heaven cannot contain You; how much less this house which I have built. <sup>19</sup>Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You; <sup>20</sup>that Your eye may be open toward this house day and night, toward the place of which You have said that *You would* put Your name there, to listen to the prayer which Your servant shall pray toward this place. <sup>21</sup>Listen to the supplications of Your servant and of Your people Israel when they pray toward this place; hear from Your dwelling place, from heaven; hear and forgive. [<sup>18</sup> <sup>a</sup>Lit *heaven of heavens*]

22 "If a man sins against his neighbor and is made to take an oath, and he comes *and* takes an oath before Your altar in this house, <sup>23</sup>then hear from heaven and act and judge Your servants, <sup>a</sup>punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness. [<sup>23</sup> <sup>a</sup>Lit *returning*]

24 “If Your people Israel <sup>a</sup>are defeated before an enemy because they have sinned against You, and they return *to You* and confess Your name, and pray and make supplication before You in this house, <sup>25</sup>then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You have given to them and to their fathers. [24 <sup>a</sup>Lit *smitten*]

26 “When the heavens are shut up and there is no rain because they have sinned against You, and they pray toward this place and confess Your name, and turn from their sin when You afflict them; <sup>27</sup>then hear in heaven and forgive the sin of Your servants and Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land which You have given to Your people for an inheritance.

28 “If there is famine in the land, if there is pestilence, if there is blight or mildew, if there is locust or grasshopper, if their enemies besiege them in the land of their <sup>a</sup>cities, whatever plague or whatever sickness *there is*, <sup>29</sup>whatever prayer or supplication is made by any man or by all Your people Israel, <sup>b</sup>each knowing his own affliction and his own pain, and spreading his hands toward this house, <sup>30</sup>then hear from heaven Your dwelling place, and forgive, and render to each according to all his ways, whose heart You know for You alone know the hearts of the sons of men, <sup>31</sup>that they may <sup>c</sup>fear You, to walk in Your ways <sup>d</sup>as long as they live in the land which You have given to our fathers. [28 <sup>a</sup>Lit *gates* 29 <sup>b</sup>Lit *whoever shall know* 31 <sup>c</sup>Or *reverence* <sup>d</sup>Lit *all the days that they live on the face of the land*]

32 “Also concerning the foreigner who is not from Your people Israel, when he comes from a far country for Your great name’s sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house, <sup>33</sup>then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, and <sup>a</sup>fear You as *do* Your people Israel, and that they may know that <sup>b</sup>this house which I have built is called by Your name. [33 <sup>a</sup>Or *reverence* <sup>b</sup>Lit *Your name is called upon this house*]

34 “When Your people go out to battle against their enemies, by whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name, <sup>35</sup>then hear

from heaven their prayer and their supplication, and maintain their cause.

36 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that <sup>a</sup>they take them away captive to a land far off or near, <sup>37</sup>if they <sup>b</sup>take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have committed iniquity and have acted wickedly’; <sup>38</sup>if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name, <sup>39</sup>then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and forgive Your people who have sinned against You. [36 <sup>a</sup>Lit *their captors take them captive* 37 <sup>b</sup>Lit *return to their heart*]

40 “Now, O my God, I pray, let Your eyes be open and Your ears attentive to the prayer *offered* in this place.

41 “Now therefore arise, O LORD God, to Your resting place, You and the ark of Your might; let Your priests, O LORD God, be clothed with salvation and let Your godly ones rejoice in what is good.

42 “O LORD God, do not turn away the face of Your anointed; remember *Your* lovingkindness to Your servant David.”

## 2 CHRONICLES 7 [\[Books\]](#)

### *The Shekinah Glory*

<sup>1</sup> Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. <sup>2</sup>The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house. <sup>3</sup>All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, *saying*, “Truly He is good, truly His lovingkindness is everlasting.”

### *Sacrifices Offered*

<sup>4</sup> Then the king and all the people offered sacrifice before the LORD. <sup>5</sup>King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God. <sup>6</sup>The priests stood at their posts, and the Levites also, with the instruments of music to the LORD, which King David had made for giving praise to the LORD—“for His lovingkindness is everlasting”—whenever <sup>a</sup>he gave praise by their <sup>b</sup>means, while the priests on the other side blew trumpets; and all Israel was standing. [<sup>6</sup> <sup>a</sup>Lit *David* <sup>b</sup>Lit *hand*]

<sup>7</sup> Then Solomon consecrated the middle of the court that *was* before the house of the LORD, for there he offered the burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering and the fat.

### *The Feast of Dedication*

8 So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly *who came* from the entrance of Hamath to the brook of Egypt. 9 On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days. 10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the LORD had shown to David and to Solomon and to His people Israel.

### ***God's Promise and Warning***

11 Thus Solomon finished the house of the LORD and the king's palace, and successfully completed all that <sup>a</sup>he had planned on doing in the house of the LORD and in his palace. [11 <sup>a</sup>Lit *came upon the heart of Solomon to do*]

12 Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 13 If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 14 and My people <sup>a</sup>who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 15 Now My eyes will be open and My ears attentive to the <sup>b</sup>prayer *offered* in this place. 16 For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. 17 As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, 18 then I will establish your royal throne as I covenanted with your father David, saying, '<sup>c</sup>You shall not lack a man *to be ruler* in Israel.'" [14 <sup>a</sup>Lit *over whom My name is called* 15 <sup>b</sup>Lit *prayer of this place* 18 <sup>c</sup>Lit *There shall not be cut off to you a man*]

19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them, 20 then I will uproot you from My land which I have given <sup>a</sup>you, and this house which I have consecrated for My name I will cast out of My sight and

I will make it a proverb and a byword among all peoples. <sup>21</sup>As for this house, which was exalted, everyone who passes by it will be astonished and say, ‘Why has the LORD done thus to this land and to this house?’ <sup>22</sup>And they will say, ‘Because they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.’” [20 <sup>a</sup>Ancient versions and Heb read *them*]

## 2 CHRONICLES 8 [\[Books\]](#)

*Solomon's Activities and Accomplishments* 1 Now it came about at the end of the twenty years in which Solomon had built the house of the LORD and his own house <sup>2</sup>that he built the cities which Hiram had given to <sup>a</sup>him, and settled the sons of Israel there. [2 <sup>a</sup>Lit *Solomon*]

<sup>3</sup> Then Solomon went to Hamath-zobah and captured it. <sup>4</sup>He built Tadmor in the wilderness and all the storage cities which he had built in Hamath. <sup>5</sup>He also built upper Beth-horon and lower Beth-horon, fortified cities *with* walls, gates and bars; <sup>6</sup>and Baalath and all the storage cities that Solomon had, and all the cities for <sup>a</sup>his chariots and cities for <sup>a</sup>his horsemen, and all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land <sup>b</sup>under his rule. [6 <sup>a</sup>Lit *the*  
<sup>b</sup>Lit *of*]

<sup>7</sup> All of the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, who were not of Israel, <sup>8</sup>*namely*, from their descendants who were left after them in the land whom the sons of Israel had not destroyed, them Solomon raised as forced laborers to this day. <sup>9</sup>But Solomon did not make slaves for his work from the sons of Israel; they were men of war, his chief captains and commanders of his chariots and his horsemen. <sup>10</sup>These were the chief <sup>a</sup>officers of King Solomon, two hundred and fifty who ruled over the people. [10 <sup>a</sup>Or *deputies*]

<sup>11</sup> Then Solomon brought Pharaoh's daughter up from the city of David to the house which he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because <sup>a</sup>the places are holy where the ark of the LORD has entered." [11 <sup>a</sup>Lit *they are*]

<sup>12</sup> Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the porch; <sup>13</sup>and *did so* according to the daily rule, offering *them* up according to the commandment of Moses,

**for the sabbaths, the new moons and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.**

**14 Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded. <sup>15</sup>And they did not depart from the commandment of the king to the priests and Levites in any manner or concerning the storehouses.**

**16 Thus all the work of Solomon was carried out <sup>a</sup>from the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was completed. [16 <sup>a</sup>So ancient versions; M.T. *as far as*]**

**17 Then Solomon went to Ezion-geber and to Eloth on the seashore in the land of Edom. <sup>18</sup>And Hiram by his servants sent him ships and servants who knew the sea; and they went with Solomon's servants to Ophir, and took from there four hundred and fifty talents of gold and brought them to King Solomon.**

## 2 CHRONICLES 9 [\[Books\]](#)

*Visit of the Queen of Sheba* **1** Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with difficult questions. She had a very large retinue, with camels carrying spices and a large amount of gold and precious stones; and when she came to Solomon, she spoke with him about all that was on her heart. **2** Solomon <sup>a</sup>answered all her questions; nothing was hidden from Solomon which he did not <sup>b</sup>explain to her. **3** When the queen of Sheba had seen the wisdom of Solomon, the house which he had built, **4** the food at his table, the seating of his servants, the attendance of his ministers and their attire, his cupbearers and their attire, and <sup>c</sup>his stairway by which he went up to the house of the LORD, she was breathless. **5** Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom. **6** Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard. **7** How <sup>d</sup>blessed are your men, how <sup>d</sup>blessed are these your servants who stand before you continually and hear your wisdom. **8** Blessed be the LORD your God who delighted in you, setting you on His throne as king for the LORD your God; because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness." **9** Then she gave the king one hundred and twenty talents of gold and a very great *amount of* spices and precious stones; there had never been spice like that which the queen of Sheba gave to King Solomon. [<sup>a</sup>Lit told her all her words <sup>b</sup>Lit tell <sup>4</sup> <sup>c</sup>Or his burnt offering which he offered <sup>7</sup> <sup>d</sup>Or happy]

**10** The servants of Hiram and the servants of Solomon who brought gold from Ophir, also brought algum trees and precious stones. **11** From the algum trees the king made steps for the house of the LORD and for the king's palace, and lyres and harps for the singers; and none like that was seen before in the land of Judah.

12 King Solomon gave to the queen of Sheba all her desire which she requested besides *a return for* what she had brought to the king. Then she turned and went to her own land with her servants.

*Solomon's Wealth and Power* 13 Now the weight of gold which came to Solomon in one year was 666 talents of gold, <sup>14</sup>besides that which the traders and merchants brought; and all the kings of Arabia and the governors of the country brought gold and silver to Solomon. <sup>15</sup>King Solomon made 200 large shields of beaten gold, <sup>a</sup>using 600 *shekels of* beaten gold on each large shield. <sup>16</sup>*He made* 300 shields of beaten gold, <sup>a</sup>using three hundred shekels of gold on each shield, and the king put them in the house of the forest of Lebanon. [<sup>15</sup> <sup>a</sup>Lit *he brought up*]

17 Moreover, the king made a great throne of ivory and overlaid it with pure gold. <sup>18</sup>*There were* six steps to the throne and a footstool in gold attached to the throne, and <sup>a</sup>arms <sup>b</sup>on each side of the seat, and two lions standing beside the <sup>a</sup>arms. <sup>19</sup>Twelve lions were standing there on the six steps on the one side and on the other; nothing like *it* was made for any *other* kingdom. <sup>20</sup>All King Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; silver was not considered <sup>c</sup>valuable in the days of Solomon. <sup>21</sup>For the king had ships which went to Tarshish with the servants of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks. [<sup>18</sup> <sup>a</sup>Lit *hands* <sup>b</sup>Lit *on this side and on this at the place of the seat* <sup>20</sup> <sup>c</sup>Lit *anything*]

22 So King Solomon became greater than all the kings of the earth in riches and wisdom. <sup>23</sup>And all the kings of the earth were seeking the presence of Solomon, to hear his wisdom which God had put in his heart. <sup>24</sup>They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses and mules, so much year by year.

25 Now Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king in Jerusalem. <sup>26</sup>He was the ruler over all the kings from the Euphrates

River even to the land of the Philistines, and as far as the border of Egypt. <sup>27</sup>The king made silver *as common* as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the <sup>a</sup>lowland. <sup>28</sup>And they were bringing horses for Solomon from Egypt and from all countries. [<sup>27</sup> <sup>a</sup>Heb *shephelah*]

<sup>29</sup> Now the rest of the acts of Solomon, from first to last, are they not written in the <sup>a</sup>records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of <sup>b</sup>Iddo the seer concerning Jeroboam the son of Nebat? <sup>30</sup>Solomon reigned forty years in Jerusalem over all Israel. [<sup>29</sup> <sup>a</sup>Lit *words* <sup>b</sup>Heb *Jedo*]

*Death of Solomon* <sup>31</sup>And Solomon slept with his fathers and was buried in the city of his father David; and his son Rehoboam reigned in his place.

## 2 CHRONICLES 10 [\[Books\]](#)

### *Rehoboam's Reign of Folly*

1 Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. 2When Jeroboam the son of Nebat heard *of it* (for he was in Egypt where he had fled from the presence of King Solomon), Jeroboam returned from Egypt. 3So they sent and summoned him. When Jeroboam and all Israel came, they spoke to Rehoboam, saying, 4“Your father made our yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you.” 5He said to them, “Return to me again in three days.” So the people departed.

6 Then King Rehoboam consulted with the elders who had <sup>a</sup>served his father Solomon while he was still alive, saying, “How do you counsel *me* to answer this people?” 7They spoke to him, saying, “If you will be kind to this people and please them and speak good words to them, then they will be your servants forever.” 8But he forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him <sup>b</sup>and served him. 9So he said to them, “What counsel do you give that we may answer this people, who have spoken to me, saying, ‘Lighten the yoke which your father put on us?’” 10The young men who grew up with him spoke to him, saying, “Thus you shall say to the people who spoke to you, saying, ‘Your father made our yoke heavy, but you make it lighter for us.’ Thus you shall say to them, ‘My little finger is thicker than my father’s loins! 11Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I *will discipline you* with scorpions.’ ” [6 <sup>a</sup>Lit *stood before* 8 <sup>b</sup>Lit *who stood before*]

12 So Jeroboam and all the people came to Rehoboam on the third day as the king had <sup>a</sup>directed, saying, “Return to me on the third day.” 13The king answered them harshly, and King Rehoboam forsook the counsel of the elders. 14He spoke to them according to the advice of the young men, saying, “<sup>b</sup>My father made your yoke heavy, but I will add to it; my father

disciplined you with whips, but I *will discipline you* with scorpions.” <sup>15</sup>So the king did not listen to the people, for it was a turn *of events* from God that the LORD might establish His word, which He spoke through Ahijah the Shilonite to Jeroboam the son of Nebat. [<sup>12</sup> <sup>a</sup>Lit *spoken* <sup>14</sup> <sup>b</sup>Many mss read *I have made*]

**16** When all Israel saw that the king did not listen to them the people answered the king, saying,

“What portion do we have in David?  
*We have* no inheritance in the son of Jesse.  
Every man to your tents, O Israel;  
Now look after your own house, David.”

So all Israel departed to their tents. <sup>17</sup>But as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them. <sup>18</sup>Then King Rehoboam sent Hadoram, who was over the forced labor, and the sons of Israel stoned him <sup>a</sup>to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem. <sup>19</sup>So Israel has been in rebellion against the house of David to this day. [<sup>18</sup> <sup>a</sup>Lit *with stones that he died*]

## 2 CHRONICLES 11 [\[Books\]](#)

***Rehoboam Reigns over Judah and Builds Cities*** <sup>1</sup> Now when Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were warriors, to fight against Israel to restore the kingdom to Rehoboam. <sup>2</sup> But the word of the LORD came to Shemaiah the man of God, saying, <sup>3</sup> “Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, <sup>4</sup> “Thus says the LORD, “You shall not go up or fight against your <sup>a</sup>relatives; return every man to his house, for this thing is from Me.” ’ ” So they listened to the words of the LORD and returned from going against Jeroboam. [<sup>4</sup> <sup>a</sup>Lit *brothers*]

<sup>5</sup> Rehoboam lived in Jerusalem and built cities for defense in Judah. <sup>6</sup> Thus he built Bethlehem, Etam, Tekoa, <sup>7</sup> Beth-zur, Soco, Adullam, <sup>8</sup> Gath, Mareshah, Ziph, <sup>9</sup> Adoraim, Lachish, Azekah, <sup>10</sup> Zorah, Aijalon and Hebron, which are fortified cities in Judah and in Benjamin. <sup>11</sup> He also strengthened the fortresses and put officers in them and stores of food, oil and wine. <sup>12</sup> *He put shields and spears in every city and strengthened them greatly. So he held Judah and Benjamin.*

<sup>13</sup> Moreover, the priests and the Levites who were in all Israel stood with him from all their districts.

***Jeroboam Appoints False Priests*** <sup>14</sup> For the Levites left their pasture lands and their property and came to Judah and Jerusalem, for Jeroboam and his sons had excluded them from serving as priests to the LORD. <sup>15</sup> He set up priests of his own for the high places, for the satyrs and for the calves which he had made. <sup>16</sup> Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel <sup>a</sup> followed them to Jerusalem, to sacrifice to the LORD God of their fathers. <sup>17</sup> They strengthened the kingdom of Judah and supported

**Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years. [16 <sup>a</sup>Lit *came after*]**

***Rehoboam's Family* 18 Then Rehoboam took as a wife Mahalath the daughter of Jerimoth the son of David *and of* Abihail the daughter of Eliab the son of Jesse, <sup>19</sup>and she bore him sons: Jeush, Shemariah and Zaham. <sup>20</sup>After her he took Maacah the daughter of <sup>a</sup>Absalom, and she bore him Abijah, Attai, Ziza and Shelomith. <sup>21</sup>Rehoboam loved Maacah the daughter of Absalom more than all his *other* wives and concubines.**

**For he had taken eighteen wives and sixty concubines and fathered twenty-eight sons and sixty daughters. <sup>22</sup>Rehoboam appointed Abijah the son of Maacah as head and leader among his brothers, for he *intended* to make him king. <sup>23</sup>He acted wisely and distributed <sup>b</sup>some of his sons through all the territories of Judah and Benjamin to all the fortified cities, and he gave them food in abundance. And he sought many wives *for them*. [20 <sup>a</sup>In 1 Kin 15:2, *Abishalom* 23 <sup>b</sup>Lit *from all*]**

## 2 CHRONICLES 12 [\[Books\]](#)

### *Shishak of Egypt Invades Judah*

<sup>1</sup> When the kingdom of Rehoboam was established and strong, he and all Israel with him forsook the law of the LORD. <sup>2</sup>And it came about in King Rehoboam's fifth year, because they had been unfaithful to the LORD, that Shishak king of Egypt came up against Jerusalem <sup>3</sup>with 1,200 chariots and 60,000 horsemen. And the people who came with him from Egypt were without number: the Lubim, the Sukkiim and the Ethiopians. <sup>4</sup>He captured the fortified cities of Judah and came as far as Jerusalem. <sup>5</sup>Then Shemaiah the prophet came to Rehoboam and the princes of Judah who had gathered at Jerusalem because of Shishak, and he said to them, "Thus says the LORD, 'You have forsaken Me, so I also have forsaken you <sup>a</sup>to Shishak.'" <sup>6</sup>So the princes of Israel and the king humbled themselves and said, "The LORD is righteous." [<sup>5</sup> <sup>a</sup>Lit *in the hand of*]

<sup>7</sup> When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, "They have humbled themselves so I will not destroy them, but I will grant them some *measure* of deliverance, and My wrath shall not be poured out on Jerusalem by means of Shishak. <sup>8</sup>But they will become his slaves so that they may learn *the difference between My service and the service of the kingdoms of the countries.*"

### *Plunder Impoverishes Judah*

<sup>9</sup> So Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of the LORD and the treasures of the king's palace. He took everything; he even took the golden shields which Solomon had made. <sup>10</sup>Then King Rehoboam made shields of bronze in their place and committed them to the <sup>a</sup>care of the commanders of the <sup>b</sup>guard who guarded the door of the king's house. <sup>11</sup>As often as the king entered the house of the LORD, the <sup>b</sup>guards came and carried them and *then* brought them back into

the <sup>b</sup>guards' room. <sup>12</sup>And when he humbled himself, the anger of the LORD turned away from him, so as not to destroy *him* completely; and also conditions were good in Judah. [<sup>10</sup> <sup>a</sup>Lit *hands* <sup>b</sup>Lit *runners*]

<sup>13</sup> So King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel, to put His name there. And his mother's name was Naamah the Ammonitess. <sup>14</sup>He did evil because he did not set his heart to seek the LORD.

<sup>15</sup> Now the acts of Rehoboam, from first to last, are they not written in the <sup>a</sup>records of Shemaiah the prophet and of Iddo the seer, according to genealogical enrollment? And *there were* wars between Rehoboam and Jeroboam continually. <sup>16</sup>And Rehoboam slept with his fathers and was buried in the city of David; and his son Abijah became king in his place. [<sup>15</sup> <sup>a</sup>Lit *words*]

## 2 CHRONICLES 13 [\[Books\]](#)

### *Abijah Succeeds Rehoboam*

<sup>1</sup> In the eighteenth year of King Jeroboam, Abijah became king over Judah. <sup>2</sup>He reigned three years in Jerusalem; and his mother's name was Micaiah the daughter of Uriel of Gibeah.

Now there was war between Abijah and Jeroboam. <sup>3</sup>Abijah began the battle with an army of valiant warriors, 400,000 chosen men, while Jeroboam drew up in battle formation against him with 800,000 chosen men *who were* valiant warriors.

### *Civil War*

<sup>4</sup> Then Abijah stood on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Listen to me, Jeroboam and all Israel: <sup>5</sup>Do you not know that the LORD God of Israel gave the rule over Israel forever to David <sup>a</sup>and his sons by a covenant of salt? <sup>6</sup>Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his <sup>b</sup>master, <sup>7</sup>and worthless men gathered about him, scoundrels, who proved too strong for Rehoboam, the son of Solomon, when <sup>c</sup>he was young and timid and could not hold his own against them. [<sup>5</sup> <sup>a</sup>Lit *to him and to his sons* <sup>6</sup> <sup>b</sup>Or *lord* <sup>7</sup> <sup>c</sup>Lit *Rehoboam*]

<sup>8</sup> "So now you intend to resist the kingdom of the LORD <sup>a</sup>through the sons of David, <sup>b</sup>being a great multitude and *having* with you the golden calves which Jeroboam made for gods for you. <sup>9</sup>Have you not driven out the priests of the LORD, the sons of Aaron and the Levites, and made for yourselves priests like the peoples of *other* lands? Whoever comes to consecrate himself with a young bull and seven rams, even he may become a priest of *what are* no gods. <sup>10</sup>But as for us, the LORD is our God, and we have not forsaken Him; and the sons of Aaron are ministering to the LORD

as priests, and the Levites <sup>c</sup>attend to their work. <sup>11</sup>Every morning and evening they <sup>d</sup>burn to the LORD burnt offerings and fragrant incense, and the showbread is *set* on the clean table, and the golden lampstand with its lamps is *ready* to light every evening; for we keep the charge of the LORD our God, but you have forsaken Him. <sup>12</sup>Now behold, God is with us at *our* head and His priests with the signal trumpets to sound the alarm against you. O sons of Israel, do not fight against the LORD God of your fathers, for you will not succeed.” [8 <sup>a</sup>Lit *in the hands of* <sup>b</sup>Lit *and you are a* 10 <sup>c</sup>Lit *in the work* 11 <sup>d</sup>Lit *offer up in smoke*]

<sup>13</sup> But Jeroboam had set an ambush to come from the rear, so that *Israel* was in front of Judah and the ambush was behind them. <sup>14</sup>When Judah turned around, behold, <sup>a</sup>they were attacked both front and rear; so they cried to the LORD, and the priests blew the trumpets. <sup>15</sup>Then the men of Judah raised a war cry, and when the men of Judah raised the war cry, then it was that God <sup>b</sup>routed Jeroboam and all Israel before Abijah and Judah. <sup>16</sup>When the sons of Israel fled before Judah, God gave them into their hand. <sup>17</sup>Abijah and his people defeated them with a great slaughter, so that 500,000 chosen men of Israel fell slain. <sup>18</sup>Thus the sons of Israel were subdued at that time, and the sons of Judah <sup>c</sup>conquered because they trusted in the LORD, the God of their fathers. <sup>19</sup>Abijah pursued Jeroboam and captured from him *several* cities, Bethel with its villages, Jeshanah with its villages and <sup>d</sup>Ephron with its villages. [14 <sup>a</sup>Lit *the battle was before and behind them* 15 <sup>b</sup>Lit *smote* 18 <sup>c</sup>Lit *were strong* 19 <sup>d</sup>Another reading is *Ephraim*]

### ***Death of Jeroboam***

<sup>20</sup>Jeroboam did not again recover strength in the days of Abijah; and the LORD struck him and he died.

<sup>21</sup> But Abijah became powerful; and took fourteen wives to himself, and became the father of twenty-two sons and sixteen daughters. <sup>22</sup>Now the rest of the acts of Abijah, and his ways and his words are written in the <sup>a</sup>treatise of the prophet Iddo. [22 <sup>a</sup>Heb *midrash*]

## 2 CHRONICLES 14 [\[Books\]](#)

### *Asa Succeeds Abijah in Judah*

1 <sup>a</sup>So Abijah slept with his fathers, and they buried him in the city of David, and his son Asa became king in his place. The land was undisturbed for ten years during his days. [1 <sup>a</sup>Ch 13:23 in Heb]

2 <sup>a</sup>Asa did good and right in the sight of the LORD his God, <sup>3</sup>for he removed the foreign altars and high places, tore down the *sacred* pillars, cut down the <sup>b</sup>Asherim, <sup>4</sup>and commanded Judah to seek the LORD God of their fathers and to observe the law and the commandment. <sup>5</sup>He also removed the high places and the incense altars from all the cities of Judah. And the kingdom was undisturbed under him. <sup>6</sup>He built fortified cities in Judah, since the land was undisturbed, and <sup>c</sup>there was no one at war with him during those years, because the LORD had given him rest. <sup>7</sup>For he said to Judah, “Let us build these cities and surround *them* with walls and towers, gates and bars. The land is still <sup>d</sup>ours because we have sought the LORD our God; we have sought Him, and He has given us rest on every side.” So they built and prospered. <sup>8</sup>Now Asa had an army of 300,000 from Judah, bearing large shields and spears, and 280,000 from Benjamin, bearing shields and wielding bows; all of them were valiant warriors. [2 <sup>a</sup>Ch 14:1 in Heb <sup>3</sup> <sup>b</sup>I.e. wooden symbols of a female deity <sup>6</sup> <sup>c</sup>Lit *there was not with him war* <sup>7</sup> <sup>d</sup>Lit *before us*]

9 Now Zerah the Ethiopian came out against them with an army of a million men and 300 chariots, and he came to Mareshah. <sup>10</sup>So Asa went out <sup>a</sup>to meet him, and they drew up in battle formation in the valley of Zephathah at Mareshah. <sup>11</sup>Then Asa called to the LORD his God and said, “LORD, there is no one besides You to help *in the battle* between the powerful and those who have no strength; so help us, O LORD our God, for we trust in You, and in Your name have come against this multitude. O LORD, You are our God; let not man prevail against You.” <sup>12</sup>So the LORD <sup>b</sup>routed the Ethiopians before Asa and before Judah, and the Ethiopians fled. <sup>13</sup>Asa and the people

who *were* with him pursued them as far as Gerar; and so many Ethiopians fell that <sup>c</sup>they could not recover, for they were shattered before the LORD and before His army. And they carried away very much plunder. <sup>14</sup>They <sup>d</sup>destroyed all the cities around Gerar, for the dread of the LORD had fallen on them; and they despoiled all the cities, for there was much plunder in them. <sup>15</sup>They also struck down <sup>e</sup>those who owned livestock, and they carried away large numbers of sheep and camels. Then they returned to Jerusalem. [10 <sup>a</sup>Lit *before him* 12 <sup>b</sup>Lit *struck* 13 <sup>c</sup>Or *there was none left alive* 14 <sup>d</sup>Lit *smote* 15 <sup>e</sup>Lit *tents of livestock*]

## 2 CHRONICLES 15 [\[Books\]](#)

### *The Prophet Azariah Warns Asa*

1 Now the Spirit of God came on Azariah the son of Oded, <sup>2</sup>and he went out <sup>a</sup>to meet Asa and said to him, “Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you. <sup>3</sup>For many days Israel was without the true God and without a teaching priest and without law. <sup>4</sup>But in their distress they turned to the LORD God of Israel, and they sought Him, and He let them find Him. <sup>5</sup>In those times there was no peace to him who went out or to him who came in, for many disturbances <sup>b</sup>afflicted all the inhabitants of the lands. <sup>6</sup>Nation was crushed by nation, and city by city, for God troubled them with every kind of distress. <sup>7</sup>But you, be strong and do not <sup>c</sup>lose courage, for there is reward for your work.” [2 <sup>a</sup>Lit *before Asa* 5 <sup>b</sup>Lit *were on* 7 <sup>c</sup>Lit *let your hands drop*]

### *Asa's Reforms*

8 Now when Asa heard these words and the <sup>a</sup>prophecy which Azariah the son of Oded the prophet spoke, he took courage and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had captured in the hill country of Ephraim. He then restored the altar of the LORD which was in front of the porch of the LORD. <sup>9</sup>He gathered all Judah and Benjamin and those from Ephraim, Manasseh and Simeon who resided with them, for many defected to him from Israel when they saw that the LORD his God was with him. <sup>10</sup>So they assembled at Jerusalem in the third month of the fifteenth year of Asa's reign. <sup>11</sup>They sacrificed to the LORD that day 700 oxen and 7,000 sheep from the spoil they had brought. <sup>12</sup>They entered into the covenant to seek the LORD God of their fathers with all their heart and soul; <sup>13</sup>and whoever would not seek the LORD God of Israel should be put to death, whether small or great, man or woman. <sup>14</sup>Moreover, they made an oath to the LORD with a loud voice, with

shouting, with trumpets and with horns. <sup>15</sup>All Judah rejoiced concerning the oath, for they had sworn with their whole heart and had sought Him <sup>b</sup>earnestly, and He let them find Him. So the LORD gave them rest on every side. [<sup>8</sup> <sup>a</sup>With several ancient versions; Heb *the prophecy, Oded the prophet* <sup>15</sup> <sup>b</sup>Lit *with their whole desire*]

<sup>16</sup> He also removed Maacah, the mother of King Asa, from the *position of* queen mother, because she had made a horrid image <sup>a</sup>as an Asherah, and Asa cut down her horrid image, crushed *it* and burned *it* at the brook Kidron. <sup>17</sup>But the high places were not removed from Israel; nevertheless Asa's heart was blameless all his days. <sup>18</sup>He brought into the house of God the dedicated things of his father and his own dedicated things: silver and gold and utensils. <sup>19</sup>And there was no more war until the thirty-fifth year of Asa's reign. [<sup>16</sup> <sup>a</sup>Or for *Asherah*]

## 2 CHRONICLES 16 [\[Books\]](#)

*Asa Wars against Baasha* <sup>1</sup> In the thirty-sixth year of Asa's reign Baasha king of Israel came up against Judah and <sup>a</sup>fortified Ramah in order to prevent *anyone* from going out or coming in to Asa king of Judah.

<sup>2</sup>Then Asa brought out silver and gold from the treasuries of the house of the LORD and the king's house, and sent them to Ben-hadad king of Aram, who lived in Damascus, saying, <sup>3</sup>*“Let there be a treaty between*

<sup>b</sup>*you and me, as between my father and your father. Behold, I have sent you silver and gold; go, break your treaty with Baasha king of Israel so*

*that he will withdraw from me.”* <sup>4</sup>So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and

they <sup>c</sup>conquered Ijon, Dan, Abel-maim and all the <sup>d</sup>store cities of

Naphtali. <sup>5</sup>When Baasha heard *of it*, he ceased <sup>e</sup>fortifying Ramah and stopped his work. <sup>6</sup>Then King Asa brought all Judah, and they carried away the stones of Ramah and its timber with which Baasha had been

building, and with them he <sup>a</sup>fortified Geba and Mizpah. [<sup>1</sup> <sup>a</sup>Lit *built* <sup>3</sup>

<sup>b</sup>Lit *me and you* <sup>4</sup> <sup>c</sup>Lit *smote* <sup>d</sup>Lit *storage places of the cities* <sup>5</sup> <sup>e</sup>Lit *building*]

*Asa Imprisons the Prophet* <sup>7</sup> At that time Hanani the seer came to Asa king of Judah and said to him, “Because you have relied on the king of Aram and have not relied on the LORD your God, therefore the army of the king of Aram has escaped out of your hand. <sup>8</sup>Were not the

Ethiopians and the Lubim an immense army with very many chariots and horsemen? Yet because you relied on the LORD, He delivered them into your hand. <sup>9</sup>For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely

His. You have acted foolishly in this. Indeed, from now on you will surely have wars.” <sup>10</sup>Then Asa was angry with the seer and put him in

<sup>a</sup>prison, for he was enraged at him for this. And Asa oppressed some of the people at the same time. [<sup>10</sup> <sup>a</sup>Lit *the house of the stocks*]

**11 Now, the acts of Asa from first to last, behold, they are written in the Book of the Kings of Judah and Israel. <sup>12</sup>In the thirty-ninth year of his reign Asa became diseased in his feet. His disease was severe, yet even in his disease he did not seek the LORD, but the physicians. <sup>13</sup>So Asa slept with his fathers, <sup>a</sup>having died in the forty-first year of his reign. <sup>14</sup>They buried him in his own tomb which he had cut out for himself in the city of David, and they laid him in the resting place which he had filled with spices of various kinds blended by the perfumers' art; and they made a very great fire for him. [<sup>13</sup> <sup>a</sup>Lit *and*]**

## 2 CHRONICLES 17 [\[Books\]](#)

***Jehoshaphat Succeeds Asa*** <sup>1</sup> Jehoshaphat his son then became king in his place, and made his position over Israel firm. <sup>2</sup>He placed troops in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had captured.

***His Good Reign*** <sup>3</sup>The LORD was with Jehoshaphat because he <sup>a</sup>followed the example of his father David's earlier days and did not seek the Baals, <sup>4</sup>but sought the God of his father, <sup>b</sup>followed His commandments, and did not act as Israel did. <sup>5</sup>So the LORD established the kingdom in his <sup>c</sup>control, and all Judah brought tribute to Jehoshaphat, and he had great riches and honor. <sup>6d</sup>He took great pride in the ways of the LORD and again removed the high places and the Asherim from Judah. [<sup>3</sup> <sup>a</sup>Lit *walked in the earlier ways of his father* <sup>4</sup> <sup>b</sup>Lit *walked in* <sup>5</sup> <sup>c</sup>Lit *hand* <sup>6</sup> <sup>d</sup>Lit *his heart was high*]

<sup>7</sup> Then in the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel and Micaiah, to teach in the cities of Judah; <sup>8</sup>and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. <sup>9</sup>They taught in Judah, *having* the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people.

<sup>10</sup> Now the dread of the LORD was on all the kingdoms of the lands which *were* around Judah, so that they did not make war against Jehoshaphat. <sup>11</sup>Some of the Philistines brought gifts and silver as tribute to Jehoshaphat; the Arabians also brought him flocks, 7,700 rams and 7,700 male goats. <sup>12</sup>So Jehoshaphat grew greater and greater, and he built fortresses and store cities in Judah. <sup>13</sup>He had large supplies

in the cities of Judah, and warriors, valiant men, in Jerusalem. <sup>14</sup>This was their muster according to their fathers' households: of Judah, commanders of thousands, Adnah was the commander, and with him 300,000 valiant warriors; <sup>15</sup>and next to him was Johanan the commander, and with him 280,000; <sup>16</sup>and next to him Amasiah the son of Zichri, who volunteered for the LORD, and with him 200,000 valiant warriors; <sup>17</sup>and of Benjamin, Eliada a valiant warrior, and with him 200,000 armed with bow and shield; <sup>18</sup>and next to him Jehozabad, and with him 180,000 equipped for war. <sup>19</sup>These are they who served the king, apart from those whom the king put in the fortified cities through all Judah.

## 2 CHRONICLES 18 [\[Books\]](#)

### *Jehoshaphat Allies with Ahab*

<sup>1</sup> Now Jehoshaphat had great riches and honor; and he allied himself by marriage with Ahab. <sup>2</sup> Some years later he went down to *visit* Ahab at Samaria. And Ahab slaughtered many sheep and oxen for him and the people who were with him, and induced him to go up against Ramoth-gilead. <sup>3</sup> Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me *against* Ramoth-gilead?” And he said to him, “I am as you are, and my people as your people, and *we will be* with you in the battle.”

<sup>4</sup> Moreover, Jehoshaphat said to the king of Israel, “Please inquire <sup>a</sup>first for the word of the LORD.” <sup>5</sup> Then the king of Israel assembled the prophets, four hundred men, and said to them, “Shall we go against Ramoth-gilead to battle, or shall I refrain?” And they said, “Go up, for God will give *it* into the hand of the king.” <sup>6</sup> But Jehoshaphat said, “Is there not yet a prophet of the LORD here that we may inquire of him?” <sup>7</sup> The king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, but I hate him, for he never prophesies good concerning me but always evil. He is Micaiah, son of Imla.” But Jehoshaphat said, “Let not the king say so.” [<sup>4</sup> <sup>a</sup>Lit *as the day*]

### *Ahab's False Prophets Assure Victory*

<sup>8</sup> Then the king of Israel called an officer and said, “<sup>a</sup>Bring quickly Micaiah, Imla's son.” <sup>9</sup> Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in *their* robes, and *they* were sitting at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. <sup>10</sup> Zedekiah the son of Chenaanah made horns of iron for himself and said, “Thus says the LORD, ‘With these you shall gore the Arameans until they are consumed.’ ” <sup>11</sup> All the prophets

were prophesying thus, saying, “Go up to Ramoth-gilead and succeed, for the LORD will give *it* into the hand of the king.” [8 <sup>a</sup>Lit *Hasten*]

### ***Micaiah Brings Word from God***

12 Then the messenger who went to summon Micaiah spoke to him saying, “Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably.” <sup>13</sup>But Micaiah said, “As the LORD lives, what my God says, that I will speak.”

14 When he came to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?” He said, “Go up and succeed, for they will be given into your hand.” <sup>15</sup>Then the king said to him, “How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?” <sup>16</sup>So he said,

“I saw all Israel  
Scattered on the mountains,  
Like sheep which have no shepherd;  
And the LORD said,  
‘These have no master.  
Let each of them return to his house in peace.’ ”

<sup>17</sup>Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?”

18 Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing on His right and on His left. <sup>19</sup>The LORD said, ‘Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?’ And one said this while another said that. <sup>20</sup>Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’ And the LORD said to him, ‘How?’ <sup>21</sup>He said, ‘I will go and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice *him* and prevail also. Go and do so.’ <sup>22</sup>Now therefore, behold, the LORD has put a deceiving spirit in the mouth of these your prophets, for the LORD has proclaimed disaster against you.”

23 Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, “<sup>a</sup>How did the Spirit of the LORD pass from me to speak to you?” <sup>24</sup>Micaiah said, “Behold, you will see on that day when you enter an inner room to hide yourself.” <sup>25</sup>Then the king of Israel said, “Take Micaiah and return him to Amon the governor of the city and to Joash the king’s son; <sup>26</sup>and say, ‘Thus says the king, “Put this *man* in prison and feed him <sup>b</sup>sparingly with bread and water until I return safely.’ ” ’ ” <sup>27</sup>Micaiah said, “If you indeed return safely, the LORD has not spoken by me.” And he said, “Listen, all you people.” [23 <sup>a</sup>Lit *Which way* 26 <sup>b</sup>Lit *with bread of affliction and water of affliction*]

### ***Ahab’s Defeat and Death***

28 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead. <sup>29</sup>The king of Israel said to Jehoshaphat, “I will disguise myself and go into battle, but you put on your robes.” So the king of Israel disguised himself, and they went into battle. <sup>30</sup>Now the king of Aram had commanded the captains of his chariots, saying, “Do not fight with small or great, but with the king of Israel alone.” <sup>31</sup>So when the captains of the chariots saw Jehoshaphat, they said, “It is the king of Israel,” and they turned aside to fight against him. But Jehoshaphat cried out, and the LORD helped him, and God diverted them from him. <sup>32</sup>When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. <sup>33</sup>A certain man drew his bow at random and struck the king of Israel <sup>a</sup>in a joint of the armor. So he said to the driver of the chariot, “Turn <sup>b</sup>around and take me out of the <sup>c</sup>fight, for I am severely wounded.” <sup>34</sup>The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died. [33 <sup>a</sup>Lit *between the scale-armor and the breastplate* <sup>b</sup>Lit *your hand* <sup>c</sup>Lit *camp*]

## 2 CHRONICLES 19 [\[Books\]](#)

### *Jehu Rebukes Jehoshaphat*

1 Then Jehoshaphat the king of Judah returned in safety to his house in Jerusalem. 2 Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, “Should you help the wicked and love those who hate the LORD and <sup>a</sup>so bring wrath on yourself from the LORD? 3 But <sup>b</sup>there is some good in you, for you have removed the <sup>c</sup>Asheroth from the land and you have set your heart to seek God.” [2 <sup>a</sup>Lit by this 3 <sup>b</sup>Lit good things are found <sup>c</sup>I.e. wooden pillars]

4 So Jehoshaphat lived in Jerusalem and went out again among the people from Beersheba to the hill country of Ephraim and brought them back to the LORD, the God of their fathers.

### *Reforms Instituted*

5 He appointed judges in the land in all the fortified cities of Judah, city by city. 6 He said to the judges, “Consider what you are doing, for you do not judge for man but for the LORD who is with you <sup>a</sup>when you render judgment. 7 Now then let the fear of the LORD be upon you; <sup>b</sup>be very careful what you do, for <sup>c</sup>the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe.” [6 <sup>a</sup>Lit in the word of judgment 7 <sup>b</sup>Lit be careful and do <sup>c</sup>Lit there is not with the LORD our God]

8 In Jerusalem also Jehoshaphat appointed some of the Levites and priests, and some of the heads of the fathers’ households of Israel, for the judgment of the LORD and to judge <sup>a</sup>disputes among the inhabitants of Jerusalem. 9 Then he charged them saying, “Thus you shall do in the fear of the LORD, faithfully and wholeheartedly. 10 Whenever any dispute comes to you from your brethren who live in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall warn them so

that they may not be guilty before the LORD, and wrath may *not* come on you and your brethren. Thus you shall do and you will not be guilty.

<sup>11</sup>Behold, Amariah the chief priest will be over you in <sup>b</sup>all that pertains to the LORD, and Zebadiah the son of Ishmael, the ruler of the house of Judah, in <sup>b</sup>all that pertains to the king. Also the Levites shall be officers before you. <sup>c</sup>Act resolutely, and the LORD be with the upright.” [8 <sup>a</sup>So the versions; Heb reads *disputes. And they returned to Jerusalem, or And they lived in Jerusalem* <sup>11</sup> <sup>b</sup>Lit *every matter of* <sup>c</sup>Lit *Be strong and do*]

## 2 CHRONICLES 20 [\[Books\]](#)

### *Judah Invaded*

<sup>1</sup> Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the <sup>a</sup>Meunites, came to make war against Jehoshaphat. <sup>2</sup>Then some came and reported to Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea, out of <sup>b</sup>Aram and behold, they are in Hazazon-tamar (that is Engedi).” <sup>3</sup>Jehoshaphat was afraid and <sup>c</sup>turned his attention to seek the LORD, and proclaimed a fast throughout all Judah. <sup>4</sup>So Judah gathered together to seek help from the LORD; they even came from all the cities of Judah to seek the LORD. [<sup>1</sup> <sup>a</sup>So with Gr; Heb *Ammonites* <sup>2</sup> <sup>b</sup>Another reading is *Edom* <sup>3</sup> <sup>c</sup>Lit *set his face*]

### *Jehoshaphat's Prayer*

<sup>5</sup> Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD before the new court, <sup>6</sup>and he said, “O LORD, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You. <sup>7</sup>Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever? <sup>8</sup>They have lived in it, and have built You a sanctuary there for Your name, saying, <sup>9</sup>“Should evil come upon us, the sword, *or* judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver *us*.” <sup>10</sup>Now behold, the sons of Ammon and Moab and <sup>a</sup>Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them), <sup>11</sup>see *how* they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance. <sup>12</sup>O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know

what to do, but our eyes are on You.” [10 <sup>a</sup>I.e. Edom]

13 All Judah was standing before the LORD, with their infants, their wives and their children.

### ***Jahaziel Answers the Prayer***

<sup>14</sup>Then in the midst of the assembly the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph; <sup>15</sup>and he said, “Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, ‘Do not fear or be dismayed because of this great multitude, for the battle is not yours but God’s. <sup>16</sup>Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. <sup>17</sup>You *need* not fight in this *battle*; station yourselves, stand and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you.”

18 Jehoshaphat bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD. <sup>19</sup>The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the LORD God of Israel, with a very loud voice.

### ***Enemies Destroy Themselves***

20 They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, “Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the LORD your God and you will be established. Put your trust in His prophets and succeed.”

<sup>21</sup>When he had consulted with the people, he appointed those who sang to the LORD and those who praised *Him* in holy attire, as they went out before the army and said, “Give thanks to the LORD, for His lovingkindness is

everlasting.” <sup>22</sup>When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were <sup>a</sup>routed. <sup>23</sup>For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying *them* completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another. [<sup>22</sup> <sup>a</sup>Lit *struck down*]

<sup>24</sup> When Judah came to the lookout of the wilderness, they looked toward the multitude, and behold, they *were* corpses lying on the ground, and no one had escaped. <sup>25</sup>When Jehoshaphat and his people came to take their spoil, they found much among them, *including* goods, <sup>a</sup>garments and valuable things which they took for themselves, more than they could carry. And they were three days taking the spoil because there was so much. [<sup>25</sup> <sup>a</sup>So several ancient mss; others read *corpses*]

### ***Triumphant Return to Jerusalem***

<sup>26</sup>Then on the fourth day they assembled in the valley of Beracah, for there they blessed the LORD. Therefore they have named that place “The Valley of <sup>a</sup>Beracah” until today. <sup>27</sup>Every man of Judah and Jerusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, for the LORD had made them to rejoice over their enemies. <sup>28</sup>They came to Jerusalem with harps, lyres and trumpets to the house of the LORD. <sup>29</sup>And the dread of God was on all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel. <sup>30</sup>So the kingdom of Jehoshaphat was at peace, for his God gave him rest on all sides. [<sup>26</sup> <sup>a</sup>I.e. blessing]

<sup>31</sup> Now Jehoshaphat reigned over Judah. He *was* thirty-five years old when he became king, and he reigned in Jerusalem twenty-five years. And his mother’s name *was* Azubah the daughter of Shilhi. <sup>32</sup>He walked in the way of his father Asa and did not depart from it, doing right in the sight of the LORD. <sup>33</sup>The high places, however, were not removed; the people had not yet directed their hearts to the God of their fathers.

<sup>34</sup> Now the rest of the acts of Jehoshaphat, first <sup>a</sup>to last, behold, they are

written in the annals of Jehu the son of Hanani, which is <sup>b</sup>recorded in the Book of the Kings of Israel. [<sup>34</sup> <sup>a</sup>Lit *and* <sup>b</sup>Lit *taken up*]

### ***Alliance Displeases God***

<sup>35</sup> After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel. He acted wickedly <sup>a</sup>in so doing. <sup>36</sup> So he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion-geber. <sup>37</sup> Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat saying, “Because you have allied yourself with Ahaziah, the LORD has destroyed your works.” So the ships were broken and could not go to Tarshish. [<sup>35</sup> <sup>a</sup>Lit *to do*]

## 2 CHRONICLES 21 [\[Books\]](#)

*Jehoram Succeeds Jehoshaphat in Judah* 1 Then Jehoshaphat slept with his fathers and was buried with his fathers in the city of David, and Jehoram his son became king in his place. 2He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, <sup>a</sup>Azaryahu, Michael and Shephatiah. All these *were* the sons of Jehoshaphat king of Israel. 3Their father gave them many gifts of silver, gold and precious things, with fortified cities in Judah, but he gave the kingdom to Jehoram because he was the firstborn. [2 <sup>a</sup>Or *Azariah*]

4 Now when Jehoram had <sup>a</sup>taken over the kingdom of his father and made himself <sup>b</sup>secure, he killed all his brothers with the sword, and some of the rulers of Israel also. 5Jehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem. 6He walked in the way of the kings of Israel, just as the house of Ahab did (for Ahab's daughter was his wife), and he did evil in the sight of the LORD. 7Yet the LORD was not willing to destroy the house of David because of the covenant which He had made with David, and since He had promised to give a lamp to him and his sons forever. [4 <sup>a</sup>Lit *risen up*  
<sup>b</sup>Lit *strong*]

*Revolt against Judah* 8 In his days Edom revolted <sup>a</sup>against the rule of Judah and set up a king over themselves. 9Then Jehoram crossed over with his commanders and all his chariots with him. And he arose by night and struck down the Edomites who were surrounding him and the commanders of the chariots. 10So Edom revolted <sup>a</sup>against Judah to this day. Then Libnah revolted at the same time <sup>b</sup>against his rule, because he had forsaken the LORD God of his fathers. 11Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to play the harlot and led Judah astray. [8 <sup>a</sup>Lit *from under the hand of* 10 <sup>b</sup>Lit *from under his hand*]

12 Then a letter came to him from Elijah the prophet saying, “Thus says the LORD God of your father David, ‘Because you have not walked in the ways of Jehoshaphat your father and the ways of Asa king of Judah, <sup>13</sup>but have walked in the way of the kings of Israel, and have caused Judah and the inhabitants of Jerusalem to play the harlot as the house of Ahab played the harlot, and you have also killed your brothers, <sup>a</sup>your own family, who were better than you, <sup>14</sup>behold, the LORD is going to strike your people, your sons, your wives and all your possessions with a great <sup>b</sup>calamity; <sup>15</sup>and you will suffer <sup>c</sup>severe sickness, a disease of your bowels, until your bowels come out because of the sickness, day by day.’ ” [13 <sup>a</sup>Lit *your father’s house* 14 <sup>b</sup>Lit *blow* 15 <sup>c</sup>Lit *in many sicknesses*]

16 Then the LORD stirred up against Jehoram the spirit of the Philistines and the Arabs who <sup>a</sup>bordered the Ethiopians; <sup>17</sup>and they came against Judah and invaded it, and carried away all the possessions found in the king’s house together with his sons and his wives, so that no son was left to him except <sup>b</sup>Jehoahaz, the youngest of his sons. [16 <sup>a</sup>Lit *were at the hand of* 17 <sup>b</sup>In 2 Chr 22:1, *Ahaziah*]

18 So after all this the LORD smote him in his bowels with an incurable sickness. <sup>19</sup>Now it came about in the course of time, at the end of two years, that his bowels came out because of his sickness and he died in great pain. And his people made no fire for him like the fire for his fathers. <sup>20</sup>He was thirty-two years old when he became king, and he reigned in Jerusalem eight years; and he departed <sup>a</sup>with no one’s regret, and they buried him in the city of David, but not in the tombs of the kings. [20 <sup>a</sup>Lit *without desire*]

## 2 CHRONICLES 22 [\[Books\]](#)

*Ahaziah Succeeds Jehoram in Judah* <sup>1</sup> Then the inhabitants of Jerusalem made <sup>a</sup>Ahaziah, his youngest son, king in his place, for the band of men who came with the Arabs to the camp had slain all the older sons. So Ahaziah the son of Jehoram king of Judah began to reign. <sup>2</sup>Ahaziah was <sup>b</sup>twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the <sup>c</sup>granddaughter of Omri. <sup>3</sup>He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly. <sup>4</sup>He did evil in the sight of the LORD like the house of Ahab, for they were his counselors after the death of his father, to his destruction. [<sup>1</sup> <sup>a</sup>In 2 Chr 21:17, *Jehoahaz* <sup>2</sup> <sup>b</sup>So some versions and 2 Kin 8:26; Heb 42 years <sup>c</sup>Lit daughter]

*Ahaziah Allies with Jehoram of Israel* <sup>5</sup>He also walked according to their counsel, and went with Jehoram the son of Ahab king of Israel to wage war against Hazael king of Aram at Ramoth-gilead. But the <sup>a</sup>Arameans <sup>b</sup>wounded <sup>c</sup>Joram. <sup>6</sup>So he returned to be healed in Jezreel of the wounds <sup>d</sup>which they had inflicted on him at Ramah, when he fought against Hazael king of Aram. And <sup>e</sup>Ahaziah, the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick. [<sup>5</sup> <sup>a</sup>Heb archers <sup>b</sup>Lit smote <sup>c</sup>I.e. Jehoram <sup>6</sup> <sup>d</sup>Lit with which...smitten <sup>e</sup>So with 2 Kin 8:29; Heb Azariah]

<sup>7</sup> Now the destruction of Ahaziah was from God, in that <sup>a</sup>he went to Joram. For when he came, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. [<sup>7</sup> <sup>a</sup>Lit to go]

***Jehu Murders Princes of Judah*** <sup>8</sup>It came about when Jehu was executing judgment on the house of Ahab, he found the princes of Judah and the sons of Ahaziah's brothers ministering to Ahaziah, and slew them. <sup>9</sup>He also sought Ahaziah, and they caught him while he was hiding in Samaria; they brought him to Jehu, put him to death and buried him. For they said, "He is the son of Jehoshaphat, who sought the LORD with all his heart." So there was no one of the house of Ahaziah to retain the power of the kingdom.

<sup>10</sup> Now when Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal <sup>a</sup>offspring of the house of Judah. <sup>11</sup>But Jehoshabeath the king's daughter took Joash the son of Ahaziah, and stole him from among the king's sons who were being put to death, and placed him and his nurse in the bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she would not put him to death. <sup>12</sup>He was hidden with them in the house of God six years while Athaliah reigned over the land. [<sup>10</sup> <sup>a</sup>Lit seed]

## 2 CHRONICLES 23 [\[Books\]](#)

### *Jehoiada Sets Joash on the Throne of Judah*

1 Now in the seventh year Jehoiada strengthened himself, and took captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Johanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, *and they entered* into a covenant with him. <sup>2</sup>They went throughout Judah and gathered the Levites from all the cities of Judah, and the heads of the fathers' *households* of Israel, and they came to Jerusalem. <sup>3</sup>Then all the assembly made a covenant with the king in the house of God. And <sup>a</sup>Jehoiada said to them, "Behold, the king's son shall reign, as the LORD has spoken concerning the sons of David. <sup>4</sup>This is the thing which you shall do: one third of you, of the priests and Levites who come in on the sabbath, *shall be* gatekeepers, <sup>5</sup>and one third *shall be* at the king's house, and a third at the Gate of the Foundation; and all the people *shall be* in the courts of the house of the LORD. <sup>6</sup>But let no one enter the house of the LORD except the priests and the ministering Levites; they may enter, for they are holy. And let all the people keep the charge of the LORD. <sup>7</sup>The Levites will surround the king, each man with his weapons in his hand; and whoever enters the house, let him be killed. Thus be with the king when he comes in and when he goes out." [3 <sup>a</sup>Lit *he*]

8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, for Jehoiada the priest did not dismiss *any of* the divisions. <sup>9</sup>Then Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which had been King David's, which were in the house of God. <sup>10</sup>He stationed all the people, each man with his weapon in his hand, from the right <sup>a</sup>side of the house to the left <sup>a</sup>side of the house, by the altar and by the house, around the king. <sup>11</sup>Then they brought out the king's son and put the crown on him, and *gave him* the testimony and made him king. And Jehoiada and his sons anointed him and said, "Long live the king!" [10 <sup>a</sup>Lit *shoulder*]

### ***Athaliah Murdered***

12 When Athaliah heard the noise of the people running and praising the king, she came into the house of the LORD to the people. 13 She looked, and behold, the king was standing by his pillar at the entrance, and the captains and the <sup>a</sup>trumpeters *were* beside the king. And all the people of the land rejoiced and blew trumpets, the singers with *their* musical instruments <sup>b</sup>leading the praise. Then Athaliah tore her clothes and said, “Treason! Treason!” 14 Jehoiada the priest brought out the captains of hundreds who were appointed over the army and said to them, “Bring her out <sup>c</sup>between the ranks; and whoever follows her, put to death with the sword.” For the priest said, “Let her not be put to death in the house of the LORD.” 15 So they <sup>d</sup>seized her, and when she arrived at the entrance of the Horse Gate of the king’s house, they put her to death there. [13 <sup>a</sup>Lit *trumpets* <sup>b</sup>Lit *and leading for praising* 14 <sup>c</sup>Lit *from within* 15 <sup>d</sup>Lit *placed hands to her*]

### ***Reforms Carried Out***

16 Then Jehoiada made a covenant between himself and all the people and the king, that they would be the LORD’s people. 17 And all the people went to the house of Baal and tore it down, and they broke in pieces his altars and his images, and killed Mattan the priest of Baal before the altars. 18 Moreover, Jehoiada placed the offices of the house of the LORD under the <sup>a</sup>authority of the Levitical priests, whom David had assigned over the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses—with rejoicing and singing according to the <sup>b</sup>order of David. 19 He stationed the gatekeepers of the house of the LORD, so that no one would enter *who was* in any way unclean. 20 He took the captains of hundreds, the nobles, the rulers of the people and all the people of the land, and brought the king down from the house of the LORD, and came through the upper gate to the king’s house. And they placed the king upon the royal throne. 21 So all of the people of the land rejoiced and the city was quiet. For they had put Athaliah to death with the sword. [18 <sup>a</sup>Lit *hand* <sup>b</sup>Lit *hands of*]

## 2 CHRONICLES 24 [\[Books\]](#)

### *Young Joash Influenced by Jehoiada*

1 Joash *was* seven years old when he became king, and he reigned forty years in Jerusalem; and his mother's name *was* Zibiah from Beersheba. <sup>2</sup>Joash did what was right in the sight of the LORD all the days of Jehoiada the priest. <sup>3</sup>Jehoiada took two wives for him, and he became the father of sons and daughters.

### *Faithless Priests*

4 Now it came about after this that Joash <sup>a</sup>decided to restore the house of the LORD. <sup>5</sup>He gathered the priests and Levites and said to them, "Go out to the cities of Judah and collect money from all Israel to <sup>b</sup>repair the house of your God <sup>c</sup>annually, and you shall do the matter quickly." But the Levites did not act quickly. <sup>6</sup>So the king summoned Jehoiada the chief *priest* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the levy *fixed by* Moses the servant of the LORD on the congregation of Israel for the tent of the testimony?" <sup>7</sup>For the sons of the wicked Athaliah had broken into the house of God and even <sup>d</sup>used the holy things of the house of the LORD for the Baals. [4 <sup>a</sup>Lit *was with a heart* 5 <sup>b</sup>Lit *to strengthen* <sup>c</sup>Lit *from year to year* 7 <sup>d</sup>Lit *made*]

### *Temple Repaired*

8 So the king commanded, and they made a chest and set it outside by the gate of the house of the LORD. <sup>9</sup>They made a proclamation in Judah and Jerusalem to bring to the LORD the levy *fixed by* Moses the servant of God on Israel in the wilderness. <sup>10</sup>All the officers and all the people rejoiced and brought in their levies and <sup>a</sup>dropped *them* into the chest until they had

finished. <sup>11</sup>It came about whenever the chest was brought in to the king's officer by the Levites, and when they saw that there was much money, then the king's scribe and the chief priest's officer would come, empty the chest, take it, and return it to its place. Thus they did daily and collected much money. <sup>12</sup>The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to restore the house of the LORD, and also workers in iron and bronze to <sup>b</sup>repair the house of the LORD. <sup>13</sup>So the workmen labored, and the repair work progressed in their hands, and they <sup>c</sup>restored the house of God <sup>d</sup>according to its specifications and strengthened it. <sup>14</sup>When they had finished, they brought the rest of the money before the king and Jehoiada; and it was made into utensils for the house of the LORD, utensils for the service and the burnt offering, and pans and utensils of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada. [<sup>10</sup> <sup>a</sup>Lit *threw* <sup>12</sup> <sup>b</sup>Lit *to strengthen* <sup>13</sup> <sup>c</sup>Lit *set up* <sup>d</sup>Lit *upon its proportion*]

<sup>15</sup> Now when Jehoiada <sup>a</sup>reached a ripe old age he died; he was one hundred and thirty years old at his death. <sup>16</sup>They buried him in the city of David among the kings, because he had done well in Israel and <sup>b</sup>to God and His house. [<sup>15</sup> <sup>a</sup>Lit *became old and satisfied with days* <sup>16</sup> <sup>b</sup>Lit *with*]

<sup>17</sup> But after the death of Jehoiada the officials of Judah came and bowed down to the king, and the king listened to them. <sup>18</sup>They abandoned the house of the LORD, the God of their fathers, and served the <sup>a</sup>Asherim and the idols; so wrath came upon Judah and Jerusalem for this their guilt. <sup>19</sup>Yet He sent prophets to them to bring them back to the LORD; though they testified against them, they would not listen. [<sup>18</sup> <sup>a</sup>I.e. wooden symbols of a female deity]

### ***Joash Murders Son of Jehoiada***

<sup>20</sup> Then the Spirit of God <sup>a</sup>came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper?'"

Because you have forsaken the LORD, He has also forsaken you.’ ” <sup>21</sup>So they conspired against him and at the command of the king they stoned him <sup>b</sup>to death in the court of the house of the LORD. <sup>22</sup>Thus Joash the king did not remember the kindness which his father Jehoiada had shown him, but he murdered his son. And as he died he said, “May the LORD see and <sup>c</sup>avenge!” [20 <sup>a</sup>Lit *clothed* 21 <sup>b</sup>Lit *with stones* 22 <sup>c</sup>Lit *seek, or require*]

### ***Aram Invades and Defeats Judah***

<sup>23</sup> Now it happened at the turn of the year that the army of the Arameans came up against him; and they came to Judah and Jerusalem, destroyed all the officials of the people from among the people, and sent all their spoil to the king of Damascus. <sup>24</sup>Indeed the army of the Arameans came with a small number of men; yet the LORD delivered a very great army into their hands, because they had forsaken the LORD, the God of their fathers. Thus they executed judgment on Joash.

<sup>25</sup> When they had departed from him (for they left him very sick), his own servants conspired against him because of the blood of the <sup>a</sup>son of Jehoiada the priest, and murdered him on his bed. So he died, and they buried him in the city of David, but they did not bury him in the tombs of the kings.

<sup>26</sup>Now these are those who conspired against him: Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. <sup>27</sup>As to his sons and the many <sup>b</sup>oracles against him and the <sup>c</sup>rebuilding of the house of God, behold, they are written in the <sup>d</sup>treatise of the Book of the Kings. Then Amaziah his son became king in his place. [25 <sup>a</sup>So some ancient versions; Heb *sons* 27 <sup>b</sup>Or *burdens upon* <sup>c</sup>Lit *founding* <sup>d</sup>Heb *midrash*]

## 2 CHRONICLES 25 [\[Books\]](#)

***Amaziah Succeeds Joash in Judah*** <sup>1</sup>Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. <sup>2</sup>And his mother's name was Jehoaddan of Jerusalem. <sup>3</sup>He did right in the sight of the LORD, yet not with a whole heart. <sup>4</sup>Now it came about as soon as the kingdom was <sup>a</sup>firmly in his grasp, that he killed his servants who had slain his father the king. <sup>5</sup>However, he did not put their children to death, but *did* as it is written in the law in the book of Moses, which the LORD commanded, saying, "Fathers shall not be put to death for sons, nor sons be put to death for fathers, but each shall be put to death for his own sin." [<sup>3</sup> <sup>a</sup>Lit *firm upon him*]

### ***Amaziah Defeats Edomites***

<sup>5</sup>Moreover, Amaziah assembled Judah and appointed them according to *their* fathers' households under commanders of thousands and commanders of hundreds throughout Judah and Benjamin; and he <sup>a</sup>took a census of those from twenty years old and upward and found them to be 300,000 choice men, *able* to go to war *and* handle spear and shield. <sup>6</sup>He hired also 100,000 valiant warriors out of Israel for one hundred talents of silver. <sup>7</sup>But a man of God came to him saying, "O king, do not let the army of Israel go with you, for the LORD is not with Israel *nor with* any of the sons of Ephraim. <sup>8</sup>But if you do go, do *it*, be strong for the battle; *yet* God will <sup>b</sup>bring you down before the enemy, for God has power to help and to <sup>b</sup>bring down."  
<sup>9</sup>Amaziah said to the man of God, "But what *shall we* do for the hundred talents which I have given to the troops of Israel?" And the man of God answered, "The LORD has much more to give you than this." <sup>10</sup>Then Amaziah <sup>c</sup>dismissed them, the troops which came to him from Ephraim, to go home; so their anger burned against Judah and they returned <sup>d</sup>home in fierce anger. [<sup>5</sup> <sup>a</sup>Lit *mustered* <sup>8</sup> <sup>b</sup>Lit *cause to stumble* <sup>10</sup> <sup>c</sup>Lit *separated* <sup>d</sup>Lit *to their own place*]

11 Now Amaziah strengthened himself and led his people forth, and went to the Valley of Salt and struck down 10,000 of the sons of Seir. <sup>12</sup>The sons of Judah also captured 10,000 alive and brought them to the top of the cliff and threw them down from the top of the cliff, so that they were all dashed to pieces. <sup>13</sup>But the <sup>a</sup>troops whom Amaziah sent back from going with him to battle, raided the cities of Judah, from Samaria to Beth-horon, and struck down 3,000 of them and plundered much spoil. [<sup>13</sup> <sup>a</sup>Lit *sons of the troops*]

***Amaziah Rebuked for Idolatry*** <sup>14</sup> Now after Amaziah came from slaughtering the Edomites, he brought the gods of the sons of Seir, set them up as his gods, bowed down before them and burned incense to them. <sup>15</sup>Then the anger of the LORD burned against Amaziah, and He sent him a prophet who said to him, “Why have you sought the gods of the people who have not delivered their own people from your hand?” <sup>16</sup>As he was talking with him, <sup>a</sup>the king said to him, “Have we appointed you a royal counselor? Stop! Why should you be struck down?” Then the prophet stopped and said, “I know that God has planned to destroy you, because you have done this and have not listened to my counsel.”  
[<sup>16</sup> <sup>a</sup>Lit *he*]

***Amaziah Defeated by Joash of Israel*** <sup>17</sup> Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz the son of Jehu, the king of Israel, saying, “Come, let us face each other.” <sup>18</sup>Joash the king of Israel sent to Amaziah king of Judah, saying, “The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, ‘Give your daughter to my son in marriage.’ But there passed by a wild beast that was in Lebanon and trampled the thorn bush. <sup>19</sup>You said, ‘Behold, you have <sup>a</sup>defeated Edom.’ And your heart has <sup>b</sup>become proud in boasting. Now stay at home; for why should you provoke trouble so that you, even you, would fall and Judah with you?” [<sup>19</sup> <sup>a</sup>Lit *smitten* <sup>b</sup>Lit *lifted you up to boast*]

<sup>20</sup> But Amaziah would not listen, for it was from God, that He might

deliver them into the hand of *Joash* because they had sought the gods of Edom. <sup>21</sup>So Joash king of Israel went up, and he and Amaziah king of Judah faced each other at Beth-shemesh, which belonged to Judah. <sup>22</sup>Judah was defeated <sup>a</sup>by Israel, and they fled each to his tent. <sup>23</sup>Then Joash king of Israel captured Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, 400 <sup>b</sup>cubits. <sup>24</sup>*He took* all the gold and silver and all the utensils which were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. [<sup>22</sup> <sup>a</sup>Lit *before* <sup>23</sup> <sup>b</sup>I.e. One cubit equals approx 18 in.]

<sup>25</sup> And Amaziah, the son of Joash king of Judah, lived fifteen years after the death of Joash, son of Jehoahaz, king of Israel. <sup>26</sup>Now the rest of the acts of Amaziah, from first to last, behold, are they not written in the Book of the Kings of Judah and Israel? <sup>27</sup>From the time that Amaziah turned away from following the LORD they conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. <sup>28</sup>Then they brought him on horses and buried him with his fathers in the city of Judah.

## 2 CHRONICLES 26 [\[Books\]](#)

### *Uzziah Succeeds Amaziah in Judah*

1 And all the people of Judah took <sup>a</sup>Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah. <sup>2</sup>He built Eloth and restored it to Judah after the king slept with his fathers. <sup>3</sup>Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was <sup>b</sup>Jechiliah of Jerusalem. <sup>4</sup>He did right in the sight of the LORD according to all that his father Amaziah had done. <sup>5</sup>He continued to seek God in the days of Zechariah, who had understanding <sup>c</sup>through the vision of God; and <sup>d</sup>as long as he sought the LORD, God prospered him. [1 <sup>a</sup>In 2 Kin 14:21, *Azariah* 3 <sup>b</sup>In 2 Kin 15:2, *Jecoliah* 5 <sup>c</sup>Many mss read *in the fear of God* <sup>d</sup>Lit *in the days of his seeking*]

### *Uzziah Succeeds in War*

6 Now he went out and warred against the Philistines, and broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod; and he built cities in *the area of* Ashdod and among the Philistines. <sup>7</sup>God helped him against the Philistines, and against the Arabians who lived in Gur-baal, and the Meunites. <sup>8</sup>The Ammonites also gave tribute to Uzziah, and his <sup>a</sup>fame extended to the border of Egypt, for he became very strong. <sup>9</sup>Moreover, Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the corner buttress and fortified them. <sup>10</sup>He built towers in the wilderness and hewed many cisterns, for he had much livestock, both in the <sup>b</sup>lowland and in the plain. *He also had* plowmen and vinedressers in the hill country and the fertile fields, for he loved the soil. <sup>11</sup>Moreover, Uzziah had an army ready for battle, which <sup>c</sup>entered combat by divisions according to the number of their muster, <sup>d</sup>prepared by Jeiel the scribe and Maaseiah the official, under the direction of Hananiah, one of the king's officers. <sup>12</sup>The total number of the heads of the <sup>e</sup>households, of valiant warriors, was 2,600. <sup>13</sup>Under their direction was an <sup>f</sup>elite army of 307,500, who could wage war

with great power, to help the king against the enemy. <sup>14</sup>Moreover, Uzziah prepared <sup>8</sup>for all the army shields, spears, helmets, body armor, bows and sling stones. <sup>15</sup>In Jerusalem he made engines *of war* invented by skillful men to be on the towers and on the corners for the purpose of shooting arrows and great stones. Hence his <sup>h</sup>fame spread afar, for he was marvelously helped until he was strong. [8 <sup>a</sup>Lit *name went to the entering of Egypt* 10 <sup>b</sup>Heb *shephelah* 11 <sup>c</sup>Lit *goes out to* <sup>d</sup>Lit *by the hand of* 12 <sup>e</sup>Lit *fathers* 13 <sup>f</sup>Lit *powerful* 14 <sup>g</sup>Lit *for them, for all* 15 <sup>h</sup>Lit *name*]

### ***Pride Is Uzziah's Undoing***

16 But when he became strong, his heart was so <sup>a</sup>proud that he acted corruptly, and he was unfaithful to the LORD his God, for he entered the temple of the LORD to burn incense on the altar of incense. <sup>17</sup>Then Azariah the priest entered after him and with him eighty priests of the LORD, valiant men. <sup>18</sup>They opposed Uzziah the king and said to him, “It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful and will have no honor from the LORD God.” <sup>19</sup>But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense. <sup>20</sup>Azariah the chief priest and all the priests looked at him, and behold, he was leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the LORD had smitten him. <sup>21</sup>King Uzziah was a leper to the day of his death; and he lived in a separate house, being a leper, for he was cut off from the house of the LORD. And Jotham his son was over the king's house judging the people of the land. [16 <sup>a</sup>Lit *lifted up*]

22 Now the rest of the acts of Uzziah, first to last, the prophet Isaiah, the son of Amoz, has written. <sup>23</sup>So Uzziah slept with his fathers, and they buried him with his fathers in the field of the grave which belonged to the kings, for they said, “He is a leper.” And Jotham his son became king in his place.

## 2 CHRONICLES 27 [\[Books\]](#)

***Jotham Succeeds Uzziah in Judah*** <sup>1</sup> Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. And his mother's name was Jerushah the daughter of Zadok. <sup>2</sup>He did right in the sight of the LORD, according to all that his father Uzziah had done; however he did not enter the temple of the LORD. But the people continued acting corruptly. <sup>3</sup>He built the upper gate of the house of the LORD, and he built extensively the wall of Ophel. <sup>4</sup>Moreover, he built cities in the hill country of Judah, and he built fortresses and towers on the wooded *hills*. <sup>5</sup>He fought also with the king of the Ammonites and prevailed over them so that the Ammonites gave him during that year one hundred talents of silver, ten thousand <sup>a</sup>kors of wheat and ten thousand of barley. The Ammonites also paid him this *amount* in the second and in the third year. <sup>6</sup>So Jotham became mighty because he ordered his ways before the LORD his God. <sup>7</sup>Now the rest of the acts of Jotham, even all his wars and his acts, behold, they are written in the Book of the Kings of Israel and Judah. <sup>8</sup>He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. <sup>9</sup>And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son became king in his place. [5 <sup>a</sup>I.e. One kor equals approx 10 bu]

## 2 CHRONICLES 28 [\[Books\]](#)

### *Ahaz Succeeds Jotham in Judah*

<sup>1</sup> Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do right in the sight of the LORD as David his father *had done*. <sup>2</sup>But he walked in the ways of the kings of Israel; he also made molten images for the Baals. <sup>3</sup>Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the LORD had driven out before the sons of Israel. <sup>4</sup>He sacrificed and burned incense on the high places, on the hills and under every green tree.

### *Judah Is Invaded*

<sup>5</sup> Wherefore, the LORD his God delivered him into the hand of the king of Aram; and they <sup>a</sup>defeated him and carried away from him a great number of captives and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who <sup>b</sup>inflicted him with heavy casualties. <sup>6</sup>For Pekah the son of Remaliah slew in Judah 120,000 in one day, all valiant men, because they had forsaken the LORD God of their fathers. <sup>7</sup>And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son and Azrikam the ruler of the house and Elkanah the second to the king. [<sup>5</sup> <sup>a</sup>Lit *smote* <sup>b</sup>Lit *smote him with a great smiting*]

<sup>8</sup> The sons of Israel carried away captive of their brethren 200,000 women, sons and daughters; and they <sup>a</sup>took also a great deal of spoil from them, and brought the spoil to Samaria. <sup>9</sup>But a prophet of the LORD was there, whose name was Oded; and he went out to meet the army which came to Samaria and said to them, "Behold, because the LORD, the God of your fathers, was angry with Judah, He has delivered them into your hand, and you have slain them in a rage *which* has even reached heaven. <sup>10</sup>Now you are proposing to subjugate for yourselves the people of Judah and Jerusalem for male and

female slaves. Surely, *do* you not *have* transgressions of your own against the LORD your God? <sup>11</sup>Now therefore, listen to me and return the captives whom you captured from your brothers, for the burning anger of the LORD is against you.” <sup>12</sup>Then some of the heads of the sons of Ephraim—Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai—arose against those who were coming from the battle, <sup>13</sup>and said to them, “You must not bring the captives in here, for you are proposing *to bring* upon us guilt against the LORD adding to our sins and our guilt; for our guilt is great so that *His* burning anger is against Israel.” <sup>14</sup>So the armed men left the captives and the spoil before the officers and all the assembly. <sup>15</sup>Then the men who were designated by name arose, took the captives, and they clothed all their naked ones from the spoil; and they gave them clothes and sandals, fed them and gave them drink, anointed them *with oil*, led all their feeble ones on donkeys, and brought them to Jericho, the city of palm trees, to their brothers; then they returned to Samaria. [8 <sup>a</sup>Lit *plundered*]

### ***Compromise with Assyria***

<sup>16</sup> At that time King Ahaz sent to the <sup>a</sup> kings of Assyria for help. <sup>17</sup> For again the Edomites had come and attacked Judah and carried away captives. <sup>18</sup> The Philistines also had invaded the cities of the <sup>b</sup> lowland and of the Negev of Judah, and had taken Beth-shemesh, Aijalon, Gederoth, and Soco with its villages, Timnah with its villages, and Gimzo with its villages, and they settled there. <sup>19</sup> For the LORD humbled Judah because of Ahaz king of Israel, for he had brought about a lack of restraint in Judah and was very unfaithful to the LORD. <sup>20</sup> So Tilgath-pilneser king of Assyria came against him and afflicted him instead of strengthening him. <sup>21</sup> Although Ahaz took a portion out of the house of the LORD and out of the palace of the king and of the princes, and gave *it* to the king of Assyria, it did not help him. [16 <sup>a</sup> Ancient versions read *king* 18 <sup>b</sup> Heb *shephelah*]

<sup>22</sup> Now in the time of his distress this same King Ahaz became yet more unfaithful to the LORD. <sup>23</sup> For he sacrificed to the gods of Damascus which had <sup>a</sup> defeated him, and said, “Because the gods of the kings of Aram helped

them, I will sacrifice to them that they may help me.” But they became the <sup>b</sup>downfall of him and all Israel. <sup>24</sup>Moreover, when Ahaz gathered together the utensils of the house of God, he cut the utensils of the house of God in pieces; and he closed the doors of the house of the LORD and made altars for himself in every corner of Jerusalem. <sup>25</sup>In every city of Judah he made high places to burn incense to other gods, and provoked the LORD, the God of his fathers, to anger. <sup>26</sup>Now the rest of his acts and all his ways, from first to last, behold, they are written in the Book of the Kings of Judah and Israel. <sup>27</sup>So Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, for they did not bring him into the tombs of the kings of Israel; and Hezekiah his son reigned in his place. [23 <sup>a</sup>Lit *smitten* <sup>b</sup>Lit *stumbling*]

## 2 CHRONICLES 29 [\[Books\]](#)

### *Hezekiah Succeeds Ahaz in Judah*

<sup>1</sup> Hezekiah became king *when he was* twenty-five years old; and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. <sup>2</sup>He did right in the sight of the LORD, according to all that his father David had done.

<sup>3</sup> In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. <sup>4</sup>He brought in the priests and the Levites and gathered them into the square on the east.

### *Reforms Begun*

<sup>5</sup>Then he said to them, "Listen to me, O Levites. Consecrate yourselves now, and consecrate the house of the LORD, the God of your fathers, and carry the uncleanness out from the holy place. <sup>6</sup>For our fathers have been unfaithful and have done evil in the sight of the LORD our God, and have forsaken Him and turned their faces away from the dwelling place of the LORD, and have <sup>a</sup>turned *their* backs. <sup>7</sup>They have also shut the doors of the porch and put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel. <sup>8</sup>Therefore the wrath of the LORD was against Judah and Jerusalem, and He has made them an object of terror, of horror, and of hissing, as you see with your own eyes. <sup>9</sup>For behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. <sup>10</sup>Now it is in my heart to make a covenant with the LORD God of Israel, that His burning anger may turn away from us. <sup>11</sup>My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to minister to Him, and to be His ministers and burn incense." [6 <sup>a</sup>Lit *given*]

<sup>12</sup> Then the Levites arose: Mahath, the son of Amasai and Joel the son of

Azariah, from the sons of the Kohathites; and from the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; and from the Gershonites, Joah the son of Zimmah and Eden the son of Joah; <sup>13</sup>and from the sons of Elizaphan, Shimri and <sup>a</sup>Jeiel; and from the sons of Asaph, Zechariah and Mattaniah; <sup>14</sup>and from the sons of Heman, <sup>b</sup>Jehiel and Shimei; and from the sons of Jeduthun, Shemaiah and Uzziel. <sup>15</sup>They assembled their brothers, consecrated themselves, and went in to cleanse the house of the LORD, according to the commandment of the king by the words of the LORD. <sup>16</sup>So the priests went in to the inner part of the house of the LORD to cleanse *it*, and every unclean thing which they found in the temple of the LORD they brought out to the court of the house of the LORD. Then the Levites received *it* to carry out to the Kidron <sup>c</sup>valley. <sup>17</sup>Now they began <sup>d</sup>the consecration on the first *day* of the first month, and on the eighth day of the month they entered the porch of the LORD. Then they consecrated the house of the LORD in eight days, and finished on the sixteenth day of the first month. <sup>18</sup>Then they went in to King Hezekiah and said, “We have cleansed the whole house of the LORD, the altar of burnt offering with all of its utensils, and the table of showbread with all of its utensils. <sup>19</sup>Moreover, all the utensils which King Ahaz had discarded during his reign in his unfaithfulness, we have prepared and consecrated; and behold, they are before the altar of the LORD.” [<sup>13</sup> <sup>a</sup>Or *Jeuel* <sup>14</sup> <sup>b</sup>Or *Jehuel*, 1 Chr 15:18, 20 <sup>16</sup> <sup>c</sup>Or *wadi* <sup>17</sup> <sup>d</sup>Lit to *consecrate*]

### ***Hezekiah Restores Temple Worship***

**20** Then King Hezekiah arose early and assembled the princes of the city and went up to the house of the LORD. <sup>21</sup>They brought seven bulls, seven rams, seven lambs and seven male goats for a sin offering for the kingdom, the sanctuary, and Judah. And he ordered the priests, the sons of Aaron, to offer *them* on the altar of the LORD. <sup>22</sup>So they slaughtered the bulls, and the priests took the blood and sprinkled it on the altar. They also slaughtered the rams and sprinkled the blood on the altar; they slaughtered the lambs also and sprinkled the blood on the altar. <sup>23</sup>Then they brought the male goats of the sin offering before the king and the assembly, and they laid their hands on them. <sup>24</sup>The priests slaughtered them and purged the altar with their

blood to atone for all Israel, for the king ordered the burnt offering and the sin offering for all Israel.

25 He then stationed the Levites in the house of the LORD with cymbals, with harps and with lyres, according to the command of David and of Gad the king's seer, and of Nathan the prophet; for the command was from the LORD through His prophets. <sup>26</sup>The Levites stood with the *musical* instruments of David, and the priests with the trumpets. <sup>27</sup>Then Hezekiah gave the order to offer the burnt offering on the altar. When the burnt offering began, the song to the LORD also began with the trumpets, <sup>a</sup>*accompanied* by the instruments of David, king of Israel. <sup>28</sup>While the whole assembly worshiped, the singers also sang and the trumpets sounded; all this *continued* until the burnt offering was finished. [<sup>27</sup> <sup>a</sup>*Lit and according to the authority of the instruments*]

29 Now at the completion of the burnt offerings, the king and all who were present with him bowed down and worshiped. <sup>30</sup>Moreover, King Hezekiah and the officials ordered the Levites to sing praises to the LORD with the words of David and Asaph the seer. So they sang praises with joy, and bowed down and worshiped.

31 Then Hezekiah said, "Now *that* you have <sup>a</sup>consecrated yourselves to the LORD, come near and bring sacrifices and thank offerings to the house of the LORD." And the assembly brought sacrifices and thank offerings, and all those who were <sup>b</sup>willing *brought* burnt offerings. <sup>32</sup>The number of the burnt offerings which the assembly brought was 70 bulls, 100 rams, and 200 lambs; all these were for a burnt offering to the LORD. <sup>33</sup>The consecrated things were 600 bulls and 3,000 sheep. <sup>34</sup>But the priests were too few, so that they were unable to skin all the burnt offerings; therefore their brothers the Levites helped them until the work was completed and until the *other* priests had consecrated themselves. For the Levites were more <sup>c</sup>conscientious to consecrate themselves than the priests. <sup>35</sup>There *were* also <sup>d</sup>many burnt offerings with the fat of the peace offerings and with the libations for the burnt offerings. Thus the service of the house of the LORD was established *again*. <sup>36</sup>Then Hezekiah and all the people rejoiced over what God had prepared for the people, because the thing came about

suddenly. [31 <sup>a</sup>Lit *filled your hands* <sup>b</sup>Lit *willing of heart* 34 <sup>c</sup>Lit *upright of heart* 35 <sup>d</sup>Lit *the burnt offerings to an abundance*]

## 2 CHRONICLES 30 [\[Books\]](#)

### *All Israel Invited to the Passover*

1 Now Hezekiah sent to all Israel and Judah and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem to <sup>a</sup>celebrate the Passover to the LORD God of Israel. <sup>2</sup>For the king and his princes and all the assembly in Jerusalem had decided to celebrate the Passover in the second month, <sup>3</sup>since they could not celebrate it at that time, because the priests had not consecrated themselves in sufficient numbers, nor had the people been gathered to Jerusalem. <sup>4</sup>Thus the thing was right in the sight of the king and <sup>b</sup>all the assembly. <sup>5</sup>So they established a decree to circulate a <sup>c</sup>proclamation throughout all Israel from Beersheba even to Dan, that they should come to celebrate the Passover to the LORD God of Israel at Jerusalem. For they had not celebrated *it* in great numbers as it was <sup>d</sup>prescribed. <sup>6</sup>The <sup>e</sup>couriers went throughout all Israel and Judah with the letters from the hand of the king and his princes, even according to the command of the king, saying, “O sons of Israel, return to the LORD God of Abraham, Isaac and Israel, that He may return to those of you who escaped *and* are left from the <sup>f</sup>hand of the kings of Assyria. <sup>7</sup>Do not be like your fathers and your brothers, who were unfaithful to the LORD God of their fathers, so that He made them a horror, as you see. <sup>8</sup>Now do not stiffen your neck like your fathers, but <sup>g</sup>yield to the LORD and enter His sanctuary which He has consecrated forever, and serve the LORD your God, that His burning anger may turn away from you. <sup>9</sup>For if you return to the LORD, your brothers and your sons *will find* compassion before those who led them captive and will return to this land. For the LORD your God is gracious and compassionate, and will not turn *His* face away from you if you return to Him.” [1 <sup>a</sup>Lit *do*, so in vv 2, 3, 5, 13, 21, 23 4 <sup>b</sup>Lit *in the sight of all* 5 <sup>c</sup>Lit *voice* <sup>d</sup>Lit *written* 6 <sup>e</sup>Lit *runners* <sup>f</sup>Lit *palm* 8 <sup>g</sup>Lit *give a hand*]

10 So the <sup>a</sup>couriers passed from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn and mocked them. <sup>11</sup>Nevertheless some men of Asher, Manasseh and Zebulun

humbled themselves and came to Jerusalem. <sup>12</sup>The hand of God was also on Judah to give them one heart to do what the king and the princes commanded by the word of the LORD. [<sup>10</sup> <sup>a</sup>Lit *runners*]

### ***Passover Reinstated***

<sup>13</sup> Now many people were gathered at Jerusalem to celebrate the Feast of Unleavened Bread in the second month, a very large assembly. <sup>14</sup>They arose and removed the altars which *were* in Jerusalem; they also removed all the incense altars and cast *them* into the brook Kidron. <sup>15</sup>Then they slaughtered the Passover *lambs* on the fourteenth of the second month. And the priests and Levites were ashamed of themselves, and consecrated themselves and brought burnt offerings to the house of the LORD. <sup>16</sup>They stood at their stations after their custom, according to the law of Moses the man of God; the priests sprinkled the blood *which they received* from the hand of the Levites. <sup>17</sup>For *there were* many in the assembly who had not consecrated themselves; therefore, the Levites *were* over the slaughter of the Passover *lambs* for everyone who *was* unclean, in order to consecrate *them* to the LORD. <sup>18</sup>For a multitude of the people, *even* many from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, yet they ate the Passover otherwise than <sup>a</sup>prescribed. For Hezekiah prayed for them, saying, “May the good LORD pardon <sup>19</sup>everyone who prepares his heart to seek God, the LORD God of his fathers, though not according to the purification *rules* of the sanctuary.” <sup>20</sup>So the LORD heard Hezekiah and healed the people. <sup>21</sup>The sons of Israel present in Jerusalem celebrated the Feast of Unleavened Bread *for* seven days with great joy, and the Levites and the priests praised the LORD day after day with loud instruments to the LORD. <sup>22</sup>Then Hezekiah spoke <sup>b</sup>encouragingly to all the Levites who showed good insight *in the things* of the LORD. So they ate for the appointed seven days, sacrificing peace offerings and giving thanks to the LORD God of their fathers. [<sup>18</sup> <sup>a</sup>Lit *written* <sup>22</sup> <sup>b</sup>Lit *to the heart of*]

<sup>23</sup> Then the whole assembly decided to celebrate *the feast* another seven days, so they celebrated the seven days with joy. <sup>24</sup>For Hezekiah king of Judah had contributed to the assembly 1,000 bulls and 7,000 sheep, and the

princes had contributed to the assembly 1,000 bulls and 10,000 sheep; and a large number of priests consecrated themselves. <sup>25</sup>All the assembly of Judah rejoiced, with the priests and the Levites and all the assembly that came from Israel, both the sojourners who came from the land of Israel and those living in Judah. <sup>26</sup>So there was great joy in Jerusalem, because there was nothing like this in Jerusalem since the days of Solomon the son of David, king of Israel. <sup>27</sup>Then the Levitical priests arose and blessed the people; and their voice was heard and their prayer came to His holy dwelling place, to heaven.

## 2 CHRONICLES 31 [\[Books\]](#)

### *Idols Are Destroyed*

<sup>1</sup> Now when all this was finished, all Israel who were present went out to the cities of Judah, broke the pillars in pieces, cut down the <sup>a</sup>Asherim and pulled down the high places and the altars throughout all Judah and Benjamin, as well as in Ephraim and Manasseh, <sup>b</sup>until they had destroyed them all. Then all the sons of Israel returned to their cities, each to his possession. [<sup>1</sup> <sup>a</sup>I.e. wooden symbols of a female deity <sup>b</sup>Lit *even to completion*]

<sup>2</sup> And Hezekiah appointed the divisions of the priests and the Levites by their divisions, each according to his service, *both* the priests and the Levites, for burnt offerings and for peace offerings, to minister and to give thanks and to praise in the gates of the camp of the LORD.

### *Reforms Continued*

<sup>3</sup> *He* also *appointed* the king's portion of his goods for the burnt offerings, *namely*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the LORD. <sup>4</sup> Also he <sup>a</sup>commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might devote themselves to the law of the LORD. <sup>5</sup> As soon as the <sup>b</sup>order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all. <sup>6</sup> The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and the tithe of <sup>c</sup>sacred gifts which were consecrated to the LORD their God, and placed *them* in heaps. <sup>7</sup> In the third month they began to <sup>d</sup>make the heaps, and finished *them* by the seventh month. <sup>8</sup> When Hezekiah and the rulers came and saw the heaps, they blessed the LORD and His people Israel. <sup>9</sup> Then

Hezekiah questioned the priests and the Levites concerning the heaps.

<sup>10</sup>Azariah the chief priest of the house of Zadok said to <sup>e</sup>him, “Since the contributions began to be brought into the house of the LORD, we have had enough to eat with plenty left over, for the LORD has blessed His people, and this great quantity is left over.” [4 <sup>a</sup>Lit *said to* 5 <sup>b</sup>Lit *word* 6 <sup>c</sup>Lit *consecrated things* 7 <sup>d</sup>Lit *found* 10 <sup>e</sup>Lit *him, and he said*]

<sup>11</sup> Then Hezekiah commanded *them* to prepare rooms in the house of the LORD, and they prepared *them*. <sup>12</sup>They faithfully brought in the contributions and the tithes and the consecrated things; and Conaniah the Levite *was* the officer in charge of them and his brother Shimei *was* second. <sup>13</sup>Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah *were* overseers <sup>a</sup>under the authority of Conaniah and Shimei his brother by the appointment of King Hezekiah, and Azariah *was* the *chief* officer of the house of God. <sup>14</sup>Kore the son of Imnah the Levite, the keeper of the eastern *gate*, *was* over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things. <sup>15</sup><sup>b</sup>Under his authority *were* Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah in the cities of the priests, to distribute faithfully *their portions* to their brothers by divisions, whether great or small, <sup>16</sup>without regard to their genealogical enrollment, to the males from <sup>c</sup>thirty years old and upward—everyone who entered the house of the LORD for his daily obligations—for their work in their duties according to their divisions; <sup>17</sup>as well as the priests who were enrolled genealogically according to their fathers’ households, and the Levites from twenty years old and upwards, by their duties *and* their divisions. <sup>18</sup>The genealogical enrollment *included* <sup>d</sup>all their little children, their wives, their sons and their daughters, for the whole assembly, for they consecrated themselves <sup>e</sup>faithfully in holiness. <sup>19</sup>Also for the sons of Aaron the priests *who were* in the pasture lands of their cities, or in each and every city, *there were* men who were designated by name to distribute portions to every male among the priests and to everyone genealogically enrolled among the Levites. [13 <sup>a</sup>Lit *from the hand of* 15 <sup>b</sup>Lit *under his hand* 16 <sup>c</sup>Heb *three* 18 <sup>d</sup>Lit *with all* <sup>e</sup>Lit *in their faithfulness*]

<sup>20</sup> Thus Hezekiah did throughout all Judah; and he did what *was* good, right and true before the LORD his God. <sup>21</sup>Every work which he began in the

service of the house of God in law and in commandment, seeking his God,  
he did with all his heart and prospered.

## 2 CHRONICLES 32 [\[Books\]](#)

### *Sennacherib Invades Judah*

<sup>1</sup> After these <sup>a</sup>acts of faithfulness Sennacherib king of Assyria came and invaded Judah and besieged the fortified cities, and <sup>b</sup>thought to break into them for himself. <sup>2</sup> Now when Hezekiah saw that Sennacherib had come and that <sup>c</sup>he intended to make war on Jerusalem, <sup>3</sup> he decided with his officers and his warriors to cut off the *supply of water* from the springs which *were* outside the city, and they helped him. <sup>4</sup> So many people assembled and stopped up all the springs and the stream which flowed <sup>d</sup>through the region, saying, “Why should the kings of Assyria come and find abundant water?” <sup>5</sup> And he took courage and rebuilt all the wall that had been broken down and <sup>e</sup>erected towers on it, and *built* another outside wall and strengthened the Millo *in* the city of David, and made weapons and shields in great number. <sup>6</sup> He appointed military officers over the people and gathered them to him in the square at the city gate, and spoke <sup>f</sup>encouragingly to them, saying, <sup>7</sup> “Be strong and courageous, do not fear or be dismayed because of the king of Assyria nor because of all the horde that is with him; for the one with us is greater than the one with him. <sup>8</sup> With him is *only* an arm of flesh, but with us is the LORD our God to help us and to fight our battles.” And the people relied on the words of Hezekiah king of Judah. [<sup>1</sup> <sup>a</sup>Lit *things and this faithfulness* <sup>b</sup>Lit *said* <sup>2</sup> <sup>c</sup>Lit *his face for war against* <sup>4</sup> <sup>d</sup>Lit *in the midst of the land* <sup>5</sup> <sup>e</sup>Lit *raised on the towers* <sup>6</sup> <sup>f</sup>Lit *upon their hearts*]

### *Sennacherib Undermines Hezekiah*

<sup>9</sup> After this Sennacherib king of Assyria sent his servants to Jerusalem while he was <sup>a</sup>besieging Lachish with all his forces with him, against Hezekiah king of Judah and against all Judah who *were* at Jerusalem, saying, <sup>10</sup> “Thus says Sennacherib king of Assyria, ‘On what are you trusting that you are remaining in Jerusalem under siege? <sup>11</sup> Is not Hezekiah misleading you to give yourselves over to die by hunger and by thirst, saying, “The LORD our

God will deliver us from the <sup>b</sup>hand of the king of Assyria”? <sup>12</sup>Has not the same Hezekiah taken away His high places and His altars, and said to Judah and <sup>c</sup>Jerusalem, “You shall worship before one altar, and on it you shall <sup>d</sup>burn incense”? <sup>13</sup>Do you not know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of the lands able at all to deliver their land from my hand? <sup>14</sup>Who *was there* among all the gods of those nations which my fathers utterly destroyed who could deliver his people out of my hand, that your God should be able to deliver you from my hand? <sup>15</sup>Now therefore, do not let Hezekiah deceive you or mislead you like this, and do not believe him, for no god of any nation or kingdom was able to deliver his people from my hand or from the hand of my fathers. How much less will your God deliver you from my hand?’ ” [9 <sup>a</sup>Lit *against* 11 <sup>b</sup>Lit *palm* 12 <sup>c</sup>Lit *Jerusalem, saying,* <sup>d</sup>Lit *offer up in smoke*]

<sup>16</sup> His servants spoke further against the LORD God and against His servant Hezekiah. <sup>17</sup>He also wrote letters to insult the LORD God of Israel, and to speak against Him, saying, “As the gods of the nations of the lands <sup>a</sup>have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my hand.” <sup>18</sup>They called this out with a loud voice in the language of Judah to the people of Jerusalem who were on the wall, to frighten and terrify them, so that they might take the city. <sup>19</sup>They spoke <sup>b</sup>of the God of Jerusalem as of the gods of the peoples of the earth, the work of men’s hands. [17 <sup>a</sup>Lit *who have* 19 <sup>b</sup>Lit *to*]

### ***Hezekiah’s Prayer Is Answered***

<sup>20</sup> But King Hezekiah and Isaiah the prophet, the son of Amoz, prayed about this and cried out to heaven. <sup>21</sup>And the LORD sent an angel who destroyed every mighty warrior, commander and officer in the camp of the king of Assyria. So he returned <sup>a</sup>in shame to his own land. And when he had entered the temple of his god, some of his own children killed him there with the sword. <sup>22</sup>So the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all *others*, and <sup>b</sup>guided them on every side. <sup>23</sup>And many were bringing gifts to the LORD at Jerusalem and choice presents to Hezekiah

king of Judah, so that he was exalted in the sight of all nations thereafter. [21  
<sup>a</sup>Lit *in shame of face* 22 <sup>b</sup>Another reading is *gave them rest*]

24 In those days Hezekiah became <sup>a</sup>mortally ill; and he prayed to the LORD, and <sup>b</sup>the LORD spoke to him and gave him a sign. <sup>25</sup>But Hezekiah gave no return for the benefit <sup>c</sup>he received, because his heart was <sup>d</sup>proud; therefore wrath came on him and on Judah and Jerusalem. <sup>26</sup>However, Hezekiah <sup>e</sup>humbled the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come on them in the days of Hezekiah. [24 <sup>a</sup>Lit *sick to the point of death* <sup>b</sup>Lit *He* 25 <sup>c</sup>Lit *to him* <sup>d</sup>Lit *high* 26 <sup>e</sup>Lit *humbled himself in*]

27 Now Hezekiah had immense riches and honor; and he made for himself treasuries for silver, gold, precious stones, spices, shields and all kinds of valuable articles, <sup>28</sup>storehouses also for the produce of grain, wine and oil, pens for all kinds of cattle and <sup>a</sup>sheepfolds for the flocks. <sup>29</sup>He made cities for himself and acquired flocks and herds in abundance, for God had given him very great <sup>b</sup>wealth. <sup>30</sup>It was Hezekiah who stopped the upper outlet of the waters of Gihon and directed them to the west side of the city of David. And Hezekiah prospered in all that he did. <sup>31</sup>Even *in the matter of* the envoys of the rulers of Babylon, who sent to him to inquire of the wonder that had happened in the land, God left him *alone only* to test him, that He might know all that was in his heart. [28 <sup>a</sup>So ancient versions; Heb *flocks for the sheepfolds* 29 <sup>b</sup>Lit *possessions, property*]

32 Now the rest of the acts of Hezekiah and his deeds of devotion, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the Book of the Kings of Judah and Israel. <sup>33</sup>So Hezekiah slept with his fathers, and they buried him in the <sup>a</sup>upper section of the tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. And his son Manasseh became king in his place. [33 <sup>a</sup>Or *ascent to*]

## 2 CHRONICLES 33 [\[Books\]](#)

### *Manasseh Succeeds Hezekiah in Judah*

<sup>1</sup> Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. <sup>2</sup>He did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. <sup>3</sup>For he rebuilt the high places which Hezekiah his father had broken down; he also erected altars for the Baals and made <sup>a</sup>Asherim, and worshiped all the host of heaven and served them. <sup>4</sup>He built altars in the house of the LORD of which the LORD had said, “My name shall be in Jerusalem forever.” <sup>5</sup>For he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup>He made his sons pass through the fire in the valley of Ben-hinnom; and he practiced witchcraft, used divination, practiced sorcery and dealt with mediums and spiritists. He did much evil in the sight of the LORD, provoking Him *to anger*. <sup>7</sup>Then he put the carved image of the idol which he had made in the house of God, of which God had said to David and to Solomon his son, “In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever; <sup>8</sup>and I will not again remove the foot of Israel from the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them according to all the law, the statutes and the ordinances *given* through Moses.” <sup>9</sup>Thus Manasseh misled Judah and the inhabitants of Jerusalem to do more evil than the nations whom the LORD destroyed before the sons of Israel. [<sup>3</sup> <sup>a</sup>I.e. wooden symbols of a female deity]

### *Manasseh’s Idolatry Rebuked*

<sup>10</sup> The LORD spoke to Manasseh and his people, but they paid no attention. <sup>11</sup>Therefore the LORD brought the commanders of the army of the king of Assyria against them, and they captured Manasseh with <sup>a</sup>hooks, bound him with bronze *chains* and took him to Babylon. <sup>12</sup>When he was in distress, he

entreated the LORD his God and humbled himself greatly before the God of his fathers. <sup>13</sup>When he prayed to Him, He was moved by his entreaty and heard his supplication, and brought him again to Jerusalem to his kingdom. Then Manasseh knew that the LORD was God. [<sup>11</sup> <sup>a</sup>I.e. thongs put through the nose]

<sup>14</sup> Now after this he built the outer wall of the city of David on the west side of Gihon, in the valley, even to the entrance of the Fish Gate; and he encircled the Ophel *with it* and made it very high. Then he put army commanders in all the fortified cities of Judah. <sup>15</sup>He also removed the foreign gods and the idol from the house of the LORD, as well as all the altars which he had built on the mountain of the house of the LORD and in Jerusalem, and he threw *them* outside the city. <sup>16</sup>He set up the altar of the LORD and sacrificed peace offerings and thank offerings on it; and he ordered Judah to serve the LORD God of Israel. <sup>17</sup>Nevertheless the people still sacrificed in the high places, *although* only to the LORD their God.

<sup>18</sup> Now the rest of the acts of Manasseh even his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, behold, they are among the records of the kings of Israel. <sup>19</sup>His prayer also and *how God* was entreated by him, and all his sin, his unfaithfulness, and the sites on which he built high places and erected the Asherim and the carved images, before he humbled himself, behold, they are written in the records of the <sup>a</sup>Hozai. <sup>20</sup>So Manasseh slept with his fathers, and they buried him in his own house. And Amon his son became king in his place. [<sup>19</sup> <sup>a</sup>Gr reads *seers*]

### ***Amon Becomes King in Judah***

<sup>21</sup> Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem. <sup>22</sup>He did evil in the sight of the LORD as Manasseh his father had done, and Amon sacrificed to all the carved images which his father Manasseh had made, and he served them. <sup>23</sup>Moreover, he did not humble himself before the LORD as his father Manasseh had <sup>a</sup>done, but Amon multiplied guilt. <sup>24</sup>Finally his servants conspired against him and put

him to death in his own house. <sup>25</sup>But the people of the land <sup>b</sup>killed all the conspirators against King Amon, and the people of the land made Josiah his son king in his place. [<sup>23</sup> <sup>a</sup>Lit *humbled himself* <sup>25</sup> <sup>b</sup>Lit *smote*]

## 2 CHRONICLES 34 [\[Books\]](#)

### *Josiah Succeeds Amon in Judah*

<sup>1</sup> Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. <sup>2</sup>He did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left. <sup>3</sup>For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, the carved images and the molten images. <sup>4</sup>They tore down the altars of the Baals in his presence, and the incense altars that were high above them he chopped down; also the Asherim, the carved images and the molten images he broke in pieces and ground to powder and scattered *it* on the graves of those who had sacrificed to them. <sup>5</sup>Then he burned the bones of the priests on their altars and purged Judah and Jerusalem. <sup>6</sup>In the cities of Manasseh, Ephraim, Simeon, even as far as Naphtali, in their surrounding ruins, <sup>7</sup>he also tore down the altars and beat the Asherim and the carved images into powder, and chopped down all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

### *Josiah Repairs the Temple*

<sup>8</sup> Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah an official of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. <sup>9</sup>They came to Hilkiah the high priest and delivered the money that was brought into the house of God, which the Levites, the <sup>a</sup>doorkeepers, had collected <sup>b</sup>from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin and the inhabitants of Jerusalem. <sup>10</sup>Then they gave *it* into the hands of the workmen who had the oversight of the house of the LORD, and the workmen who were working in the house of the LORD <sup>c</sup>used it to restore and repair the house. <sup>11</sup>They in turn

gave *it* to the carpenters and to the builders to buy quarried stone and timber for couplings and to make beams for the houses which the kings of Judah had let go to ruin. <sup>12</sup>The men did the work faithfully with foremen over them to supervise: Jahath and Obadiah, the Levites of the sons of Merari, Zechariah and Meshullam of the sons of the Kohathites, and the Levites, all who were skillful with musical instruments. <sup>13</sup>*They were* also over the burden bearers, and supervised all the workmen from job to job; and *some* of the Levites *were* scribes and officials and gatekeepers. [9 <sup>a</sup>Lit *guardians of the threshold* <sup>b</sup>Lit *from the hand of* 10 <sup>c</sup>Lit *gave*]

### ***Hilkiah Discovers Lost Book of the Law***

<sup>14</sup> When they were bringing out the money which had been brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD *given* by Moses. <sup>15</sup>Hilkiah responded and said to Shaphan the scribe, “I have found the book of the law in the house of the LORD.” And Hilkiah gave the book to Shaphan. <sup>16</sup>Then Shaphan brought the book to the king and <sup>a</sup>reported further word to the king, saying, “Everything that was <sup>b</sup>entrusted to your servants they are doing. <sup>17</sup>They have also emptied out the money which was found in the house of the LORD, and have delivered it into the hands of the supervisors and the workmen.” <sup>18</sup>Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest gave me a book.” And Shaphan read from it in the presence of the king. [16 <sup>a</sup>Lit *returned* <sup>b</sup>Lit *given into the hand of*]

<sup>19</sup> When the king heard the words of the law, he tore his clothes. <sup>20</sup>Then the king commanded Hilkiah, Ahikam the son of Shaphan, <sup>a</sup>Abdon the son of Micah, Shaphan the scribe, and Asaiah the king’s servant, saying, <sup>21</sup>“Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the LORD which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book.” [20 <sup>a</sup>In 2 Kin 22:12, *Achbor, son of Micaiah*]

## ***Huldah, the Prophetess, Speaks***

22 So Hilkiah and *those* whom the king <sup>a</sup>had told went to Huldah the prophetess, the wife of Shallum the son of <sup>b</sup>Tokhath, the son of Hasrah, the keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her regarding this. <sup>23</sup>She said to them, “Thus says the LORD, the God of Israel, ‘Tell the man who sent you to Me, <sup>24</sup>thus says the LORD, “Behold, I am bringing evil on this place and on its inhabitants, *even* all the curses written in the book which they have read in the presence of the king of Judah. <sup>25</sup>Because they have forsaken Me and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath will be poured out on this place and it shall not be quenched.” ’ <sup>26</sup>But to the king of Judah who sent you to inquire of the LORD, thus you will say to him, ‘Thus says the LORD God of Israel *regarding* the words which you have heard, <sup>27</sup>Because your heart was tender and you humbled yourself before God when you heard His words against this place and against its inhabitants, and *because* you humbled yourself before Me, tore your clothes and wept before Me, I truly have heard you,” declares the LORD. <sup>28</sup>Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, so your eyes will not see all the evil which I will bring on this place and on its inhabitants.” ’ ” And they brought back word to the king. [22 <sup>a</sup>So with Gr <sup>b</sup>In 2 Kin 22:14 *Tikvah, son of Harhas*]

29 Then the king sent and gathered all the elders of Judah and Jerusalem. <sup>30</sup>The king went up to the house of the LORD and all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD.

## ***Josiah’s Good Reign***

<sup>31</sup>Then the king stood in his place and made a covenant before the LORD to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant written in this book. <sup>32</sup>Moreover, he made all who were

present in Jerusalem and Benjamin to stand *with him*. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.  
<sup>33</sup>Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the LORD their God. Throughout his <sup>a</sup>lifetime they did not turn from following the LORD God of their fathers. [<sup>33</sup> <sup>a</sup>Lit *days*]

## 2 CHRONICLES 35 [\[Books\]](#)

### *The Passover Observed Again*

<sup>1</sup> Then Josiah celebrated the Passover to the LORD in Jerusalem, and they slaughtered the Passover *animals* on the fourteenth *day* of the first month. <sup>2</sup>He set the priests in their offices and encouraged them in the service of the house of the LORD. <sup>3</sup>He also said to the Levites who taught all Israel *and* who were holy to the LORD, “Put the holy ark in the house which Solomon the son of David king of Israel built; it will be a burden on *your* shoulders no longer. Now serve the LORD your God and His people Israel. <sup>4</sup>Prepare *yourselves* by your fathers’ households in your divisions, according to the writing of David king of Israel and according to the writing of his son Solomon. <sup>5</sup>Moreover, stand in the holy place according to the sections of the fathers’ households of your brethren the <sup>a</sup>lay people, and according to the Levites, by division of a father’s household. <sup>6</sup>Now slaughter the Passover *animals*, sanctify yourselves and prepare for your brethren to do according to the word of the LORD by Moses.” [<sup>5</sup> <sup>a</sup>Lit *sons of the people*, and so throughout the ch]

<sup>7</sup> Josiah contributed to the lay people, to all who were present, flocks of lambs and young goats, all for the Passover offerings, numbering 30,000 plus 3,000 bulls; these were from the king’s possessions. <sup>8</sup>His officers also contributed a freewill offering to the people, the priests and the Levites. Hilkiah and Zechariah and Jehiel, the officials of the house of God, gave to the priests for the Passover offerings 2,600 *from the flocks* and 300 bulls. <sup>9</sup>Conaniah also, and Shemaiah and Nethanel, his brothers, and Hashabiah and Jeiel and Jozabad, the officers of the Levites, contributed to the Levites for the Passover offerings 5,000 *from the flocks* and 500 bulls.

<sup>10</sup> So the service was prepared, and the priests stood at their stations and the Levites by their divisions according to the king’s command. <sup>11a</sup>They slaughtered the Passover *animals*, and while the priests sprinkled <sup>b</sup>the blood *received* from their hand, the Levites skinned *them*. <sup>12</sup>Then they removed

the burnt offerings that *they* might give them to the sections of the fathers' households of the lay people to present to the LORD, as it is written in the book of Moses. *They did* this also with the bulls. <sup>13</sup>So they roasted the Passover *animals* on the fire according to the ordinance, and they boiled the holy things in pots, in kettles, in pans, and carried *them* speedily to all the lay people. <sup>14</sup>Afterwards they prepared for themselves and for the priests, because the priests, the sons of Aaron, *were* offering the burnt offerings and the fat until night; therefore the Levites prepared for themselves and for the priests, the sons of Aaron. <sup>15</sup>The singers, the sons of Asaph, *were* also at their stations according to the command of David, Asaph, Heman, and Jeduthun the king's seer; and the gatekeepers at each gate did not have to depart from their service, because the Levites their brethren prepared for them. [11 <sup>a</sup>I.e. the Levites <sup>b</sup>So with Gr]

<sup>16</sup> So all the service of the LORD was prepared on that day to celebrate the Passover, and to offer burnt offerings on the altar of the LORD according to the command of King Josiah. <sup>17</sup>Thus the sons of Israel who were present celebrated the Passover at that time, and the Feast of Unleavened Bread seven days. <sup>18</sup>There had not been celebrated a Passover like it in Israel since the days of Samuel the prophet; nor had any of the kings of Israel celebrated such a Passover as Josiah did with the priests, the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem. <sup>19</sup>In the eighteenth year of Josiah's reign this Passover was celebrated.

### ***Josiah Dies in Battle***

<sup>20</sup> After all this, when Josiah had set the <sup>a</sup>temple in order, Neco king of Egypt came up to make war at Carchemish on the Euphrates, and Josiah went out to engage him. <sup>21</sup>But <sup>b</sup>Neco sent messengers to him, saying, "What have we to do with each other, O King of Judah? *I am not coming* against you today but against the house with which I am at war, and God has ordered me to hurry. Stop for your own sake from *interfering with* God who is with me, so that He will not destroy you." <sup>22</sup>However, Josiah would not turn <sup>c</sup>away from him, but disguised himself in order to make war with him; nor did he listen to the words of Neco from the mouth of God, but came to

make war on the plain of Megiddo. <sup>23</sup>The archers shot King Josiah, and the king said to his servants, “Take me away, for I am badly wounded.” <sup>24</sup>So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem <sup>d</sup>where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. <sup>25</sup>Then Jeremiah chanted a lament for Josiah. And all the male and female singers speak about Josiah in their lamentations to this day. And they made them an ordinance in Israel; behold, they are also written in the Lamentations. <sup>26</sup>Now the rest of the acts of Josiah and his deeds of devotion as written in the law of the LORD, <sup>27</sup>and his acts, first to last, behold, they are written in the Book of the Kings of Israel and Judah. [20 <sup>a</sup>Lit *house* 21 <sup>b</sup>Lit *he* 22 <sup>c</sup>Lit *his face* 24 <sup>d</sup>Lit *and*]

## 2 CHRONICLES 36 [\[Books\]](#)

### *Jehoahaz, Jehoiakim, then Jehoiachin Rule*

1 Then the people of the land took <sup>a</sup>Joahaz the son of Josiah, and made him king in place of his father in Jerusalem. <sup>2</sup>Joahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem. <sup>3</sup>Then the king of Egypt deposed him at Jerusalem, and imposed on the land a fine of one hundred talents of silver and one talent of gold. <sup>4</sup>The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Joahaz his brother and brought him to Egypt. [1 <sup>a</sup>I.e. short form of Jehoahaz]

5 Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and he did evil in the sight of the LORD his God. <sup>6</sup>Nebuchadnezzar king of Babylon came up against him and bound him with bronze *chains* to take him to Babylon. <sup>7</sup>Nebuchadnezzar also brought *some* of the articles of the house of the LORD to Babylon and put them in his temple at Babylon. <sup>8</sup>Now the rest of the acts of Jehoiakim and <sup>a</sup>the abominations which he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son became king in his place. [8 <sup>a</sup>Lit *his*]

9 Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the LORD.

### *Captivity in Babylon Begun*

<sup>10</sup>At the turn of the year King Nebuchadnezzar sent and brought him to Babylon with the valuable articles of the house of the LORD, and he made his kinsman Zedekiah king over Judah and Jerusalem.

## ***Zedekiah Rules in Judah***

11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. <sup>12</sup>He did evil in the sight of the LORD his God; he did not humble himself before Jeremiah the prophet <sup>a</sup>who spoke for the LORD. <sup>13</sup>He also rebelled against King Nebuchadnezzar who had made him swear *allegiance* by God. But he stiffened his neck and hardened his heart against turning to the LORD God of Israel. <sup>14</sup>Furthermore, all the officials of the priests and the people were very unfaithful *following* all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem. [<sup>12</sup> <sup>a</sup>Lit *from the mouth of the LORD*]

15 The LORD, the God of their fathers, sent *word* to them again and again by His messengers, because He had compassion on His people and on His dwelling place; <sup>16</sup>but they *continually* mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy. <sup>17</sup>Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave *them* all into his hand. <sup>18</sup>All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought *them* all to Babylon. <sup>19</sup>Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. <sup>20</sup>Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, <sup>21</sup>to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath <sup>a</sup>until seventy years were complete. [<sup>21</sup> <sup>a</sup>Lit *to fulfill seventy years*]

## ***Cyrus Permits Return***

22 Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his

kingdom, and also *put it* in writing, saying, <sup>23</sup>“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’ ”

## EZRA 1 [\[Books\]](#)

***Cyrus's Proclamation*** <sup>1</sup> Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also *put it* in writing, saying:

<sup>2</sup> “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. <sup>3</sup>Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. <sup>4</sup>Every survivor, at whatever place he may <sup>a</sup>live, let the men of <sup>b</sup>that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.’ ” [4 <sup>a</sup>Or *reside as an alien*  
<sup>b</sup>Lit *his*]

***Holy Vessels Restored*** <sup>5</sup> Then the heads of fathers' *households* of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem. <sup>6</sup>All those about them <sup>a</sup>encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering. <sup>7</sup>Also King Cyrus brought out the articles of the house of the LORD, which Nebuchadnezzar had carried away from Jerusalem and put in the house of his gods; <sup>8</sup>and Cyrus, king of Persia, had them brought out by the hand of Mithredath the treasurer, and he counted them out to Sheshbazzar, the prince of Judah. <sup>9</sup>Now this *was* their number: 30 gold dishes, 1,000 silver dishes, 29 <sup>b</sup>duplicates; <sup>10</sup>30 gold bowls, 410 silver bowls of a second *kind and* 1,000 other articles. <sup>11</sup>All the articles of gold

and silver *numbered* 5,400. Sheshbazzar brought them all up with the exiles who went up from Babylon to Jerusalem. [6 <sup>a</sup>Lit *strengthened their hands* 9 <sup>b</sup>Heb obscure; other possible meanings are *knives, censers*]

## EZRA 2 [\[Books\]](#)

***Number of Those Returning*** 1 Now these are the <sup>a</sup>people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. <sup>2b</sup>These came with Zerubbabel, Jeshua, Nehemiah, <sup>c</sup>Seraiah, <sup>d</sup>Reelaiah, Mordecai, Bilshan, <sup>e</sup>Mispar, Bigvai, <sup>f</sup>Rehum and Baanah. [1 <sup>a</sup>Lit sons 2 <sup>b</sup>Lit who <sup>c</sup>In Neh 7:7, Azariah <sup>d</sup>In Neh 7:7, Raamiah <sup>e</sup>In Neh 7:7, Mispereth <sup>f</sup>In Neh 7:7, Nehum]

The number of the men of the people of Israel: <sup>3</sup>the sons of Parosh, 2,172; <sup>4</sup>the sons of Shephatiah, 372; <sup>5</sup>the sons of Arah, 775; <sup>6</sup>the sons of Pahath-moab of the sons of Jeshua and Joab, 2,812; <sup>7</sup>the sons of Elam, 1,254; <sup>8</sup>the sons of Zattu, 945; <sup>9</sup>the sons of Zaccai, 760; <sup>10</sup>the sons of <sup>a</sup>Bani, 642; <sup>11</sup>the sons of Bebai, 623; <sup>12</sup>the sons of Azgad, 1,222; <sup>13</sup>the sons of Adonikam, 666; <sup>14</sup>the sons of Bigvai, 2,056; <sup>15</sup>the sons of Adin, 454; <sup>16</sup>the sons of Ater of Hezekiah, 98; <sup>17</sup>the sons of Bezai, 323; <sup>18</sup>the sons of <sup>b</sup>Jorah, 112; <sup>19</sup>the sons of Hashum, 223; <sup>20</sup>the sons of <sup>c</sup>Gibbar, 95; <sup>21</sup>the <sup>d</sup>men of Bethlehem, 123; <sup>22</sup>the men of Netophah, 56; <sup>23</sup>the men of Anathoth, 128; <sup>24</sup>the sons of <sup>e</sup>Azmaveth, 42; <sup>25</sup>the sons of <sup>f</sup>Kiriath-arim, Chephirah and Beeroth, 743; <sup>26</sup>the sons of Ramah and Geba, 621; <sup>27</sup>the men of Michmas, 122; <sup>28</sup>the men of Bethel and Ai, 223; <sup>29</sup>the sons of Nebo, 52; <sup>30</sup>the sons of Magbish, 156; <sup>31</sup>the sons of the other Elam, 1,254; <sup>32</sup>the sons of Harim, 320; <sup>33</sup>the sons of Lod, Hadid and Ono, 725; <sup>34</sup>the <sup>d</sup>men of Jericho, 345; <sup>35</sup>the sons of Senaah, 3,630. [10 <sup>a</sup>In Neh 7:15, Binnui 18 <sup>b</sup>In Neh 7:24, Hariph 20 <sup>c</sup>In Neh 7:25, Gibeon 21 <sup>d</sup>Lit sons 24 <sup>e</sup>In Neh 7:28, Beth-azmaveth 25 <sup>f</sup>In Neh 7:29, Kiriath-jearim]

***Priests Returning*** <sup>36</sup>The priests: the sons of Jedaiah of the house of Jeshua, 973; <sup>37</sup>the sons of Immer, 1,052; <sup>38</sup>the sons of Pashhur, 1,247; <sup>39</sup>the sons of Harim, 1,017.

**Levites Returning** <sup>40</sup> The Levites: the sons of Jeshua and Kadmiel, of the sons of <sup>a</sup>Hodaviah, 74. <sup>41</sup>The singers: the sons of Asaph, 128. <sup>42</sup>The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all 139. [<sup>40</sup> <sup>a</sup>In Ezra 3:9, *Judah*; in Neh 7:43, *Hodevah*]

<sup>43</sup> The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>44</sup>the sons of Keros, the sons of <sup>a</sup>Siaha, the sons of Padon, <sup>45</sup>the sons of Lebanah, the sons of Hagabah, the sons of Akkub, <sup>46</sup>the sons of Hagab, the sons of Shalmal, the sons of Hanan, <sup>47</sup>the sons of Giddel, the sons of Gahar, the sons of Reaiah, <sup>48</sup>the sons of Rezin, the sons of Nekoda, the sons of Gazzam, <sup>49</sup>the sons of Uzza, the sons of Paseah, the sons of Besai, <sup>50</sup>the sons of Asnah, the sons of Meunim, the sons of <sup>b</sup>Nephisim, <sup>51</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>52</sup>the sons of <sup>c</sup>Bazluth, the sons of Mehida, the sons of Harsha, <sup>53</sup>the sons of Barkos, the sons of Sisera, the sons of Temah, <sup>54</sup>the sons of Nezhiah, the sons of Hatipha. [<sup>44</sup> <sup>a</sup>In Neh 7:47, *Sia* <sup>50</sup> <sup>b</sup>In Neh 7:52, *Nephushesim* <sup>52</sup> <sup>c</sup>In Neh 7:54, *Bazlith*]

<sup>55</sup> The sons of Solomon's servants: the sons of Sotai, the sons of <sup>a</sup>Hassophereth, the sons of <sup>b</sup>Peruda, <sup>56</sup>the sons of Jaalah, the sons of Darkon, the sons of Giddel, <sup>57</sup>the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of <sup>c</sup>Ami. [<sup>55</sup> <sup>a</sup>In Neh 7:57, *Sophereth* <sup>b</sup>In Neh 7:57, *Perida* <sup>57</sup> <sup>c</sup>In Neh 7:59, *Amon*]

<sup>58</sup> All the temple servants and the sons of Solomon's servants were 392.

<sup>59</sup> Now these are those who came up from Tel-melah, Tel-harsha, Cherub, <sup>a</sup>Addan and Immer, but they were not able to <sup>b</sup>give evidence of their fathers' households and their <sup>c</sup>descendants, whether they were of Israel: <sup>60</sup>the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 652. [<sup>59</sup> <sup>a</sup>In Neh 7:61, *Addon* <sup>b</sup>Lit *tell* <sup>c</sup>Lit *seed*]

***Priests Removed*** <sup>61</sup>Of the sons of the priests: the sons of <sup>a</sup>Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name. <sup>62</sup>These searched *among* their ancestral registration, but they could not be located; therefore they were considered unclean *and excluded* from the priesthood. <sup>63</sup>The <sup>b</sup>governor said to them that they should not eat from the most holy things until a priest stood up with Urim and Thummim. [<sup>61</sup> <sup>a</sup>In Neh 7:63, *Hobaiah* <sup>63</sup> <sup>b</sup>Heb *Tirshatha*, a Persian title]

<sup>64</sup> The whole assembly <sup>a</sup>numbered 42,360, <sup>65</sup>besides their male and female servants <sup>b</sup>who numbered 7,337; and they had 200 singing men and women. <sup>66</sup>Their horses were 736; their mules, 245; <sup>67</sup>their camels, 435; *their* donkeys, 6,720. [<sup>64</sup> <sup>a</sup>Lit *together was* <sup>65</sup> <sup>b</sup>Lit *they were*]

<sup>68</sup> Some of the heads of fathers' *households*, when they arrived at the house of the LORD which is in Jerusalem, offered willingly for the house of God to <sup>a</sup>restore it on its foundation. <sup>69</sup>According to their ability they gave to the treasury for the work 61,000 gold drachmas and 5,000 silver minas and 100 priestly <sup>b</sup>garments. [<sup>68</sup> <sup>a</sup>Lit *establish* <sup>69</sup> <sup>b</sup>Or *tunics*]

<sup>70</sup> Now the priests and the Levites, some of the people, the singers, the gatekeepers and the temple servants lived in their cities, and all Israel in their cities.

## EZRA 3 [\[Books\]](#)

### *Altar and Sacrifices Restored*

1 Now when the seventh month came, and the sons of Israel *were* in the cities, the people gathered together as one man to Jerusalem. 2 Then Jeshua the son of Jozadak and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law of Moses, the man of God. 3 So they set up the altar on its foundation, for <sup>a</sup>they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the LORD, burnt offerings morning and evening. 4 They celebrated the Feast of <sup>b</sup>Booths, as it is written, and *offered* <sup>c</sup>the fixed number of burnt offerings daily, according to the ordinance, as each day required; 5 and afterward *there was* a continual burnt offering, also for the new moons and for all the fixed festivals of the LORD that were consecrated, and from everyone who offered a freewill offering to the LORD. 6 From the first day of the seventh month they began to offer burnt offerings to the LORD, but the foundation of the temple of the LORD had not been laid. 7 Then they gave money to the masons and carpenters, and food, drink and oil to the Sidonians and to the Tyrians, to bring cedar wood from Lebanon to the sea at Joppa, according to the permission they had <sup>d</sup>from Cyrus king of Persia. [3 <sup>a</sup>Lit *terror was upon them* 4 <sup>b</sup>Or *Tabernacles* <sup>c</sup>Lit *by number* 7 <sup>d</sup>Lit *of*]

### *Temple Restoration Begun*

8 Now in the second year of their coming to the house of God at Jerusalem in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers the priests and the Levites, and all who came from the captivity to Jerusalem, began *the work* and appointed the Levites from twenty years and older to oversee the work of the house of the LORD. 9 Then Jeshua *with* his sons and brothers stood united *with* Kadmiel and his sons, the sons of <sup>a</sup>Judah *and* the sons of Henadad *with* their

sons and brothers the Levites, to oversee the workmen in the temple of God.  
[9 <sup>a</sup>In Ezra 2:40, *Hodaviah*]

10 Now when the builders had laid the foundation of the temple of the LORD, <sup>a</sup>the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD according to the <sup>b</sup>directions of King David of Israel. <sup>11</sup>They sang, praising and giving thanks to the LORD, *saying*, “For He is good, for His lovingkindness is upon Israel forever.” And all the people shouted with a great shout when they praised the LORD because the foundation of the house of the LORD was laid. <sup>12</sup>Yet many of the priests and Levites and heads of fathers’ *households*, the old men who had seen the first <sup>c</sup>temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy, <sup>13</sup>so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away. [10 <sup>a</sup>So with the Gr and some mss; M.T. *they set the priests* <sup>b</sup>Lit *hands* 12 <sup>c</sup>Lit *house*]

## EZRA 4 [\[Books\]](#)

*Adversaries Hinder the Work* <sup>1</sup> Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to the LORD God of Israel, <sup>2</sup>they approached Zerubbabel and the heads of fathers' *households*, and said to them, "Let us build with you, for we, like you, seek your God; and we have been sacrificing to Him since the days of Esarhaddon king of Assyria, who brought us up here." <sup>3</sup>But Zerubbabel and Jeshua and the rest of the heads of fathers' *households* of Israel said to them, "You have nothing in common with us in building a house to our God; but we ourselves will together build to the LORD God of Israel, as King Cyrus, the king of Persia has commanded us."

<sup>4</sup> Then the people of the land <sup>a</sup>discouraged the people of Judah, and frightened them from building, <sup>5</sup>and hired counselors against them to frustrate their counsel all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. [<sup>4</sup> <sup>a</sup>Lit *weakened the hands of*]

<sup>6</sup> Now in the reign of <sup>a</sup>Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem. [<sup>6</sup> <sup>a</sup>Or *Xerxes*; Heb *Ahash-verosh*]

<sup>7</sup> And in the days of <sup>a</sup>Artaxerxes, Bishlam, Mithredath, Tabeel and the rest of his colleagues wrote to Artaxerxes king of Persia; and the <sup>b</sup>text of the letter was written in Aramaic and translated *from* Aramaic. [<sup>7</sup> <sup>a</sup>Heb *Artah-shashta* <sup>b</sup>Lit *writing*]

*The Letter to King Artaxerxes* <sup>8a</sup>Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes, as follows— <sup>9</sup>then wrote Rehum the commander and Shimshai the scribe and the rest of their colleagues, the judges and the lesser governors, the

officials, the secretaries, the men of Erech, the Babylonians, the men of Susa, that is, the Elamites, <sup>10</sup>and the rest of the nations which the great and honorable <sup>b</sup>Osnappar deported and settled in the city of Samaria, and in the rest of the region beyond the <sup>c</sup>River. Now <sup>11</sup>this is the copy of the letter which they sent to him: [8 <sup>a</sup>Ch 4:8-6:18 is in Aram <sup>10</sup> <sup>b</sup>I.e. probably Ashurbanipal <sup>c</sup>I.e. Euphrates River, and so throughout the ch]

“To King Artaxerxes: Your servants, the men in the region beyond the River, and now <sup>12</sup>let it be known to the king that the Jews who came up from you have come to us at Jerusalem; they are rebuilding the rebellious and evil city and are finishing the walls and repairing the foundations. <sup>13</sup>Now let it be known to the king, that if that city is rebuilt and the walls are finished, they will not pay tribute, custom or toll, and it will damage the revenue of the kings. <sup>14</sup>Now because we <sup>a</sup>are in the service of the palace, and it is not fitting for us to see the king’s dishonor, therefore we have sent and informed the king, <sup>15</sup>so that a search may be made in the record books of your fathers. And you will discover in the record books and learn that that city is a rebellious city and damaging to kings and provinces, and that they have incited revolt within it in past days; therefore that city was laid waste. <sup>16</sup>We inform the king that if that city is rebuilt and the walls finished, as a result you will have no possession in *the province* beyond the River.” [14 <sup>a</sup>Lit *eat the salt*]

*The King Replies and Work Stops* <sup>17</sup> Then the king sent an answer to Rehum the commander, to Shimshai the scribe, and to the rest of their colleagues who live in Samaria and in the rest of *the provinces* beyond the River: “Peace. And now <sup>18</sup>the document which you sent to us has been <sup>a</sup>translated and read before me. <sup>19</sup>A decree has been <sup>b</sup>issued by me, and a search has been made and it has been discovered that that city has risen up against the kings in past days, that rebellion and revolt have been perpetrated in it, <sup>20</sup>that mighty kings have <sup>c</sup>ruled over Jerusalem, governing all *the provinces* beyond the River, and that tribute, custom and toll were paid to them. <sup>21</sup>So, now issue a decree to make these men stop *work*, that this city may not be rebuilt until a

decree is issued by me. <sup>22</sup>Beware of being negligent in carrying out this matter; why should damage increase to the detriment of the kings?" [18  
<sup>a</sup>Lit *plainly read before* 19 <sup>b</sup>Lit *put forth* 20 <sup>c</sup>Lit *been*]

<sup>23</sup> Then as soon as the copy of King Artaxerxes' document was read before Rehum and Shimshai the scribe and their colleagues, they went in haste to Jerusalem to the Jews and stopped them by force of arms.

<sup>24</sup> Then work on the house of God in Jerusalem ceased, and it was stopped until the second year of the reign of Darius king of Persia.

## EZRA 5 [\[Books\]](#)

*Temple Work Resumed* <sup>1</sup> When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel, who was over them, <sup>2</sup> then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to rebuild the house of God which is in Jerusalem; and the prophets of God were with them supporting them.

<sup>3</sup> At that time Tattenai, the governor of *the province* beyond the <sup>a</sup>River, and Shethar-bozenai and their colleagues came to them and spoke to them thus, “Who issued you a decree to rebuild this <sup>b</sup>temple and to finish this structure?” <sup>4</sup> Then we told them accordingly what the names of the men were who were reconstructing this building. <sup>5</sup> But the eye of their God was on the elders of the Jews, and they did not stop them until a report could come to Darius, and then a written reply be returned concerning it. [<sup>3</sup> <sup>a</sup>I.e. Euphrates River, and so throughout the ch <sup>b</sup>Lit *house*, and so in vv 9, 11, 12]

*Adversaries Write to Darius* <sup>6</sup> This is the copy of the letter which Tattenai, the governor of *the province* beyond the River, and Shethar-bozenai and his colleagues the officials, who were beyond the River, sent to Darius the king. <sup>7</sup> They sent a report to him in which it was written thus: “To Darius the king, all peace. <sup>8</sup> Let it be known to the king that we have gone to the province of Judah, to the house of the great God, which is being built with huge stones, and <sup>a</sup>beams are being laid in the walls; and this work is going on with great care and is succeeding in their hands. <sup>9</sup> Then we asked those elders and said to them thus, ‘Who issued you a decree to rebuild this temple and to finish this structure?’ <sup>10</sup> We also asked them their names so as to inform you, and that we might write down the names of the men who were at their head. <sup>11</sup> Thus they <sup>b</sup>answered us, saying, ‘We are the servants of the God of

heaven and earth and are rebuilding the temple that was built many years ago, which a great king of Israel built and finished. <sup>12</sup>But because our fathers had provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and deported the people to Babylon. <sup>13</sup>However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to rebuild this house of God. <sup>14</sup>Also the gold and silver utensils of the house of God which Nebuchadnezzar had taken from the temple <sup>c</sup>in Jerusalem, and brought them to the temple of Babylon, these King Cyrus took from the temple of Babylon and they were given to one whose name was Sheshbazzar, whom he had appointed governor. <sup>15</sup>He said to him, “Take these utensils, go *and* deposit them in the temple <sup>d</sup>in Jerusalem and let the house of God be rebuilt in its place.” <sup>16</sup>Then that Sheshbazzar came *and* laid the foundations of the house of God <sup>d</sup>in Jerusalem; and from then until now it has been under construction and it is not *yet* completed.’ <sup>17</sup>“Now if it pleases the king, let a search be conducted in the king’s treasure house, which is there in Babylon, if it be that a decree was issued by King Cyrus to rebuild this house of God at Jerusalem; and let the king send to us his decision concerning this *matter*.” [8 <sup>a</sup>Lit *timber is* 11 <sup>b</sup>Lit *returned us the word* 14 <sup>c</sup>Lit *that was in* 15 <sup>d</sup>Lit *that is in*]

## EZRA 6 [Books]

*Darius Finds Cyrus's Decree* 1 Then King Darius issued a decree, and search was made in the <sup>a</sup>archives, where the treasures were stored in Babylon. 2In <sup>b</sup>Ecbatana in the fortress, which is in the province of Media, a scroll was found and there was written in it as follows: “Memorandum— 3In the first year of King Cyrus, Cyrus the king issued a decree: ‘Concerning the house of God at Jerusalem, let the <sup>c</sup>temple, the place where sacrifices are offered, be rebuilt and let its foundations be <sup>d</sup>retained, its height being 60 cubits and its width 60 cubits; 4with three layers of huge stones and <sup>e</sup>one layer of timbers. And let the cost be paid from the <sup>f</sup>royal treasury. 5Also let the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, be returned and <sup>g</sup>brought to their places in the temple in Jerusalem; and you shall put *them* in the house of God.’ [1 <sup>a</sup>Lit *house of the books* 2 <sup>b</sup>Aram *Achmetha* 3 <sup>c</sup>Lit *house* 4Or *fixed, laid* 4 <sup>e</sup>So Gr; Aram *a layer of new timber* 5Lit *king's house* 5 <sup>g</sup>Lit *go*]

6 “Now *therefore*, Tattenai, governor of *the province* beyond the <sup>a</sup>River, Shethar-bozenai and <sup>b</sup>your colleagues, the officials of *the provinces* beyond the <sup>a</sup>River, <sup>c</sup>keep away from there. 7Leave this work on the house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. 8Moreover, I issue a decree concerning what you are to do for these elders of Judah in the rebuilding of this house of God: the full cost is to be paid to these people from the royal treasury out of the taxes of *the provinces* beyond the River, and that without delay. 9Whatever is needed, both young bulls, rams, and lambs for a burnt offering to the God of heaven, and wheat, salt, wine and anointing oil, as the priests in Jerusalem request, *it is to be given to them daily without fail*, 10that they may offer <sup>d</sup>acceptable sacrifices to the God of heaven and pray for the life of the king and his sons. 11And I issued a decree that any man who violates this edict, a timber shall be drawn from his house and he shall be impaled on it and his house shall be made a refuse heap on account of this. 12May the God who has caused His name to dwell there overthrow

any king or people who <sup>e</sup>attempts to change *it*, so as to destroy this house of God in Jerusalem. I, Darius, have issued *this* decree, let *it* be carried out with all diligence!” [6 <sup>a</sup>I.e. Euphrates River, and so throughout the ch <sup>b</sup>Aram *their* <sup>c</sup>Lit *be distant* 10 <sup>d</sup>Lit *pleasing; or sweet-smelling sacrifices* 12 <sup>e</sup>Lit *sends his hand*]

*The Temple Completed and Dedicated* 13 Then Tattenai, the governor of *the province* beyond the River, Shethar-bozenai and their colleagues carried out *the decree* with all diligence, just as King Darius had sent. 14 And the elders of the Jews <sup>a</sup>were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And <sup>b</sup>they finished building according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia. 15 This <sup>c</sup>temple was completed <sup>d</sup>on the third day of the month Adar; it was the sixth year of the reign of King Darius. [14 <sup>a</sup>Lit *were building and succeeding* <sup>b</sup>Lit *built and finished* 15 <sup>c</sup>Lit *house* <sup>d</sup>Lit *until*]

16 And the sons of Israel, the priests, the Levites and the rest of the <sup>a</sup>exiles, celebrated the dedication of this house of God with joy. 17 They offered for the dedication of this temple of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel 12 male goats, corresponding to the number of the tribes of Israel. 18 Then they appointed the priests to their divisions and the Levites in their orders for the service of God <sup>b</sup>in Jerusalem, as it is written in the book of Moses. [16 <sup>a</sup>Lit *sons of the captivity* 18 <sup>b</sup>Lit *which is in*]

*The Passover Observed* 19 The exiles observed the Passover on the fourteenth of the first month. 20 For the priests and the Levites had purified themselves together; all of them were pure. Then they slaughtered the Passover *lamb* for all the exiles, both for their brothers the priests and for themselves. 21 The sons of Israel who returned from exile and all those who had separated themselves from the impurity of the nations of the land to *join* them, to seek the LORD God of Israel, ate *the Passover*. 22 And they observed the Feast of Unleavened Bread seven

**days with joy, for the LORD had caused them to rejoice, and had turned the heart of the king of Assyria toward them to <sup>a</sup>encourage them in the work of the house of God, the God of Israel. [22 <sup>a</sup>Lit *strengthen their hands*]**

## EZRA 7 [\[Books\]](#)

*Ezra Journeys from Babylon to Jerusalem* 1 Now after these things, in the reign of Artaxerxes king of Persia, *there went up* Ezra son of Seraiah, son of Azariah, son of Hilkiah, <sup>2</sup>son of Shallum, son of Zadok, son of Ahitub, <sup>3</sup>son of Amariah, son of Azariah, son of Meraioth, <sup>4</sup>son of Zerariah, son of Uzzi, son of Bukki, <sup>5</sup>son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest. <sup>6</sup>This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which the LORD God of Israel had given; and the king granted him all <sup>a</sup>he requested because the hand of the LORD his God *was* upon him. <sup>7</sup>Some of the sons of Israel and some of the priests, the Levites, the singers, the gatekeepers and the temple servants went up to Jerusalem in the seventh year of King Artaxerxes. [<sup>6</sup> <sup>a</sup>Lit *his request*]

<sup>8</sup> He came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup>For on the first of the first month <sup>a</sup>he began to go up from Babylon; and on the first of the fifth month he came to Jerusalem, because the good hand of his God *was* upon him. <sup>10</sup>For Ezra had set his heart to <sup>b</sup>study the law of the LORD and to practice *it*, and to teach *His* statutes and ordinances in Israel. [<sup>9</sup> <sup>a</sup>Lit *was the foundation* <sup>10</sup> <sup>b</sup>Lit *seek*]

*King's Decree on Behalf of Ezra* 11 Now this is the copy of the decree which King Artaxerxes gave to Ezra the priest, the scribe, <sup>a</sup>learned in the words of the commandments of the LORD and His statutes to Israel: <sup>12</sup><sup>b</sup>Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect *peace*. And now <sup>13</sup>I have issued a decree that any of the people of Israel and their priests and the Levites in my kingdom who are willing to go to Jerusalem, may go with you. <sup>14</sup>Forasmuch as you are sent <sup>c</sup>by the king and his seven counselors to inquire concerning Judah and Jerusalem according to the law of your God which is in your hand, <sup>15</sup>and to bring the silver and gold, which the

king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem, <sup>16</sup>with all the silver and gold which you find in the whole province of Babylon, along with the freewill offering of the people and of the priests, who offered willingly for the house of their God which is in Jerusalem; <sup>17</sup>with this money, therefore, you shall diligently buy bulls, rams and lambs, with their grain offerings and their drink offerings and offer them on the altar of the house of your God which is in Jerusalem. <sup>18</sup>Whatever seems good to you and to your brothers to do with the rest of the silver and gold, you may do according to the will of your God. <sup>19</sup>Also the utensils which are given to you for the service of the house of your God, deliver in full before the God of Jerusalem. <sup>20</sup>The rest of the needs for the house of your God, for which you may have occasion to provide, provide *for it* from the royal treasury. [11 <sup>a</sup>Lit *the scribe of* 12 <sup>b</sup>Ch 7:12-26 is in Aram 14 <sup>c</sup>Lit *from before*]

21 “I, even I, King Artaxerxes, issue a decree to all the treasurers who are *in the provinces* beyond the <sup>a</sup>River, that whatever Ezra the priest, the scribe of the law of the God of heaven, may require of you, it shall be done diligently, <sup>22</sup>*even up to* 100 talents of silver, 100 <sup>b</sup>kors of wheat, 100 baths of wine, 100 baths of oil, and salt <sup>c</sup>as needed. <sup>23</sup>Whatever is <sup>d</sup>commanded by the God of heaven, let it be done with zeal for the house of the God of heaven, so that there will not be wrath against the kingdom of the king and his sons. <sup>24</sup>We also inform you that it is not allowed to <sup>e</sup>impose tax, tribute or toll *on* any of the priests, Levites, singers, doorkeepers, Nethinim or servants of this house of God. [21 <sup>a</sup>I.e. Euphrates River, and so throughout the ch 22 <sup>b</sup>I.e. One kor equals approx ten bu <sup>c</sup>Lit *without prescription* 23 <sup>d</sup>Lit *from the decree of* 24 <sup>e</sup>Lit *throw on them*]

25 “You, Ezra, according to the wisdom of your God which is in your hand, appoint magistrates and judges that they may judge all the people who are in *the province* beyond the River, *even* all those who know the laws of your God; and you may teach anyone who is ignorant *of them*. <sup>26</sup>Whoever will not observe the law of your God and the law of the king, let judgment be executed upon him strictly, whether for death

or for <sup>a</sup>banishment or for confiscation of goods or for imprisonment.”  
[26 <sup>a</sup>Lit *rooting out*]

*The King's Kindness* 27 Blessed be the LORD, the God of our fathers,  
who has put *such a thing* as this in the king's heart, to adorn the house  
of the LORD which is in Jerusalem, <sup>28</sup>and has extended lovingkindness  
to me before the king and his counselors and before all the king's  
mighty princes. Thus I was strengthened according to the hand of the  
LORD my God upon me, and I gathered <sup>a</sup>leading men from Israel to go  
up with me. [28 <sup>a</sup>Lit *heads*]

## EZRA 8 [\[Books\]](#)

*People Who Went with Ezra* <sup>1</sup> Now these are the heads of their fathers' households and the genealogical enrollment of those who went up with me from Babylon in the reign of King Artaxerxes: <sup>2</sup>of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush; <sup>3</sup>of the sons of Shecaniah *who was* of the sons of Parosh, Zechariah and with him 150 males *who were in* the genealogical list; <sup>4</sup>of the sons of Pahath-moab, Eliehoenai the son of Zerariah and 200 males with him; <sup>5</sup>of the sons of Zattu, Shecaniah, the son of Jahaziel and 300 males with him; <sup>6</sup>and of the sons of Adin, Ebed the son of Jonathan and 50 males with him; <sup>7</sup>and of the sons of Elam, Jeshaiiah the son of Athaliah and 70 males with him; <sup>8</sup>and of the sons of Shephatiah, Zebadiah the son of Michael and 80 males with him; <sup>9</sup>of the sons of Joab, Obadiah the son of Jehiel and 218 males with him; <sup>10</sup>and of the sons of Bani, Shelomith, the son of Josiphiah and 160 males with him; <sup>11</sup>and of the sons of Bebai, Zechariah the son of Bebai and 28 males with him; <sup>12</sup>and of the sons of Azgad, Johanan the son of Hakkatan and 110 males with him; <sup>13</sup>and of the sons of Adonikam, the last ones, these being their names, Eliphelet, Jeuel and Shemaiah, and 60 males with them; <sup>14</sup>and of the sons of Bigvai, Uthai and <sup>a</sup>Zabbud, and 70 males with <sup>b</sup>them. [<sup>14</sup> <sup>a</sup>Or *Zakkur* <sup>b</sup>Or *him*]

*Ezra Sends for Levites* <sup>15</sup> Now I assembled them at the river that runs to Ahava, where we camped for three days; and when I observed the people and the priests, I did not find any Levites there. <sup>16</sup>So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meshullam, <sup>a</sup>leading men, and for Joiarib and Elnathan, teachers. <sup>17</sup>I sent them to Iddo the <sup>b</sup>leading man at the place Casiphia; and I <sup>c</sup>told them what to say to <sup>d</sup>Iddo *and* his brothers, the temple servants at the place Casiphia, *that is*, to bring ministers to us for the house of our God. <sup>18</sup>According to the good hand of our God upon us they brought us

a man of insight of the sons of Mahli, the son of Levi, the son of Israel, namely Sherebiah, and his sons and brothers, 18 men; <sup>19</sup>and Hashabiah and <sup>e</sup>Jeshaiah of the sons of Merari, with his brothers and their sons, 20 men; <sup>20</sup>and 220 of the temple servants, whom David and the princes had given for the service of the Levites, all of them designated by name. [16 <sup>a</sup>Lit heads 17 <sup>b</sup>Lit head <sup>c</sup>Lit put words in their mouth to say <sup>d</sup>So Gr; Heb Iddo his brother 19 <sup>e</sup>So Gr; Heb with him Jeshaiah]

*Protection of God Invoked* 21 Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God to seek from Him a <sup>a</sup>safe journey for us, our little ones, and all our possessions. <sup>22</sup>For I was ashamed to request from the king troops and horsemen to <sup>b</sup>protect us from the enemy on the way, because we had said to the king, “The hand of our God is <sup>c</sup>favorably disposed to all those who seek Him, but His power and His anger are against all those who forsake Him.” <sup>23</sup>So we fasted and sought our God concerning this *matter*, and He <sup>d</sup>listened to our entreaty. [21 <sup>a</sup>Lit straight way 22 <sup>b</sup>Lit help <sup>c</sup>Lit upon all...for good 23 <sup>d</sup>Lit was entreated by us]

24 Then I set apart twelve of the leading priests, Sherebiah, Hashabiah, and with them ten of their brothers; <sup>25</sup>and I weighed out to them the silver, the gold and the utensils, the offering for the house of our God which the king and his counselors and his princes and all Israel present *there* had offered. <sup>26</sup>Thus I weighed into their hands 650 talents of silver, and silver utensils *worth* 100 talents, *and* 100 gold talents, <sup>27</sup>and 20 gold bowls *worth* 1,000 darics, and two utensils of fine shiny bronze, precious as gold. <sup>28</sup>Then I said to them, “You are holy to the LORD, and the utensils are holy; and the silver and the gold are a freewill offering to the LORD God of your fathers. <sup>29</sup>Watch and keep *them* until you weigh *them* before the leading priests, the Levites and the heads of the fathers’ *households* of Israel at Jerusalem, *in* the chambers of the house of the LORD.” <sup>30</sup>So the priests and the Levites accepted the weighed out silver and gold and the utensils, to bring *them* to Jerusalem to the house of our God.

**31 Then we journeyed from the river Ahava on the twelfth of the first month to go to Jerusalem; and the hand of our God was over us, and He delivered us from the hand of the enemy and the ambushes by the way. <sup>32</sup>Thus we came to Jerusalem and remained there three days.**

***Treasure Placed in the Temple* <sup>33</sup>On the fourth day the silver and the gold and the utensils were weighed out in the house of our God into the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas; and with them were the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui. <sup>34</sup>Everything was numbered and weighed, and all the weight was recorded at that time.**

**35 The exiles who had come from the captivity offered burnt offerings to the God of Israel: 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats for a sin offering, all as a burnt offering to the LORD. <sup>36</sup>Then they delivered the king's edicts to the king's satraps and to the governors *in the provinces* beyond the <sup>a</sup>River, and they supported the people and the house of God. [36 <sup>a</sup>I.e. Euphrates River]**

## EZRA 9 [\[Books\]](#)

*Mixed Marriages* 1 Now when these things had been completed, the princes approached me, saying, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, according to their abominations, *those* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites. 2For they have taken some of their daughters *as wives* for themselves and for their sons, so that the holy <sup>a</sup>race has intermingled with the peoples of the lands; indeed, the hands of the princes and the rulers have been foremost in this unfaithfulness.” 3When I heard about this matter, I tore my garment and my robe, and pulled some of the hair from my head and my beard, and sat down appalled. 4Then everyone who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles gathered to me, and I sat appalled until the evening offering. [2 <sup>a</sup>Lit *seed*]

*Prayer of Confession* 5 But at the evening offering I arose from my <sup>a</sup>humiliation, even with my garment and my robe torn, and I fell on my knees and stretched out my <sup>b</sup>hands to the LORD my God; 6and I said, “O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have <sup>c</sup>risen above our heads and our guilt has grown even to the heavens. 7Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, our kings *and* our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to <sup>d</sup>open shame, as *it is* this day. 8But now for a brief moment grace has been *shown* from the LORD our God, to leave us an escaped remnant and to give us a peg in His holy place, that our God may enlighten our eyes and grant us a little reviving in our bondage. 9For we are slaves; yet in our bondage our God has not forsaken us, but has extended lovingkindness to us in the sight of the kings of Persia, to give us reviving to raise up the house

of our God, to restore its ruins and to give us a wall in Judah and Jerusalem. [5 <sup>a</sup>Or *fasting* <sup>b</sup>Lit *palms* 6 <sup>c</sup>Lit *multiplied over the head* 7 <sup>d</sup>Lit *shame of faces*]

10 “Now, our God, what shall we say after this? For we have forsaken Your commandments, <sup>11</sup>which You have commanded by Your servants the prophets, saying, ‘The land which you are entering to possess is an unclean land with the uncleanness of the peoples of the lands, with their abominations which have filled it from end to end *and* with their impurity. <sup>12</sup>So now do not give your daughters to their sons nor take their daughters to your sons, and never seek their peace or their prosperity, that you may be strong and eat the good *things* of the land and leave *it* as an inheritance to your sons forever.’ <sup>13</sup>After all that has come upon us for our evil deeds and our great guilt, since You our God have requited *us* less than our iniquities *deserve*, and have given us an escaped remnant as this, <sup>14</sup>shall we again break Your commandments and intermarry with the peoples <sup>a</sup>who commit these abominations? Would You not be angry with us <sup>b</sup>to the point of destruction, until there is no remnant nor any who escape? <sup>15</sup>O LORD God of Israel, You are righteous, for we have been left an escaped remnant, as *it is* this day; behold, we are before You in our guilt, for no one can stand before You because of this.” [14 <sup>a</sup>Lit *of these abominations* <sup>b</sup>Lit *to destroy*]

## EZRA 10 [\[Books\]](#)

*Reconciliation with God* 1 Now while Ezra was praying and making confession, weeping and prostrating himself before the house of God, a very large assembly, men, women and children, gathered to him from Israel; for the people wept bitterly. 2 Shecaniah the son of Jehiel, one of the sons of Elam, said to Ezra, “We have been unfaithful to our God and have <sup>a</sup>married foreign women from the peoples of the land; yet now there is hope for Israel in spite of this. 3 So now let us make a covenant with our God to put away all the wives and <sup>b</sup>their children, according to the counsel of <sup>c</sup>my lord and of those who tremble at the commandment of our God; and let it be done according to the law. 4 Arise! For *this* matter is <sup>d</sup>your responsibility, but we will be with you; be courageous and act.” [2 <sup>a</sup>Lit *given dwelling to* 3 <sup>b</sup>Lit *that which is born of them* <sup>c</sup>Or *the Lord* 4 <sup>d</sup>Lit *upon you*]

5 Then Ezra rose and made the leading priests, the Levites and all Israel, take oath that they would do according to this <sup>a</sup>proposal; so they took the oath. 6 Then Ezra rose from before the house of God and went into the chamber of Jehohanan the son of Eliashib. Although he went there, he did not eat bread nor drink water, for he was mourning over the unfaithfulness of the exiles. 7 They made a proclamation throughout Judah and Jerusalem to all the exiles, that they should assemble at Jerusalem, <sup>8</sup>and that whoever would not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited and he himself excluded from the assembly of the exiles. [5 <sup>a</sup>Lit *word, thing*]

9 So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month on the twentieth of the month, and all the people sat in the open square *before* the house of God, trembling because of this matter and the heavy rain. 10 Then Ezra the priest stood up and said to them, “You have been unfaithful and have married foreign wives adding to the guilt of Israel. 11 Now therefore,

make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives.” <sup>12</sup>Then all the assembly replied with a loud voice, “That’s right! As you have said, so it is <sup>a</sup>our duty to do. <sup>13</sup>But there are many people; it is the rainy season and we are not able to stand in the open. Nor *can* the task *be done* in one or two days, for we have transgressed greatly in this matter. <sup>14</sup>Let our leaders <sup>b</sup>represent the whole assembly and let all those in our cities who have married foreign wives come at appointed times, together with the elders and judges of each city, until the fierce anger of our God on account of this matter is turned away from us.” <sup>15</sup>Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah <sup>c</sup>opposed this, with Meshullam and Shabbethai the Levite supporting them. [12 <sup>a</sup>Lit upon us 14 <sup>b</sup>Lit stand for 15 <sup>c</sup>Lit stood against]

<sup>16</sup> But the exiles did so. And <sup>a</sup>Ezra the priest selected men *who were* heads of fathers’ *households* for *each of* their father’s households, all of them by name. So they <sup>b</sup>convened on the first day of the tenth month to investigate the matter. <sup>17</sup>They finished *investigating* all the men who had married foreign wives by the first day of the first month. [16 <sup>a</sup>Heb reads *there were set apart Ezra the priest, men...* <sup>b</sup>Lit sat]

*List of Offenders* <sup>18</sup> Among the sons of the priests who had married foreign wives were found of the sons of Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib and Gedaliah. <sup>19</sup>They <sup>a</sup>pledged to put away their wives, and being guilty, *they offered* a ram of the flock for their offense. <sup>20</sup>Of the sons of Immer *there were* Hanani and Zebadiah; <sup>21</sup>and of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel and Uzziah; <sup>22</sup>and of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasah. [19 <sup>a</sup>Lit *gave their hand*]

<sup>23</sup> Of Levites *there were* Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah and Eliezer.

<sup>24</sup> Of the singers *there was* Eliashib; and of the gatekeepers: Shallum, Telem and Uri.

**25** Of Israel, of the sons of Parosh *there were* Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah; <sup>26</sup>and of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah; <sup>27</sup>and of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza; <sup>28</sup>and of the sons of Bebai: Jehohanan, Hananiah, Zabbai *and* Athlai; <sup>29</sup>and of the sons of Bani: Meshullam, Malluch and Adaiah, Jashub, Sheal *and* Jeremoth; <sup>30</sup>and of the sons of Pahathmoab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh; <sup>31</sup>and *of* the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, <sup>32</sup>Benjamin, Malluch *and* Shemariah; <sup>33</sup>of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh *and* Shimei; <sup>34</sup>of the sons of Bani: Maadai, Amram, Uel, <sup>35</sup>Benaiah, Bedeiah, Cheluhi, <sup>36</sup>Vaniah, Meremoth, Eliashib, <sup>37</sup>Mattaniah, Mattenai, Jaasu, <sup>38</sup>Bani, Binnui, Shimei, <sup>39</sup>Shelemiah, Nathan, Adaiah, <sup>40</sup>Machnadebai, Shashai, Sharai, <sup>41</sup>Azarel, Shelemiah, Shemariah, <sup>42</sup>Shallum, Amariah *and* Joseph. <sup>43</sup>Of the sons of Nebo *there were* Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel *and* Benaiah. <sup>44</sup>All these had married foreign wives, and some of them had wives *by whom* they had children.

## NEHEMIAH 1 [\[Books\]](#)

*Nehemiah's Grief for the Exiles* 1 The words of Nehemiah the son of Hachaliah.

Now it happened in the month Chislew, *in* the twentieth year, while I was in Susa the <sup>a</sup>capitol, <sup>2</sup>that Hanani, one of my brothers, and <sup>b</sup>some men from Judah came; and I asked them concerning the Jews who had escaped *and* had survived the captivity, and about Jerusalem. <sup>3</sup>They said to me, “The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire.” [1 <sup>a</sup>Or *palace* or *citadel* 2 <sup>b</sup>Lit *he and some*]

<sup>4</sup> When I heard these words, I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven. <sup>5</sup>I said, “I beseech You, O LORD God of heaven, the great and awesome God, who preserves the covenant and lovingkindness for those who love Him and keep His commandments, <sup>6</sup>let Your ear now be attentive and Your eyes open to hear the prayer of Your servant which I am praying before You now, day and night, on behalf of the sons of Israel Your servants, confessing the sins of the sons of Israel which we have sinned against You; I and my father’s house have sinned. <sup>7</sup>We have acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordinances which You commanded Your servant Moses. <sup>8</sup>Remember the word which You commanded Your servant Moses, saying, ‘If you are unfaithful I will scatter you among the peoples; <sup>9</sup>but *if* you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens, I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.’ <sup>10</sup>They are Your servants and Your people whom You redeemed by Your great power and by Your strong hand. <sup>11</sup>O Lord, I beseech You, may Your ear be attentive to the prayer of Your servant and the prayer of

**Your servants who delight to <sup>a</sup>revere Your name, and make Your servant successful today and grant him compassion before this man.”**  
**[11 <sup>a</sup>Or *fear*]**

**Now I was the cupbearer to the king.**

## NEHEMIAH 2 [\[Books\]](#)

*Nehemiah's Prayer Answered* <sup>1</sup> And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that wine *was* before him, and I took up the wine and gave it to the king. Now I had not been sad in his presence. <sup>2</sup> So the king said to me, "Why is your face sad though you are not sick? This is nothing but sadness of heart." Then I was very much afraid. <sup>3</sup> I said to the king, "Let the king live forever. Why should my face not be sad when the city, the place of my fathers' tombs, lies desolate and its gates have been consumed by fire?" <sup>4</sup> Then the king said to me, "What would you request?" So I prayed to the God of heaven. <sup>5</sup> I said to the king, "If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it." <sup>6</sup> Then the king said to me, the queen sitting beside him, "How long will your journey be, and when will you return?" So it pleased the king to send me, and I gave him a definite time. <sup>7</sup> And I said to the king, "If it please the king, let letters be given me for the governors *of the provinces* beyond the River, that they may allow me to pass through until I come to Judah, <sup>8</sup> and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the <sup>a</sup>temple, for the wall of the city and for the house to which I will go." And the king granted *them* to me because the good hand of my God *was* on me. [8 <sup>a</sup>Lit *house*]

<sup>9</sup> Then I came to the governors *of the provinces* beyond the River and gave them the king's letters. Now the king had sent with me officers of the army and horsemen. <sup>10</sup> When Sanballat the Horonite and Tobiah the Ammonite <sup>a</sup>official heard *about it*, it was very displeasing to them that someone had come to seek the welfare of the sons of Israel. [10 <sup>a</sup>Lit *servant*]

*Nehemiah Inspects Jerusalem's Walls* 11 So I came to Jerusalem and was there three days. 12 And I arose in the night, I and a few men with me. I did not tell anyone what my God was putting into my <sup>a</sup>mind to do for Jerusalem and there was no animal with me except the animal on which I was riding. 13 So I went out at night by the Valley Gate in the direction of the Dragon's Well and on to the <sup>b</sup>Refuse Gate, inspecting the walls of Jerusalem which were broken down and its gates which were consumed by fire. 14 Then I passed on to the Fountain Gate and the King's Pool, but there was no place for <sup>c</sup>my mount to pass. 15 So I went up at night by the ravine and inspected the wall. Then I entered the Valley Gate again and returned. 16 The officials did not know where I had gone or what I had done; nor had I as yet told the Jews, the priests, the nobles, the officials or the rest who did the work. [12 <sup>a</sup>Lit heart 13 <sup>b</sup>Lit Gate of Ash-heaps 14 <sup>c</sup>Lit the animal under me]

17 Then I said to them, "You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem so that we will no longer be a reproach." 18 I told them how the hand of my God had been favorable to me and also about the king's words which he had spoken to me. Then they said, "Let us arise and build." So they put their hands to the good work. 19 But when Sanballat the Horonite and Tobiah the Ammonite <sup>a</sup>official, and Geshem the Arab heard *it*, they mocked us and despised us and said, "What is this thing you are doing? Are you rebelling against the king?" 20 So I answered them and said to them, "The God of heaven will give us success; therefore we His servants will arise and build, but you have no portion, right or memorial in Jerusalem." [19 <sup>a</sup>Lit servant]

## NEHEMIAH 3 [\[Books\]](#)

*Builders of the Walls* 1 Then Eliashib the high priest arose with his brothers the priests and built the Sheep Gate; they consecrated it and hung its doors. They consecrated <sup>a</sup>the wall to the Tower of the Hundred and the Tower of Hananel. 2 Next to him the men of Jericho built, and next to <sup>b</sup>them Zaccur the son of Imri built. [1 <sup>a</sup>Lit it 2 <sup>b</sup>Lit him]

3 Now the sons of Hassenaah built the Fish Gate; they laid its beams and hung its doors with its bolts and bars. 4 Next to them Meremoth the son of Uriah the son of Hakkoz made repairs. And next to him Meshullam the son of Berechiah the son of Meshezabel made repairs. And next to <sup>a</sup>him Zadok the son of Baana *also* made repairs. 5 Moreover, next to <sup>a</sup>him the Tekoites made repairs, but their nobles did not <sup>b</sup>support the work of their masters. [4 <sup>a</sup>Lit them 5 <sup>b</sup>Lit bring their neck to]

6 Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate; they laid its beams and hung its doors with its bolts and its bars. 7 Next to them Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, <sup>a</sup>also made repairs for the official seat of the governor *of the province* beyond the River. 8 Next to him Uzziel the son of Harhaiah of the goldsmiths made repairs. And next to him Hananiah, one of the perfumers, made repairs, and they restored Jerusalem as far as the Broad Wall. 9 Next to them Rephaiah the son of Hur, the official of half the district of Jerusalem, made repairs. 10 Next to them Jedaiah the son of Harumaph made repairs opposite his house. And next to him Hattush the son of Hashabneiah made repairs. 11 Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the Tower of Furnaces. 12 Next to him Shallum the son of Hallohesh, the official of half the district of Jerusalem, made repairs, he and his daughters. [7 <sup>a</sup>Or which was under the jurisdiction of the governor of the province beyond the River, also made repairs]

**13 Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it and hung its doors with its bolts and its bars, and a thousand cubits of the wall to the <sup>a</sup>Refuse Gate. [13 <sup>a</sup>Lit *Gate of Ash-heaps*]**

**14 Malchijah the son of Rechab, the official of the district of Beth-haccherem repaired the <sup>a</sup>Refuse Gate. He built it and hung its doors with its bolts and its bars. [14 <sup>a</sup>Lit *Gate of Ash-heaps*]**

**15 Shallum the son of Col-hozeh, the official of the district of Mizpah, repaired the Fountain Gate. He built it, covered it and hung its doors with its bolts and its bars, and the wall of the Pool of Shelah at the king's garden as far as the steps that descend from the city of David. <sup>16</sup>After him Nehemiah the son of Azbuk, official of half the district of Beth-zur, made repairs as far as *a point* opposite the tombs of David, and as far as the artificial pool and the house of the mighty men. <sup>17</sup>After him the Levites carried out repairs *under* Rehum the son of Bani. Next to him Hashabiah, the official of half the district of Keilah, carried out repairs for his district. <sup>18</sup>After him their brothers carried out repairs *under* Bavvai the son of Henadad, official of *the other* half of the district of Keilah. <sup>19</sup>Next to him Ezer the son of Jeshua, the official of Mizpah, repaired <sup>a</sup>another section in front of the ascent of the armory at the Angle. <sup>20</sup>After him Baruch the son of Zabbai zealously repaired another section, from the Angle to the doorway of the house of Eliashib the high priest. <sup>21</sup>After him Meremoth the son of Uriah the son of Hakkoz repaired another section, from the doorway of Eliashib's house even as far as the end of <sup>b</sup>his house. <sup>22</sup>After him the priests, the men of the <sup>c</sup>valley, carried out repairs. <sup>23</sup>After <sup>d</sup>them Benjamin and Hasshub carried out repairs in front of their house. After <sup>d</sup>them Azariah the son of Maaseiah, son of Ananiah, carried out repairs beside his house. <sup>24</sup>After him Binnui the son of Henadad repaired another section, from the house of Azariah as far as the Angle and as far as the corner. <sup>25</sup>Palal the son of Uzai *made repairs* in front of the Angle and the tower projecting from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh *made repairs*. <sup>26</sup>The temple servants living in Ophel *made repairs* as far as the front of the Water Gate toward the east and the projecting tower. <sup>27</sup>After <sup>d</sup>them the**

**Tekoites repaired another section in front of the great projecting tower and as far as the wall of Ophel. [19 <sup>a</sup>Lit *a second measure*, and so in vv 20, 21, 24, 30 21 <sup>b</sup>Lit *Eliashib's* 22 <sup>c</sup>Lit *circle*; i.e. lower Jordan valley 23 <sup>d</sup>Lit *him*]**

**28 Above the Horse Gate the priests carried out repairs, each in front of his house. <sup>29</sup>After <sup>a</sup>them Zadok the son of Immer carried out repairs in front of his house. And after him Shemaiah the son of Shecaniah, the keeper of the East Gate, carried out repairs. <sup>30</sup>After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah carried out repairs in front of his own <sup>b</sup>quarters. <sup>31</sup>After him Malchijah, <sup>c</sup>one of the goldsmiths, carried out repairs as far as the house of the temple servants and of the merchants, in front of the <sup>d</sup>Inspection Gate and as far as the upper room of the corner. <sup>32</sup>Between the upper room of the corner and the Sheep Gate the goldsmiths and the merchants carried out repairs. [29 <sup>a</sup>Lit *him* 30 <sup>b</sup>Or *cell* 31 <sup>c</sup>Lit *son of* <sup>d</sup>Or *Mustering*]**

## NEHEMIAH 4 [\[Books\]](#)

*Work Is Ridiculed* 1 <sup>a</sup>Now it came about that when Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews. 2 He spoke in the presence of his brothers and the <sup>b</sup>wealthy *men* of Samaria and said, “What are these feeble Jews doing? Are they going to restore *it* for themselves? Can they offer sacrifices? Can they finish in a day? Can they revive the stones from the <sup>c</sup>dusty rubble even the burned ones?” 3 Now Tobiah the Ammonite *was* near him and he said, “Even what they are building—if a fox should <sup>d</sup>jump on *it*, he would break their stone wall down!” [1 <sup>a</sup>Ch 3:33 in Heb 2 <sup>b</sup>Or army <sup>c</sup>Lit *heaps of dust* 3 <sup>d</sup>Lit *go up*]

4 Hear, O our God, how we are despised! Return their reproach on their own heads and give them up for plunder in a land of captivity. 5 Do not <sup>a</sup>forgive their iniquity and let not their sin be blotted out before You, for they have <sup>b</sup>demoralized the builders. [5 <sup>a</sup>Lit *cover* <sup>b</sup>Lit *offended against*]

6 So we built the wall and the whole wall was joined together to half its *height*, for the people had a <sup>a</sup>mind to work. [6 <sup>a</sup>Lit *heart*]

7 <sup>a</sup>Now when Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites heard that the <sup>b</sup>repair of the walls of Jerusalem went on, *and* that the breaches began to be closed, they were very angry. 8 All of them conspired together to come *and* fight against Jerusalem and to cause a disturbance in it. [7 <sup>a</sup>Ch 4:1 in Heb <sup>b</sup>Lit *healing*]

*Discouragement Overcome* 9 But we prayed to our God, and because of them we set up a guard against them day and night.

10 Thus <sup>a</sup>in Judah it was said, “The strength of the burden bearers is

**failing, Yet there is much <sup>b</sup>rubbish; And we ourselves are unable To rebuild the wall.”**

<sup>11</sup>Our enemies said, “They will not know or see until we come among them, kill them and put a stop to the work.” <sup>12</sup>When the Jews who lived near them came and told us ten times, “<sup>c</sup>They will come up against us from every place where you may turn,” <sup>13</sup>then I stationed *men* in the lowest parts of the space behind the wall, the <sup>d</sup>exposed places, and I stationed the people in families with their swords, spears and bows. <sup>14</sup>When I saw *their fear*, I rose and spoke to the nobles, the officials and the rest of the people: “Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your houses.” [10 <sup>a</sup>Lit *Judah said* <sup>b</sup>Lit *dust* 12 <sup>c</sup>So Gr; Heb omits *they...up* 13 <sup>d</sup>Lit *bare*]

<sup>15</sup> When our enemies heard that it was known to us, and that God had frustrated their plan, then all of us returned to the wall, each one to his work. <sup>16</sup>From that day on, half of my servants carried on the work while half of them held the spears, the shields, the bows and the breastplates; and the captains *were* behind the whole house of Judah. <sup>17</sup>Those who were rebuilding the wall and those who carried burdens took *their* load with one hand doing the work and the other holding a weapon. <sup>18</sup>As for the builders, each *wore* his sword girded at his side as he built, while <sup>a</sup>the trumpeter *stood* near me. <sup>19</sup>I said to the nobles, the officials and the rest of the people, “The work is great and extensive, and we are separated on the wall far from one another. <sup>20</sup>At whatever place you hear the sound of the trumpet, <sup>b</sup>rally to us there. Our God will fight for us.” [18 <sup>a</sup>Lit *he who sounded the trumpet* 20 <sup>b</sup>Lit *assemble yourselves*]

<sup>21</sup> So we carried on the work with half of them holding spears from <sup>a</sup>dawn until the stars <sup>b</sup>appeared. <sup>22</sup>At that time I also said to the people, “Let each man with his servant spend the night within Jerusalem so that they may be a guard for us by night and a laborer by day.” <sup>23</sup>So neither I, my brothers, my servants, nor the men of the guard who followed me, none of us removed our clothes, each *took* his weapon *even to* the water. [21 <sup>a</sup>Lit *rising of the dawn* <sup>b</sup>Lit *came out*]

## NEHEMIAH 5 [\[Books\]](#)

*Usury Abolished* <sup>1</sup> Now there was a great outcry of the people and of their wives against their Jewish brothers. <sup>2</sup> For there were those who said, “We, our sons and our daughters are many; therefore let us get grain that we may eat and live.” <sup>3</sup> There were others who said, “We are mortgaging our fields, our vineyards and our houses that we might get grain because of the famine.” <sup>4</sup> Also there were those who said, “We have borrowed money for the king’s tax *on* our fields and our vineyards. <sup>5</sup> Now our flesh is like the flesh of our brothers, our children like their children. Yet behold, we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage *already*, and <sup>a</sup>we are helpless because our fields and vineyards belong to others.” [<sup>5</sup> <sup>a</sup>*Lit there is not the power in our hands*]

<sup>6</sup> Then I was very angry when I had heard their outcry and these words. <sup>7</sup> I consulted with myself and contended with the nobles and the rulers and said to them, “You are exacting usury, each from his brother!” Therefore, I held a great assembly against them. <sup>8</sup> I said to them, “We according to our ability have <sup>a</sup>redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?” Then they were silent and could not find a word *to say*. <sup>9</sup> Again I said, “The thing which you are doing is not good; should you not walk in the fear of our God because of the reproach of the nations, our enemies? <sup>10</sup> And likewise I, my brothers and my servants are lending them money and grain. Please, let us leave off this usury. <sup>11</sup> Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth *part* of the money and of the grain, the new wine and the oil that you are exacting from them.” <sup>12</sup> Then they said, “We will give *it* back and will require nothing from them; we will do exactly as you say.” So I called the priests and took an oath from them that they would do according to this <sup>b</sup>promise. <sup>13</sup> I also shook out the <sup>c</sup>front of my garment and said, “Thus may God shake out every man from his house and from his

possessions who does not fulfill this <sup>b</sup>promise; even thus may he be shaken out and emptied.” And all the assembly said, “Amen!” And they praised the LORD. Then the people did according to this <sup>b</sup>promise. [8  
<sup>a</sup>Lit *bought* 12 <sup>b</sup>Lit *word* 13 <sup>c</sup>Lit *bosom*]

***Nehemiah's Example*** 14 Moreover, from the day that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of King Artaxerxes, *for* twelve years, neither I nor my <sup>a</sup>kinsmen have eaten the governor's food *allowance*. 15 But the former governors who were before me <sup>b</sup>laid burdens on the people and took from them bread and wine besides forty shekels of silver; even their servants domineered the people. But I did not do so because of the fear of God. 16 I also <sup>c</sup>applied myself to the work on this wall; we did not buy any land, and all my servants were gathered there for the work. 17 Moreover, *there were* at my table one hundred and fifty Jews and officials, besides those who came to us from the nations that were around us. 18 Now that which was prepared for each day was one ox *and* six choice sheep, also birds were prepared for me; and once in ten days all sorts of wine *were furnished* in abundance. Yet for all this I did not demand the governor's food *allowance*, because the servitude was heavy on this people. 19 Remember me, O my God, for good, *according to* all that I have done for this people. [14 <sup>a</sup>Lit *brothers* 15 <sup>b</sup>Lit *made heavy* 16 <sup>c</sup>Or *held fast*]

## NEHEMIAH 6 [\[Books\]](#)

*The Enemy's Plot* <sup>1</sup> Now when it was reported to Sanballat, Tobiah, to Geshem the Arab and to the rest of our enemies that I had rebuilt the wall, and *that* no breach remained in it, although at that time I had not set up the doors in the gates, <sup>2</sup> then Sanballat and Geshem sent *a message* to me, saying, "Come, let us meet together at <sup>a</sup> Chephirim in the plain of Ono." But they were planning to <sup>b</sup> harm me. <sup>3</sup> So I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" <sup>4</sup> They sent *messages* to me four times in this manner, and I answered them in the same way. <sup>5</sup> Then Sanballat sent his servant to me in the same manner a fifth time with an open letter in his hand. <sup>6</sup> In it was written, "It is reported among the nations, and <sup>c</sup> Gashmu says, that you and the Jews are planning to rebel; therefore you are rebuilding the wall. And you are to be their king, according to these reports. <sup>7</sup> You have also appointed prophets to proclaim in Jerusalem concerning <sup>d</sup> you, 'A king is in Judah!' And now it will be reported to the king according to these reports. So come now, let us take counsel together." <sup>8</sup> Then I sent *a message* to him saying, "Such things as you are saying have not been done, but you are inventing them <sup>e</sup> in your own mind." <sup>9</sup> For all of them were *trying* to frighten us, <sup>f</sup> thinking, "<sup>g</sup> They will become discouraged with the work and it will not be done." But now, *O God*, strengthen my hands. [<sup>2</sup> <sup>a</sup> Another reading is, one of *the villages* <sup>b</sup> Lit *do evil to me* <sup>6</sup> <sup>c</sup> In v 1 and elsewhere, *Geshem* <sup>7</sup> <sup>d</sup> Lit *you, saying* <sup>8</sup> <sup>e</sup> Lit *from your heart* <sup>9</sup> <sup>f</sup> Lit *saying*, <sup>g</sup> Lit *Their hands will drop from*]

<sup>10</sup> When I entered the house of Shemaiah the son of Delaiah, son of Mehetabel, who was <sup>a</sup> confined at home, he said, "Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you, and they are coming to kill you at night." <sup>11</sup> But I said, "Should a man like me flee? And could one such as I go into the temple <sup>b</sup> to save his life? I will not go in." <sup>12</sup> Then I perceived <sup>c</sup> that surely God had not sent him, but he uttered *his*

prophecy against me because Tobiah and Sanballat had hired him. <sup>13</sup>He was hired for this reason, that I might become frightened and act accordingly and sin, so that they might have an evil report in order that they could reproach me. <sup>14</sup>Remember, O my God, Tobiah and Sanballat according to these works of theirs, and also Noadiah the prophetess and the rest of the prophets who were *trying* to frighten me. [10 <sup>a</sup>Lit *shut up* 11 <sup>b</sup>Lit *and live* 12 <sup>c</sup>Lit *and behold God*]

*The Wall Is Finished* <sup>15</sup> So the wall was completed on the twenty-fifth of the month Elul, in fifty-two days. <sup>16</sup>When all our enemies heard of it, and all the nations surrounding us saw it, they <sup>a</sup>lost their confidence; for they recognized that this work had been accomplished <sup>b</sup>with the help of our God. <sup>17</sup>Also in those days many letters went from the nobles of Judah to Tobiah, and Tobiah's *letters* came to them. <sup>18</sup>For many in Judah were bound by oath to him because he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berechiah. <sup>19</sup>Moreover, they were speaking about his good deeds in my presence and reported my words to him. Then Tobiah sent letters to frighten me. [16 <sup>a</sup>Lit *fell exceedingly in their own eyes* <sup>b</sup>Lit *from our God*]

## NEHEMIAH 7 [\[Books\]](#)

*Census of First Returned Exiles* <sup>1</sup> Now when the wall was rebuilt and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed, <sup>2</sup> then I put Hanani my brother, and Hananiah the commander of the fortress, in charge of Jerusalem, for he was a faithful man and feared God more than many. <sup>3</sup> Then I said to them, “Do not let the gates of Jerusalem be opened until the sun is hot, and while they are standing *guard*, let them shut and bolt the doors. Also appoint guards from the inhabitants of Jerusalem, each at his post, and each in front of his own house.” <sup>4</sup> Now the city was large and spacious, but the people in it were few and the houses were not built.

<sup>5</sup> Then my God put it into my heart to assemble the nobles, the officials and the people to be enrolled by genealogies. Then I found the book of the genealogy of those who came up first <sup>a</sup> in which I found the following record: [<sup>5</sup> <sup>a</sup> *Lit and I found written in it*]

<sup>6</sup> These are the <sup>a</sup> people of the province who came up from the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, each to his city, <sup>7</sup> who came with Zerubbabel, Jeshua, Nehemiah, <sup>b</sup> Azariah, <sup>c</sup> Raamiah, Nahamani, Mordecai, Bilshan, <sup>d</sup> Mispereth, Bigvai, <sup>e</sup> Nehum, Baanah. [<sup>6</sup> <sup>a</sup> *Lit sons* <sup>7</sup> <sup>b</sup> *In Ezra 2:2, Seraiah* <sup>c</sup> *In Ezra 2:2, Reelaiah* <sup>d</sup> *In Ezra 2:2, Mispar* <sup>e</sup> *In Ezra 2:2, Rehum*]

The number of men of the people of Israel: <sup>8</sup> the sons of Parosh, 2,172; <sup>9</sup> the sons of Shephatiah, 372; <sup>10</sup> the sons of Arah, 652; <sup>11</sup> the sons of Pahath-moab of the sons of Jeshua and Joab, 2,818; <sup>12</sup> the sons of Elam, 1,254; <sup>13</sup> the sons of Zattu, 845; <sup>14</sup> the sons of Zaccai, 760; <sup>15</sup> the sons of <sup>a</sup> Binnui, 648; <sup>16</sup> the sons of Bebai, 628; <sup>17</sup> the sons of Azgad, 2,322; <sup>18</sup> the sons of Adonikam, 667; <sup>19</sup> the sons of Bigvai, 2,067; <sup>20</sup> the sons of Adin, 655; <sup>21</sup> the sons of Ater, of Hezekiah, 98; <sup>22</sup> the sons of Hashum, 328; <sup>23</sup> the sons of Bezai, 324; <sup>24</sup> the sons of <sup>b</sup> Hariph, 112; <sup>25</sup> the sons of <sup>c</sup> Gibeon, 95;

<sup>26</sup>the men of Bethlehem and Netophah, 188; <sup>27</sup>the men of Anathoth, 128; <sup>28</sup>the men of <sup>d</sup>Beth-azmaveth, 42; <sup>29</sup>the men of <sup>e</sup>Kiriath-jearim, Chephirah and Beeroth, 743; <sup>30</sup>the men of Ramah and Geba, 621; <sup>31</sup>the men of Michmas, 122; <sup>32</sup>the men of Bethel and Ai, 123; <sup>33</sup>the men of the other Nebo, 52; <sup>34</sup>the sons of the other Elam, 1,254; <sup>35</sup>the sons of Harim, 320; <sup>36</sup>the <sup>f</sup>men of Jericho, 345; <sup>37</sup>the sons of Lod, Hadid and Ono, 721; <sup>38</sup>the sons of Senaah, 3,930. [<sup>15</sup> <sup>a</sup>In Ezra 2:10, *Bani* <sup>24</sup> <sup>b</sup>In Ezra 2:18, *Jorah* <sup>25</sup> <sup>c</sup>In Ezra 2:20, *Gibbar* <sup>28</sup> <sup>d</sup>In Ezra 2:24, *Azmaveth* <sup>29</sup> <sup>e</sup>In Ezra 2:25, *Kiriath-arim* <sup>36</sup> <sup>f</sup>Lit sons]

<sup>39</sup> The priests: the sons of Jedaiah of the house of Jeshua, 973; <sup>40</sup>the sons of Immer, 1,052; <sup>41</sup>the sons of Pashhur, 1,247; <sup>42</sup>the sons of Harim, 1,017.

<sup>43</sup> The Levites: the sons of Jeshua, of Kadmiel, of the sons of <sup>a</sup>Hodevah, 74. <sup>44</sup>The singers: the sons of Asaph, 148. <sup>45</sup>The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, 138. [<sup>43</sup> <sup>a</sup>In Ezra 2:40, *Hodaviah*]

<sup>46</sup> The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>47</sup>the sons of Keros, the sons of <sup>a</sup>Sia, the sons of Padon, <sup>48</sup>the sons of Lebana, the sons of Hagaba, the sons of Shalmal, <sup>49</sup>the sons of Hanan, the sons of Giddel, the sons of Gahar, <sup>50</sup>the sons of Reaiah, the sons of Rezin, the sons of Nekoda, <sup>51</sup>the sons of Gazzam, the sons of Uzza, the sons of Paseah, <sup>52</sup>the sons of Besai, the sons of Meunim, the sons of <sup>b</sup>Nephushesim, <sup>53</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>54</sup>the sons of <sup>c</sup>Bazlith, the sons of Mehida, the sons of Harsha, <sup>55</sup>the sons of Barkos, the sons of Sisera, the sons of Temah, <sup>56</sup>the sons of Neziah, the sons of Hatipha. [<sup>47</sup> <sup>a</sup>In Ezra 2:44, *Siaha* <sup>52</sup> <sup>b</sup>In Ezra 2:50, *Nephisim* <sup>54</sup> <sup>c</sup>In Ezra 2:52, *Bazluth*]

<sup>57</sup> The sons of Solomon's servants: the sons of Sotai, the sons of <sup>a</sup>Sophereth, the sons of <sup>b</sup>Perida, <sup>58</sup>the sons of Jaala, the sons of Darkon, the sons of Giddel, <sup>59</sup>the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of <sup>c</sup>Amon. [<sup>57</sup> <sup>a</sup>In Ezra 2:55, *Hassophereth* <sup>b</sup>In Ezra 2:55, *Peruda* <sup>59</sup> <sup>c</sup>In Ezra 2:57, *Ami*]

60 All the temple servants and the sons of Solomon's servants *were* 392.

61 These *were* they who came up from Tel-melah, Tel-harsha, Cherub, <sup>a</sup>Addon and Immer; but they could not show their fathers' houses or their <sup>b</sup>descendants, whether they were of Israel: <sup>62</sup>the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. <sup>63</sup>Of the priests: the sons of <sup>c</sup>Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was named after them.

<sup>64</sup>These searched *among* their ancestral registration, but it could not be located; therefore they were considered unclean *and excluded* from the priesthood. <sup>65</sup>The <sup>d</sup>governor said to them that they should not eat from the most holy things until a priest arose with Urim and Thummim. [61

<sup>a</sup>In Ezra 2:59, *Addan* <sup>b</sup>Lit *seed* <sup>63</sup>In Ezra 2:61, *Habaiah* <sup>65</sup><sup>d</sup>Heb *Tirshatha*, a Persian title]

*Total of People and Gifts* <sup>66</sup>The whole assembly together was 42,360, <sup>67</sup>besides their male and their female servants, <sup>a</sup>of whom *there were* 7,337; and they had 245 male and female singers. <sup>68</sup><sup>b</sup>Their horses were 736; their mules, 245; <sup>69</sup>*their* camels, 435; *their* donkeys, 6,720. [67 <sup>a</sup>Lit *these* <sup>68</sup><sup>b</sup>So with some ancient mss and Gr]

70 Some from among the heads of fathers' *households* gave to the work. The <sup>a</sup>governor gave to the treasury 1,000 gold drachmas, 50 basins, 530 priests' garments. <sup>71</sup>Some of the heads of fathers' *households* gave into the treasury of the work 20,000 gold drachmas and 2,200 silver minas.

<sup>72</sup>That which the rest of the people gave was 20,000 gold drachmas and 2,000 silver minas and 67 priests' garments. [70 <sup>a</sup>Heb *Tirshatha*, a Persian title]

73 Now the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants and all Israel, lived in their cities.

And when the seventh month came, the sons of Israel *were* in their cities.

## NEHEMIAH 8 [\[Books\]](#)

*Ezra Reads the Law* <sup>1</sup> And all the people gathered as one man at the square which was in front of the Water Gate, and they <sup>a</sup>asked Ezra the scribe to bring the book of the law of Moses which the LORD had <sup>b</sup>given to Israel. <sup>2</sup>Then Ezra the priest brought the law before the assembly of men, women and all who *could* listen with understanding, on the first day of the seventh month. <sup>3</sup>He read from it before the square which was in front of the Water Gate from <sup>c</sup>early morning until midday, in the presence of men and women, those who could understand; and all the people were attentive to the book of the law. <sup>4</sup>Ezra the scribe stood at a wooden podium which they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah *and* Meshullam on his left hand. <sup>5</sup>Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up. <sup>6</sup>Then Ezra blessed the LORD the great God. And all the people answered, “Amen, Amen!” while lifting up their hands; then they bowed low and worshiped the LORD with *their* faces to the ground. <sup>7</sup>Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, explained the law to the people while the people *remained* in their place. <sup>8</sup>They read from the book, from the law of God, <sup>d</sup>translating to give the sense so that they understood the reading. [<sup>1</sup> <sup>a</sup>Lit *said to* <sup>b</sup>Lit *commanded* <sup>3</sup> <sup>c</sup>Lit *the light* <sup>8</sup> <sup>d</sup>Or *explaining*]

### *“This Day Is Holy”*

<sup>9</sup> Then Nehemiah, who was the <sup>a</sup>governor, and Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, “This day is holy to the LORD your God; do not mourn or weep.” For all the people were

weeping when they heard the words of the law. <sup>10</sup>Then he said to them, “Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for this day is holy to our Lord. Do not be grieved, for the joy of the LORD is your strength.” <sup>11</sup>So the Levites calmed all the people, saying, “Be still, for the day is holy; do not be grieved.” <sup>12</sup>All the people went away to eat, to drink, to send portions and to <sup>b</sup>celebrate a great festival, because they understood the words which had been made known to them. [9 <sup>a</sup>Heb *Tirshatha*, a Persian title <sup>12</sup> <sup>b</sup>Lit *make a great rejoicing*]

***Feast of Booths Restored*** <sup>13</sup> Then on the second day the heads of fathers’ households of all the people, the priests and the Levites were gathered to Ezra the scribe that they might gain insight into the words of the law. <sup>14</sup>They found written in the law how the LORD had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month. <sup>15a</sup>So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, “Go out to the hills, and bring olive branches and <sup>b</sup>wild olive branches, myrtle branches, palm branches and branches of *other* leafy trees, to make booths, as it is written.” <sup>16</sup>So the people went out and brought *them* and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. <sup>17</sup>The entire assembly of those who had returned from the captivity made booths and lived in <sup>c</sup>them. The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day. And there was great rejoicing. <sup>18</sup>He read from the book of the law of God daily, from the first day to the last day. And they celebrated the feast seven days, and on the eighth day *there was a solemn assembly according to the ordinance.* [15 <sup>a</sup>Lit *And that they will cause to be heard* <sup>b</sup>Lit *oil tree*, species unknown <sup>17</sup> <sup>c</sup>Lit *the booths*]

## NEHEMIAH 9 [\[Books\]](#)

***The People Confess Their Sin*** <sup>1</sup> Now on the twenty-fourth day of this month the sons of Israel assembled with fasting, in sackcloth and with dirt upon them. <sup>2</sup>The <sup>a</sup>descendants of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. <sup>3</sup>While they stood in their place, they read from the book of the law of the LORD their God for a fourth of the day; and for *another* fourth they confessed and worshiped the LORD their God. <sup>4</sup>Now on the Levites' platform stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani *and* Chenani, and they cried with a loud voice to the LORD their God. [<sup>2</sup> <sup>a</sup>Lit *seed*]

**<sup>5</sup> Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah *and* Pethahiah, said, "Arise, bless the LORD your God forever and ever!**

O may Your glorious name be blessed  
And exalted above all blessing  
and praise!

<sup>6</sup>"You alone are the LORD.

You have made the heavens,  
The heaven of heavens with all their host,  
The earth and all that is on it,  
The seas and all that is in them.

You give life to all of them  
And the heavenly host bows down before  
You.

<sup>7</sup>"You are the LORD God, Who chose Abram  
And brought him out from  
Ur of the Chaldees, And gave him the name Abraham.

<sup>8</sup>"You found his heart faithful before You, And made a covenant with  
him To give *him* the land of the Canaanite, Of the Hittite and the  
Amorite, Of the Perizzite, the Jebusite and the Girgashite— To give  
*it* to his <sup>a</sup>descendants.

And You have fulfilled Your promise, For You are righteous. [<sup>a</sup>Lit  
*seed*]

<sup>9</sup> "You saw the affliction of our fathers in Egypt, And heard their cry  
by the <sup>a</sup>Red Sea. [<sup>a</sup>Lit *Sea of Reeds*]

<sup>10</sup>"Then You performed signs and wonders against Pharaoh, Against all  
his servants and all the people of his land; For You knew that they

acted arrogantly toward them, And made a name for Yourself as *it is* this day.

<sup>11</sup>“You divided the sea before them, So they passed through the midst of the sea on dry ground; And their pursuers You hurled into the depths, Like a stone into <sup>a</sup>raging waters. [<sup>a</sup>Lit *strong, mighty*]

<sup>12</sup>“And with a pillar of cloud You led them by day, And with a pillar of fire by night To light for them the way In which they were to go.

<sup>13</sup>“Then You came down on Mount Sinai, And spoke with them from heaven; You gave them just ordinances and true laws, Good statutes and commandments.

<sup>14</sup>“So You made known to them Your holy sabbath, And laid down for them commandments, statutes and law, Through Your servant Moses.

<sup>15</sup>“You provided bread from heaven for them for their hunger, You brought forth water from a rock for them for their thirst, And You told them to enter in order to possess The land which You <sup>a</sup>swore to give them. [<sup>a</sup>Lit *lifted up Your hand*]

<sup>16</sup> “But they, our fathers, acted arrogantly; They <sup>a</sup>became stubborn and would not listen to Your commandments. [<sup>a</sup>Lit *stiffened their neck*; so also v 17]

<sup>17</sup>“They refused to listen, And did not remember Your wondrous deeds which You had performed among them; So they became stubborn and appointed a leader to return to their slavery <sup>a</sup>in Egypt.

But You are a God of forgiveness, Gracious and compassionate, Slow to anger and abounding in lovingkindness; And You did not forsake them. [<sup>a</sup>So Gr and some Heb mss; Heb reads *in their rebellion*]

<sup>18</sup>“Even when they made for themselves A calf of molten metal And said, ‘This is your God Who brought you up from Egypt,’ And committed great <sup>a</sup>blasphemies, [<sup>a</sup>Lit *acts of contempt*]

<sup>19</sup>You, in Your great compassion, Did not forsake them in the wilderness; The pillar of cloud did not leave them by day, To guide them on their way, Nor the pillar of fire by night, to light for them the way in which they were to go.

<sup>20</sup>“You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, And You gave them water for their thirst.

<sup>21</sup>“Indeed, forty years You provided for them in the wilderness *and* they were not in want; Their clothes did not wear out, nor did their feet swell.

<sup>22</sup>“You also gave them kingdoms and peoples, And allotted *them* to them as a <sup>a</sup>boundary.

They took possession of the land of Sihon <sup>b</sup>the king of Heshbon And the land of Og the king of Bashan. [<sup>a</sup>Lit *side, corner* <sup>b</sup>So the Gr and the Latin; Heb reads *and the land of the king of Heshbon*]

<sup>23</sup>“You made their sons numerous as the stars of heaven, And You brought them into the land Which You had told their fathers to enter and possess.

<sup>24</sup>“So their sons entered and possessed the land.

And You subdued before them the inhabitants of the land, the Canaanites, And You gave them into their hand, with their kings and the peoples of the land, To do with them <sup>a</sup>as they desired. [<sup>a</sup>Lit *according to their desire*]

<sup>25</sup>“They captured fortified cities and a <sup>a</sup>fertile land.

They took possession of houses full of every good thing, Hewn cisterns, vineyards, olive groves, Fruit trees in abundance.

So they ate, were filled and grew fat, And reveled in Your great goodness. [<sup>a</sup>Lit *fat*]

<sup>26</sup> “But they became disobedient and rebelled against You, And cast Your law behind their backs And killed Your prophets who had admonished them So that they might return to You, And they committed great <sup>a</sup>blasphemies. [<sup>a</sup>Lit *acts of contempt*]

<sup>27</sup>“Therefore You delivered them into the hand of their oppressors who oppressed them, But when they cried to You in the time of their distress, You heard from heaven, and according to Your great compassion You gave them deliverers who delivered them from the hand of their oppressors.

<sup>28</sup>“But as soon as they had rest, they did evil again before You; Therefore You abandoned them to the hand of their enemies, so that they ruled over them.

When they cried again to You, You heard from heaven, And many times You rescued them according to Your compassion, <sup>29</sup>And admonished them in order to turn them back to Your law.

Yet they acted arrogantly and did not listen to Your commandments but sinned against Your ordinances, By which if a man observes them he shall live.

And they <sup>a</sup>turned a stubborn shoulder and stiffened their neck, and would not listen. [<sup>a</sup>Lit *gave*]

<sup>30</sup>“However, You bore with them for many years, And admonished them by Your Spirit through Your prophets, Yet they would not give ear.

Therefore You gave them into the hand of the peoples of the lands.

<sup>31</sup>“Nevertheless, in Your great compassion You did not make an end of them or forsake them, For You are a gracious and compassionate God.

<sup>32</sup> “Now therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and lovingkindness, Do not let all the hardship seem insignificant before You, Which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, From the days of the kings of Assyria to this day.

<sup>33</sup>“However, You are just in all that has come upon us; For You have dealt faithfully, but we have acted wickedly.

<sup>34</sup>“For our kings, our leaders, our priests and our fathers have not kept Your law Or paid attention to Your commandments and Your <sup>a</sup>admonitions with which You have <sup>b</sup>admonished them. [<sup>a</sup>Lit *testimonies* <sup>b</sup>Or *witnessed*]

<sup>35</sup>“But they, in their own kingdom, With Your great goodness which You gave them, With the broad and rich land which You set before them, Did not serve You or turn from their evil deeds.

<sup>36</sup>“Behold, we are slaves today, And as to the land which You gave to our fathers to eat of its fruit and its bounty, Behold, we are slaves in it.

<sup>37</sup>“Its abundant produce is for the kings Whom You have set over us because of our sins; They also rule over our bodies And over our cattle as they please, So we are in great distress.

***A Covenant Results*** <sup>38</sup> “***a***Now because of all this We are making an agreement in writing; And on the sealed document *are the names of our*

**leaders, our Levites *and* our priests.” [aCh 10:1 in Heb]**

## NEHEMIAH 10 [\[Books\]](#)

*Signers of the Document* <sup>1</sup> <sup>a</sup>Now on the sealed document were the names of: Nehemiah the <sup>b</sup>governor, the son of Hacaliah, and Zedekiah, <sup>2</sup>Seraiah, Azariah, Jeremiah, <sup>3</sup>Pashhur, Amariah, Malchijah, <sup>4</sup>Hattush, Shebaniah, Malluch, <sup>5</sup>Harim, Meremoth, Obadiah, <sup>6</sup>Daniel, Ginnethon, Baruch, <sup>7</sup>Meshullam, Abijah, Mijamin, <sup>8</sup>Maaziah, Bilgai, Shemaiah. These were the priests. <sup>9</sup>And the Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; <sup>10</sup>also their brothers Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, <sup>11</sup>Mica, Rehob, Hashabiah, <sup>12</sup>Zaccur, Sherebiah, Shebaniah, <sup>13</sup>Hodiah, Bani, Beninu. <sup>14</sup>The leaders of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, <sup>15</sup>Bunni, Azgad, Bebai, <sup>16</sup>Adonijah, Bigvai, Adin, <sup>17</sup>Ater, Hezekiah, Azzur, <sup>18</sup>Hodiah, Hashum, Bezai, <sup>19</sup>Hariph, Anathoth, Nebai, <sup>20</sup>Magpiash, Meshullam, Hezir, <sup>21</sup>Meshezabel, Zadok, Jaddua, <sup>22</sup>Pelatiah, Hanan, Anaiah, <sup>23</sup>Hoshea, Hananiah, Hasshub, <sup>24</sup>Hallohesh, Pilha, Shobek, <sup>25</sup>Rehum, Hashabnah, Maaseiah, <sup>26</sup>Ahiah, Hanan, Anan, <sup>27</sup>Malluch, Harim, Baanah. [1 <sup>a</sup>Ch 10:2 in Heb <sup>b</sup>Heb *Tirshatha*, a Persian title]

*Obligations of the Document* <sup>28</sup> Now the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants and all those who had separated themselves from the peoples of the lands to the law of God, their wives, their sons and their daughters, all those who had knowledge and understanding, <sup>29</sup>are joining with their <sup>a</sup>kinsmen, their nobles, and are <sup>b</sup>taking on themselves a curse and an oath to walk in God's law, which was given through Moses, God's servant, and to keep and to observe all the commandments of <sup>c</sup>GOD our Lord, and His ordinances and His statutes; <sup>30</sup>and that we will not give our daughters to the peoples of the land or take their daughters for our sons. <sup>31</sup>As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego *the crops* the seventh year and the exaction

of every debt. [29 <sup>a</sup>Lit *brothers* <sup>b</sup>Lit *entering into a* <sup>c</sup>Heb *YHWH*, usually rendered *LORD*]

32 We also <sup>a</sup>placed ourselves under obligation to contribute yearly one third of a shekel for the service of the house of our God: <sup>33</sup>for the showbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the new moon, for the appointed times, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our God. [32 <sup>a</sup>Lit *imposed commandments on us*]

34 Likewise we cast lots for the supply of wood *among* the priests, the Levites and the people so that they might bring it to the house of our God, according to our fathers' households, at fixed times annually, to burn on the altar of the LORD our God, as it is written in the law; <sup>35</sup>and that they might bring the first fruits of our ground and the first fruits of all the fruit of every tree to the house of the LORD annually, <sup>36</sup>and bring to the house of our God the firstborn of our sons and of our cattle, and the firstborn of our herds and our flocks as it is written in the law, for the priests who are ministering in the house of our God. <sup>37</sup>We will also bring the first of our <sup>a</sup>dough, our contributions, the fruit of every tree, the new wine and the oil to the priests at the chambers of the house of our God, and the tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns. <sup>38</sup>The priest, the son of Aaron, shall be with the Levites when the Levites receive tithes, and the Levites shall bring up the tenth of the tithes to the house of our God, to the chambers of the storehouse. <sup>39</sup>For the sons of Israel and the sons of Levi shall bring the contribution of the grain, the new wine and the oil to the chambers; there are the utensils of the sanctuary, the priests who are ministering, the gatekeepers and the singers. Thus we will not <sup>b</sup>neglect the house of our God. [37 <sup>a</sup>Or *coarse meal* 39 <sup>b</sup>Lit *forsake*]

## NEHEMIAH 11 [\[Books\]](#)

*Time Passes; Heads of Provinces* <sup>1</sup> Now the leaders of the people lived in Jerusalem, but the rest of the people cast lots to bring one out of ten to live in Jerusalem, the holy city, while nine-tenths *remained* in the *other* cities. <sup>2</sup> And the people blessed all the men who volunteered to live in Jerusalem.

<sup>3</sup> Now these are the heads of the provinces who lived in Jerusalem, but in the cities of Judah each lived on his own property in their cities—the <sup>a</sup>Israelites, the priests, the Levites, the <sup>b</sup>temple servants and the <sup>c</sup>descendants of Solomon's servants. <sup>4</sup> Some of the sons of Judah and some of the sons of Benjamin lived in Jerusalem. From the sons of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the sons of Perez; <sup>5</sup> and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. <sup>6</sup> All the sons of Perez who lived in Jerusalem were 468 able men. [3 <sup>a</sup>Lit *Israel* <sup>b</sup>Heb *Nethinim* <sup>c</sup>Lit *sons*]

<sup>7</sup> Now these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah; <sup>8</sup> and after him Gabbai and Sallai, 928. <sup>9</sup> Joel the son of Zichri was their overseer, and Judah the son of Hassenuah was second <sup>a</sup>in command of the city. [9 <sup>a</sup>Lit *over*]

<sup>10</sup> From the priests: Jedaiah the son of Joiarib, Jachin, <sup>11</sup>Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the leader of the house of God, <sup>12</sup>and their <sup>a</sup>kinsmen who performed the work of the <sup>b</sup>temple, 822; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, <sup>13</sup>and his kinsmen, heads of fathers' *households*, 242; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, <sup>14</sup>and their

brothers, valiant warriors, 128. And their overseer was Zabdiel, the son of <sup>c</sup>Haggedolim. [<sup>12</sup> <sup>a</sup>Lit *brothers*, and so throughout the ch <sup>b</sup>Lit *house* <sup>14</sup> <sup>c</sup>Or *the great ones*]

15 Now from the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; <sup>16</sup>and Shabbethai and Jozabad, from the <sup>a</sup>leaders of the Levites, who were <sup>b</sup>in charge of the outside work of the house of God; <sup>17</sup>and Mattaniah the son of Mica, the son of <sup>c</sup>Zabdi, the son of Asaph, who was the <sup>d</sup>leader in beginning the thanksgiving at prayer, and Bakbukiah, the second among his brethren; and <sup>e</sup>Abda the son of <sup>f</sup>Shammua, the son of Galal, the son of Jeduthun. <sup>18</sup>All the Levites in the holy city were 284. [<sup>16</sup> <sup>a</sup>Lit *heads* <sup>b</sup>Lit *over* <sup>17</sup> <sup>c</sup>In 1 Chr 9:15, *Zichri* <sup>d</sup>Lit *head* <sup>e</sup>In 1 Chr 9:16, *Obadiah* <sup>f</sup>In 1 Chr 9:16, *Shemaiah*]

19 Also the gatekeepers, Akkub, Talmon and their brethren who kept watch at the gates, were 172.

*Outside Jerusalem* <sup>20</sup>The rest of Israel, of the priests *and* of the Levites, were in all the cities of Judah, each on his own inheritance. <sup>21</sup>But the temple servants were living in Ophel, and Ziha and Gishpa were <sup>a</sup>in charge of the temple servants. [<sup>21</sup> <sup>a</sup>Lit *over*]

22 Now the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, from the sons of Asaph, who were the singers for the <sup>a</sup>service of the house of God. <sup>23</sup>For *there was* a commandment from the king concerning them and a firm regulation for the song leaders day by day. <sup>24</sup>Pethahiah the son of Meshezabel, of the sons of Zerah the son of Judah, was the king's <sup>b</sup>representative in all matters concerning the people. [<sup>22</sup> <sup>a</sup>Or *work* <sup>24</sup> <sup>b</sup>Lit *hand*]

25 Now as for the villages with their fields, some of the sons of Judah lived in Kiriath-arba and its <sup>a</sup>towns, in Dibon and its <sup>a</sup>towns, and in Jekabzeel and its villages, <sup>26</sup>and in Jeshua, in Moladah and Beth-pelet,

<sup>27</sup>and in Hazar-shual, in Beersheba and its towns, <sup>28</sup>and in Ziklag, in Meconah and in its towns, <sup>29</sup>and in En-rimmon, in Zorah and in Jarmuth, <sup>30</sup>Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its towns. So they encamped from Beersheba as far as the valley of Hinnom. <sup>31</sup>The sons of Benjamin also *lived* from Geba onward, at Michmash and Aija, at Bethel and its towns, <sup>32</sup>at Anathoth, Nob, Ananiah, <sup>33</sup>Hazor, Ramah, Gittaim, <sup>34</sup>Hadid, Zeboim, Neballat, <sup>35</sup>Lod and Ono, the valley of craftsmen. <sup>36</sup>From the Levites, *some* divisions in Judah belonged to Benjamin. [25 <sup>a</sup>Lit *daughters*, and so throughout the ch]

## NEHEMIAH 12 [\[Books\]](#)

*Priests and Levites Who Returned to Jerusalem with Zerubbabel* 1 Now these are the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, <sup>2</sup>Amariah, Malluch, Hattush, <sup>3</sup>Shecaniah, Rehum, Meremoth, <sup>4</sup>Iddo, Ginnethoi, Abijah, <sup>5</sup>Mijamin, Maadiah, Bilgah, <sup>6</sup>Shemaiah and Joiarib, Jedaiah, <sup>7</sup>Sallu, Amok, Hilkiah and Jedaiah. These were the heads of the priests and their <sup>a</sup>kinsmen in the days of Jeshua. [7 <sup>a</sup>Lit *brothers*]

<sup>8</sup> The Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah *who was* <sup>a</sup>in charge of the songs of thanksgiving, he and his brothers. <sup>9</sup>Also Bakbukiah and Unni, their brothers, stood opposite them in *their* service divisions. <sup>10</sup>Jeshua <sup>b</sup>became the father of Joiakim, and Joiakim <sup>b</sup>became the father of Eliashib, and Eliashib <sup>b</sup>became the father of Joiada, <sup>11</sup>and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua. [8 <sup>a</sup>Lit *over* 10 <sup>b</sup>Lit *begot*, and so in vv 11, 12]

<sup>12</sup> Now in the days of Joiakim, the priests, the heads of fathers' *households* were: of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup>of Ezra, Meshullam; of Amariah, Jehohanan; <sup>14</sup>of <sup>a</sup>Malluchi, Jonathan; of Shebaniah, Joseph; <sup>15</sup>of Harim, Adna; of Meraioth, Helkai; <sup>16</sup>of Iddo, Zechariah; of Ginnethon, Meshullam; <sup>17</sup>of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup>of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup>of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup>of Sallai, Kallai; of Amok, Eber; <sup>21</sup>of Hilkiah, Hashabiah; of Jedaiah, Nethanel. [14 <sup>a</sup>In Neh 12:2, *Malluch*]

*The Chief Levites*

22 As for the Levites, the heads of fathers' *households* were registered in the days of Eliashib, Joiada, and Johanan and Jaddua; so *were* the priests in the reign of Darius the Persian. <sup>23</sup>The sons of Levi, the heads of fathers' *households*, were registered in the Book of the Chronicles up to the days of Johanan the son of Eliashib. <sup>24</sup>The heads of the Levites *were* Hashabiah, Sherebiah and Jeshua the son of Kadmiel, with their brothers opposite them, to praise *and* give thanks, <sup>a</sup>as prescribed by David the man of God, division corresponding to division. <sup>25</sup>Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* gatekeepers keeping watch at the storehouses of the gates. <sup>26</sup>These *served* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest *and* scribe. [<sup>24</sup> <sup>a</sup>Lit in the commandment of]

## Dedication of the Wall

27 Now at the dedication of the wall of Jerusalem they sought out the Levites from all their places, to bring them to Jerusalem so that they might celebrate the dedication with gladness, with hymns of thanksgiving and with songs *to the accompaniment* of cymbals, harps and lyres. <sup>28</sup>So the sons of the singers were assembled from the district around Jerusalem, and from the villages of the Netophathites, <sup>29</sup>from Beth-gilgal and from *their* fields in Geba and Azmaveth, for the singers had built themselves villages around Jerusalem. <sup>30</sup>The priests and the Levites purified themselves; they also purified the people, the gates and the wall.

***Procedures for the Temple*** <sup>31</sup> Then I had the leaders of Judah come up on top of the wall, and I appointed two great <sup>a</sup>choirs, <sup>b</sup>the first proceeding to the right on top of the wall toward the Refuse Gate.

<sup>32</sup>Hoshaiah and half of the leaders of Judah followed them, <sup>33</sup>with Azariah, Ezra, Meshullam, <sup>34</sup>Judah, Benjamin, Shemaiah, Jeremiah, <sup>35</sup>and some of the sons of the priests with trumpets; *and* Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph, <sup>36</sup>and his <sup>c</sup>kinsmen,

Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah *and* Hanani, with the musical instruments of David the man of God. And Ezra the scribe went before them. <sup>37</sup>At the Fountain Gate they went directly up the steps of the city of David by the stairway of the wall above the house of David to the Water Gate on the east. [31 <sup>a</sup>Lit *thanksgiving choirs* <sup>b</sup>Heb *and processions to the right* 36 <sup>c</sup>Lit *brothers*]

38 The second <sup>a</sup>choir proceeded to the <sup>b</sup>left, while I followed them with half of the people on the wall, above the Tower of Furnaces, to the Broad Wall, <sup>39</sup>and above the Gate of Ephraim, by the Old Gate, by the Fish Gate, the Tower of Hananel and the Tower of the Hundred, as far as the Sheep Gate; and they stopped at the Gate of the Guard. <sup>40</sup>Then the two choirs took their stand in the house of God. So did I and half of the officials with me; <sup>41</sup>and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah, with the trumpets; <sup>42</sup>and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. And the singers <sup>c</sup>sang, with Jezrahiah *their* leader, <sup>43</sup>and on that day they offered great sacrifices and rejoiced because God had given them great joy, even the women and children rejoiced, so that the joy of Jerusalem was heard from afar. [38 <sup>a</sup>Lit *thanksgiving choir* <sup>b</sup>Lit *front* 42 <sup>c</sup>Lit *caused their voices to be heard*]

44 On that day men were also appointed over the chambers for the stores, the contributions, the first fruits and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; for Judah rejoiced over the priests and Levites who <sup>a</sup>served. <sup>45</sup>For they performed the <sup>b</sup>worship of their God and the service of purification, together with the singers and the gatekeepers in accordance with the command of David *and* of his son Solomon. <sup>46</sup>For in the days of David and Asaph, in ancient times, *there were* <sup>c</sup>leaders of the singers, songs of praise and hymns of thanksgiving to God. <sup>47</sup>So all Israel in the days of Zerubbabel and Nehemiah gave the portions due the singers and the gatekeepers as each day required, and set apart the consecrated *portion* for the Levites, and the Levites set apart the consecrated *portion* for the sons of Aaron. [44 <sup>a</sup>Lit *stood* 45 <sup>b</sup>Lit *service* 46 <sup>c</sup>Lit *heads*]

## NEHEMIAH 13 [\[Books\]](#)

*Foreigners Excluded* <sup>1</sup> On that day they read aloud from the book of Moses in the hearing of the people; and there was found written in it that no Ammonite or Moabite should ever enter the assembly of God, <sup>2</sup>because they did not meet the sons of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing. <sup>3</sup>So when they heard the law, they excluded all foreigners from Israel.

*Tobiah Expelled and the Temple Cleansed* <sup>4</sup> Now prior to this, Eliashib the priest, who was appointed over the chambers of the house of our God, being <sup>a</sup>related to Tobiah, <sup>5</sup>had prepared a large <sup>b</sup>room for him, where formerly they put the grain offerings, the frankincense, the utensils and the tithes of grain, wine and oil prescribed for the Levites, the singers and the gatekeepers, and the <sup>c</sup>contributions for the priests. <sup>6</sup>But during all this *time* I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had gone to the king. After some time, however, I asked leave from the king, <sup>7</sup>and I came to Jerusalem and <sup>d</sup>learned about the evil that Eliashib had done for Tobiah, by preparing a <sup>e</sup>room for him in the courts of the house of God. <sup>8</sup>It was very displeasing to me, so I threw all of Tobiah's household goods out of the room. <sup>9</sup>Then I gave an order and they cleansed the rooms; and I returned there the utensils of the house of God with the grain offerings and the frankincense. [4 <sup>a</sup>Lit *close to* 5 <sup>b</sup>Or *chamber* <sup>c</sup>Lit *heave offerings* 7 <sup>d</sup>Or *understood* <sup>e</sup>Or *chamber*, and so in vv 8, 9]

### *Tithes Restored*

<sup>10</sup> I also <sup>a</sup>discovered that the portions of the Levites had not been given *them*, so that the Levites and the singers who performed the service had

<sup>b</sup>gone away, each to his own field. <sup>11</sup>So I <sup>c</sup>reprimanded the officials and said, “Why is the house of God forsaken?” Then I gathered them together and restored them to their posts. <sup>12</sup>All Judah then brought the tithe of the grain, wine and oil into the storehouses. <sup>13</sup>In charge of the storehouses I appointed Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and in addition to them was Hanan the son of Zaccur, the son of Mattaniah; for they were considered reliable, and it was <sup>d</sup>their task to distribute to their <sup>e</sup>kinsmen. <sup>14</sup>Remember me for this, O my God, and do not blot out my loyal deeds which I have performed for the house of my God and its services. [10 <sup>a</sup>Or *knew* <sup>b</sup>Lit *fled* <sup>11</sup> <sup>c</sup>Or *contended with* <sup>13</sup> <sup>d</sup>Lit *on them to* <sup>e</sup>Lit *brothers*]

### ***Sabbath Restored***

<sup>15</sup> In those days I saw in Judah some who were treading wine presses on the sabbath, and bringing in sacks of grain and loading *them* on donkeys, as well as wine, grapes, figs and all kinds of loads, and they brought *them* into Jerusalem on the sabbath day. So I admonished *them* on the day they sold food. <sup>16</sup>Also men of Tyre were living <sup>a</sup>there *who* imported fish and all kinds of merchandise, and sold *them* to the sons of Judah on the sabbath, even in Jerusalem. <sup>17</sup>Then I <sup>b</sup>reprimanded the nobles of Judah and said to them, “What is this evil thing you are doing, <sup>c</sup>by profaning the sabbath day? <sup>18</sup>Did not your fathers do the same, so that our God brought on us and on this city all this trouble? Yet you are adding to the wrath on Israel by profaning the sabbath.” [16 <sup>a</sup>Lit *in it* <sup>17</sup> <sup>b</sup>Or *contended with* <sup>c</sup>Lit *and*]

<sup>19</sup> It came about that just as it grew dark at the gates of Jerusalem before the sabbath, I commanded that the doors should be shut <sup>a</sup>and that they should not open them until after the sabbath. Then I stationed some of my servants at the gates *so that* no load would enter on the sabbath day. <sup>20</sup>Once or twice the traders and merchants of every kind of merchandise spent the night outside Jerusalem. <sup>21</sup>Then I <sup>b</sup>warned them and said to them, “Why do you spend the night in front of the wall? If you do so again, I will <sup>c</sup>use force against you.” From that time on they did not come on the sabbath. <sup>22</sup>And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath day. *For* this also remember me, O my

God, and have compassion on me according to the greatness of Your lovingkindness. [19 <sup>a</sup>Lit *and commanded* 21 <sup>b</sup>Lit *witnessed against* <sup>c</sup>Lit *send a hand against*]

***Mixed Marriages Forbidden*** 23 In those days I also saw that the Jews had <sup>a</sup>married women from Ashdod, Ammon *and* Moab. 24As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but <sup>b</sup>the language of his own people. 25So I contended with them and cursed them and struck some of them and pulled out their hair, and made them swear by God, “You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves. 26Did not Solomon king of Israel sin regarding these things? Yet among the many nations there was no king like him, and he was loved by his God, and God made him king over all Israel; nevertheless the foreign women caused even him to sin. 27<sup>c</sup>Do we then hear about you that you have committed all this great evil by acting unfaithfully against our God by <sup>d</sup>marrying foreign women?” 28Even one of the sons of Joiada, the son of Eliashib the high priest, was a son-in-law of Sanballat the Horonite, so I drove him away from me. 29Remember them, O my God, <sup>e</sup>because they have defiled the priesthood and the covenant of the priesthood and the Levites. [23 <sup>a</sup>Lit *given dwelling to* 24 <sup>b</sup>Lit *according to the tongue of people and people* 27 <sup>c</sup>Or *Is it reported* <sup>d</sup>Lit *giving dwelling to* 29 <sup>e</sup>Lit *for the defilings of*]

30 Thus I purified them from everything foreign and appointed duties for the priests and the Levites, each in his task, <sup>31</sup>and *I arranged* for the supply of wood at appointed times and for the first fruits. Remember me, O my God, for good.

## ESTHER 1 [\[Books\]](#)

*The Banquets of the King* <sup>1</sup> Now it took place in the days of Ahasuerus, the Ahasuerus who reigned from India to <sup>a</sup>Ethiopia over 127 provinces, <sup>2</sup>in those days as King Ahasuerus sat on his royal throne which was at the citadel in Susa, <sup>3</sup>in the third year of his reign he gave a banquet for all his princes and attendants, the army *officers* of Persia and Media, the nobles and the princes of his provinces being in his presence. <sup>4</sup>**And** he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days. [<sup>1</sup> <sup>a</sup>Lit *Cush* <sup>4</sup> <sup>b</sup>Lit *When*]

<sup>5</sup> When these days were completed, the king gave a banquet lasting seven days for all the people who were present at the citadel in Susa, from the greatest to the least, in the court of the garden of the king's palace. <sup>6</sup>*There were hangings of fine white and violet linen held by cords of fine purple linen on silver rings and marble columns, and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.* <sup>7</sup>Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's <sup>a</sup>bounty. <sup>8</sup>The drinking was *done* according to the law, there was no compulsion, for so the king had given orders to each official of his household that he should do according to the desires of each person. <sup>9</sup>Queen Vashti also gave a banquet for the women in the <sup>b</sup>palace which belonged to King Ahasuerus. [<sup>7</sup> <sup>a</sup>Lit *hand* <sup>9</sup> <sup>b</sup>Lit *royal house*]

*Queen Vashti's Refusal* <sup>10</sup> On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, <sup>11</sup>to bring Queen Vashti before the king with *her* royal crown in order to display her beauty to the people and the princes, for she was beautiful. <sup>12</sup>But Queen Vashti refused to come at the king's command delivered by the eunuchs. Then the king

became very angry and his wrath burned within him.

13 Then the king said to the wise men who understood the times—for it was the custom of the king so *to speak* before all who knew law and justice <sup>14</sup>and were close to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who <sup>a</sup>had access to the king's presence and sat in the first place in the kingdom— <sup>15</sup>“According to law, what is to be done with Queen Vashti, because she did not <sup>b</sup>obey the command of King Ahasuerus *delivered* by the eunuchs?” <sup>16</sup>In the presence of the king and the princes, Memucan said, “Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus. <sup>17</sup>For the queen's conduct will <sup>c</sup>become known to all the women causing them <sup>d</sup>to look with contempt on their husbands by saying, ‘King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.’ <sup>18</sup>This day the ladies of Persia and Media who have heard of the queen's conduct will speak in *the same way* to all the king's princes, and there will be plenty of contempt and anger. <sup>19</sup>If it pleases the king, let a royal <sup>e</sup>edict be issued by him and let it be written in the laws of Persia and Media so that it cannot <sup>f</sup>be repealed, that Vashti may no longer come into the presence of King Ahasuerus, and let the king give her royal position to <sup>g</sup>another who is more worthy than she. <sup>20</sup>When the king's edict which he will make is heard throughout all his kingdom, <sup>h</sup>great as it is, then all women will give honor to their husbands, great and small.” [14 <sup>a</sup>Lit *saw the face of the king* 15 <sup>b</sup>Lit *do* 17 <sup>c</sup>Lit *go forth* <sup>d</sup>Lit *to despise...in their eyes* 19 <sup>e</sup>Lit *word go forth from* <sup>f</sup>Lit *pass away* <sup>g</sup>Lit *her neighbor* 20 <sup>h</sup>Lit *for great is it*]

21 *This* word pleased the king and the princes, and the king did <sup>a</sup>as Memucan proposed. <sup>22</sup>So he sent letters to all the king's provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people. [21 <sup>a</sup>Lit *according to the word of*]

## ESTHER 2 [\[Books\]](#)

*Vashti's Successor Sought* **1** After these things when the anger of King Ahasuerus had subsided, he remembered Vashti and what she had done and what had been decreed against her. **2** Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king. **3** Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; and let their cosmetics be given *them*. **4** Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.

**5** Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, **6** who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled. **7** He was bringing up Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was beautiful of form and <sup>a</sup>face, and when her father and her mother died, Mordecai took her as his own daughter. [**7** <sup>a</sup>Lit *good of appearance*]

### *Esther Finds Favor*

**8** So it came about when the command and decree of the king were heard and many young ladies were gathered to the citadel of Susa into the custody of Hegai, that Esther was taken to the king's <sup>a</sup>palace into the custody of Hegai, who was in charge of the women. **9** Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and <sup>b</sup>food, gave her seven choice maids from the king's palace and transferred her and her maids to the best place in the harem. **10** Esther did not

make known her people or her kindred, for Mordecai had instructed her that she should not make *them* known. <sup>11</sup>Every day Mordecai walked back and forth in front of the court of the harem to learn how Esther was and how she fared. [8 <sup>a</sup>Lit *house* 9 <sup>b</sup>Lit *portions*]

12 Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women—for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women — <sup>13</sup>the young lady would go in to the king in this way: anything that she <sup>a</sup>desired was given her to take with her from the harem to the king's palace. <sup>14</sup>In the evening she would go in and in the morning she would return to the second harem, to the <sup>b</sup>custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name. [13 <sup>a</sup>Lit *said* 14 <sup>b</sup>Lit *hand*]

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, <sup>a</sup>advised. And Esther found favor in the eyes of all who saw her. <sup>16</sup>So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign. [15 <sup>a</sup>Lit *said*]

### ***Esther Becomes Queen***

17 The king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti. <sup>18</sup>Then the king gave a great banquet, Esther's banquet, for all his princes and his servants; he also made a holiday for the provinces and gave gifts according to the king's bounty.

19 When the virgins were gathered together the second time, then Mordecai

was sitting at the king's gate. <sup>20</sup>Esther had not yet made known her kindred or her people, even as Mordecai had commanded her; for Esther did <sup>a</sup>what Mordecai told her as she had done when under his care. [<sup>20</sup> <sup>a</sup>Lit *the word of Mordecai*]

***Mordecai Saves the King*** <sup>21</sup>In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to <sup>a</sup>lay hands on King Ahasuerus. <sup>22</sup>But the <sup>b</sup>plot became known to Mordecai and he told Queen Esther, and Esther <sup>c</sup>informed the king in Mordecai's name. <sup>23</sup>Now when the plot was investigated and found *to be so*, they were both hanged on a <sup>d</sup>gallows; and it was written in the Book of the Chronicles in the king's presence. [<sup>21</sup> <sup>a</sup>Lit *send a hand against* <sup>22</sup> <sup>b</sup>Lit *matter*, so also v 23 <sup>c</sup>Lit *told* <sup>23</sup> <sup>d</sup>Lit *tree*]

## ESTHER 3 [\[Books\]](#)

*Haman's Plot against the Jews* <sup>1</sup> After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and <sup>a</sup>established his authority over all the princes who *were* with him. <sup>2</sup>All the king's servants who were at the king's gate bowed down <sup>b</sup>and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage. <sup>3</sup>Then the king's servants who were at the king's gate said to Mordecai, "Why are you transgressing the king's command?" <sup>4</sup>Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew. <sup>5</sup>When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage. <sup>6</sup>But he <sup>c</sup>disdained to <sup>d</sup>lay hands on Mordecai alone, for they had told him *who* the people of Mordecai *were*; therefore Haman sought to destroy all the Jews, the people of Mordecai, who *were* throughout the whole kingdom of Ahasuerus. [1 <sup>a</sup>Lit set his seat 2 <sup>b</sup>Lit and prostrated themselves before 6 <sup>c</sup>Lit despised in his eyes <sup>d</sup>Lit send a hand against]

<sup>7</sup> In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, <sup>a</sup>Pur, that is the lot, was cast before Haman from day to day and from month *to month*, <sup>b</sup>until the twelfth month, that is the month Adar. <sup>8</sup>Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; their laws are different from *those* of all *other* people and they do not observe the king's laws, so it is not in the king's interest to let them remain. <sup>9</sup>If it is pleasing to the king, let it be <sup>c</sup>decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the *king's* business, to put into the king's treasuries." <sup>10</sup>Then the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews. <sup>11</sup>The king said to Haman, "The silver is <sup>d</sup>yours, and the people *also*, to do with them as you please." [7 <sup>a</sup>Lit he cast Pur...before <sup>b</sup>Gr and

*the lot fell on the thirteenth day of 9 <sup>c</sup>Lit written 11 <sup>d</sup>Lit given to you]*

**12 Then the king's scribes were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king's signet ring. <sup>13</sup>Letters were sent by couriers to all the king's provinces to destroy, to kill and to annihilate all the Jews, both young and old, women and children, in one day, the thirteenth *day* of the twelfth month, which is the month Adar, and to seize their possessions as plunder. <sup>14</sup>A copy of the edict to be <sup>a</sup>issued as law in every province was published to all the peoples so that they should be ready for this day. <sup>15</sup>The couriers went out impelled by the king's command while the decree was <sup>a</sup>issued at the citadel in Susa; and while the king and Haman sat down to drink, the city of Susa was in confusion. [14 <sup>a</sup>Lit given]**

## ESTHER 4 [\[Books\]](#)

*Esther Learns of Haman's Plot* 1 When Mordecai learned all that had been done, <sup>a</sup>he tore his clothes, put on sackcloth and ashes, and went out into the midst of the city and wailed loudly and bitterly. 2He went as far as the king's gate, for no one was to enter the king's gate clothed in sackcloth. 3In each and every province where the command and decree of the king came, there was great mourning among the Jews, with fasting, weeping and wailing; and many lay on sackcloth and ashes. [1  
<sup>a</sup>Lit *Mordecai*]

4 Then Esther's maidens and her eunuchs came and told her, and the queen writhed in great anguish. And she sent garments to clothe Mordecai that he might remove his sackcloth from him, but he did not accept *them*. 5Then Esther summoned Hathach from the king's eunuchs, whom <sup>a</sup>the king had appointed to attend her, and ordered him *to go* to Mordecai to learn what this *was* and why it *was*. 6So Hathach went out to Mordecai to the city square in front of the king's gate. 7Mordecai told him all that had happened to him, and the exact amount of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews. 8He also gave him a copy of the text of the edict which had been issued in Susa for their destruction, that he might show Esther and inform her, and to order her to go in to the king to implore his favor and to plead with him for her people. [5 <sup>a</sup>Lit *he*]

9 Hathach came back and related Mordecai's words to Esther. 10Then Esther spoke to Hathach and ordered him *to reply* to Mordecai: 11" All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not summoned, he has but one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days." 12They related Esther's words to Mordecai.

**13 Then Mordecai told *them* to reply to Esther, “Do not imagine that you in the king’s palace can escape any more than all the Jews. <sup>14</sup>For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father’s house will perish. And who knows whether you have not attained royalty for such a time as this?”**

***Esther Plans to Intercede* <sup>15</sup>Then Esther told *them* to reply to Mordecai, <sup>16</sup>“Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish.” <sup>17</sup>So Mordecai went away and did just as Esther had commanded him.**

## ESTHER 5 [\[Books\]](#)

*Esther Plans a Banquet* <sup>1</sup> Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's <sup>a</sup>rooms, and the king was sitting on his royal throne in the <sup>b</sup>throne room, opposite the entrance to the palace.

<sup>2</sup>When the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king extended to Esther the golden scepter which *was* in his hand. So Esther came near and touched the top of the scepter. <sup>3</sup>Then the king said to her, "What is *troubling* you, Queen Esther? And what is your request? Even to half of the kingdom it shall be given to you." <sup>4</sup>Esther said, "If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him." [<sup>1</sup> <sup>a</sup>Lit *house* <sup>b</sup>Lit *royal house*]

<sup>5</sup> Then the king said, "Bring Haman quickly that we may do <sup>a</sup>as Esther desires." So the king and Haman came to the banquet which Esther had prepared. <sup>6</sup><sup>b</sup>As they drank their wine at the banquet, the king said to Esther, "What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done." <sup>7</sup>So Esther replied, "My petition and my request is: <sup>8</sup>if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do <sup>c</sup>what I request, may the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do <sup>d</sup>as the king says." [<sup>5</sup> <sup>a</sup>Lit *the word of Esther* <sup>6</sup> <sup>b</sup>Lit *at the banquet of wine* <sup>8</sup> <sup>c</sup>Lit *my request* <sup>d</sup>Lit *according to the word of the king*]

*Haman's Pride* <sup>9</sup> Then Haman went out that day glad and pleased of heart; but when Haman saw Mordecai in the king's gate and that he did not stand up or <sup>a</sup>tremble before him, Haman was filled with anger against Mordecai. <sup>10</sup>Haman controlled himself, however, went to his house and <sup>b</sup>sent for his friends and his wife Zeresh. <sup>11</sup>Then Haman

recounted to them the glory of his riches, and the <sup>c</sup>number of his sons, and every *instance* where the king had magnified him and how he had <sup>d</sup>promoted him above the princes and servants of the king. <sup>12</sup>Haman also said, “Even Esther the queen let no one but me come with the king to the banquet which she had prepared; and tomorrow also I am <sup>e</sup>invited by her with the king. <sup>13</sup>Yet all of this <sup>f</sup>does not satisfy me every time I see Mordecai the Jew sitting at the king’s gate.” <sup>14</sup>Then Zeresh his wife and all his friends said to him, “Have a <sup>g</sup>gallows fifty cubits high made and in the morning ask the king to have Mordecai hanged on it; then go joyfully with the king to the banquet.” And the <sup>h</sup>advice pleased Haman, so he had the gallows made. [9 <sup>a</sup>Or *move for* 10 <sup>b</sup>Lit *sent and brought* 11 <sup>c</sup>Lit *multitude* <sup>d</sup>Lit *lifted* 12 <sup>e</sup>Lit *summoned to her* 13 <sup>f</sup>Lit *is not suitable to me* 14 <sup>g</sup>Lit *tree* <sup>h</sup>Lit *thing*]

## ESTHER 6 [\[Books\]](#)

***The King Plans to Honor Mordecai*** 1 During that night <sup>a</sup>the king could not sleep so he gave an order to bring the book of records, the chronicles, and they were read before the king. 2It was found written what Mordecai had reported concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus. 3The king said, "What honor or dignity has been bestowed on Mordecai for this?" Then the king's servants who attended him said, "Nothing has been done for him." 4So the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace in order to speak to the king about hanging Mordecai on the gallows which he had prepared for him. 5The king's servants said to him, "Behold, Haman is standing in the court." And the king said, "Let him come in." 6So Haman came in and the king said to him, "What is to be done for the man whom the king desires to honor?" And Haman said <sup>b</sup>to himself, "Whom would the king desire to honor more than me?" 7Then Haman said to the king, "For the man whom the king desires to honor, 8let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed; 9and let the robe and the horse be handed over to one of the king's most noble princes and let them array the man whom the king desires to honor and lead him on horseback through the city square, and proclaim before him, 'Thus it shall be done to the man whom the king desires to honor.'" [1 <sup>a</sup>Lit *the king's sleep fled* 6 <sup>b</sup>Lit *in his heart*]

***Haman Must Honor Mordecai*** 10 Then the king said to Haman, "Take quickly the robes and the horse as you have said, and do so for Mordecai the Jew, who is sitting at the king's gate; do not fall short in anything of all that you have said." 11So Haman took the robe and the horse, and arrayed Mordecai, and led him *on horseback* through the

city square, and proclaimed before him, “Thus it shall be done to the man whom the king desires to honor.”

12 Then Mordecai returned to the king’s gate. But Haman hurried home, mourning, with *his* head covered. <sup>13</sup>Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, “If Mordecai, before whom you have begun to fall, is <sup>a</sup>of Jewish origin, you will not overcome him, but will surely fall before him.” [13 <sup>a</sup>Lit *from the seed of the Jews*]

14 While they were still talking with him, the king’s eunuchs arrived and hastily brought Haman to the banquet which Esther had prepared.

## ESTHER 7 [\[Books\]](#)

*Esther's Plea* <sup>1</sup> Now the king and Haman came to drink *wine* with Esther the queen. <sup>2</sup> And the king said to Esther on the second day also <sup>a</sup> as they drank their wine at the banquet, “What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done.” <sup>3</sup> Then Queen Esther replied, “If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request; <sup>4</sup> for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the <sup>b</sup> trouble would not be commensurate with the <sup>c</sup> annoyance to the king.” <sup>5</sup> Then King Ahasuerus <sup>d</sup> asked Queen Esther, “Who is he, and where is he, <sup>e</sup> who would presume to do thus?” <sup>6</sup> Esther said, “A foe and an enemy is this wicked Haman!” Then Haman became terrified before the king and queen. [ <sup>2</sup> <sup>a</sup> Lit at the banquet of wine <sup>4</sup> <sup>b</sup> Or enemy could not compensate for the loss <sup>c</sup> Or damage <sup>5</sup> <sup>d</sup> Lit said and said to <sup>e</sup> Lit whose heart has been filled ]

*Haman Is Hanged* <sup>7</sup> The king arose in his anger from <sup>a</sup> drinking wine and went into the palace garden; but Haman stayed to beg for his life from Queen Esther, for he saw that harm had been determined against him by the king. <sup>8</sup> Now when the king returned from the palace garden into the <sup>b</sup> place where they were drinking wine, Haman was falling on the couch where Esther was. Then the king said, “Will he even assault the queen with me in the house?” As the word went out of the king’s mouth, they covered Haman’s face. <sup>9</sup> Then Harbonah, one of the eunuchs who *were* before the king said, “Behold indeed, the gallows standing at Haman’s house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!” And the king said, “Hang him on it.” <sup>10</sup> So they hanged Haman on the <sup>c</sup> gallows which he

had prepared for Mordecai, and the king's anger subsided. [7 <sup>a</sup>Lit *the banquet of wine* 8 <sup>b</sup>Lit *house of the banquet of wine* 10 <sup>c</sup>Lit *tree*]

## ESTHER 8 [\[Books\]](#)

*Mordecai Promoted* **1** On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Queen Esther; and Mordecai came before the king, for Esther had disclosed what he was to her. **2**The king took off his signet ring which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

**3** Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil *scheme* of Haman the Agagite and his plot which he had devised against the Jews. **4**The king extended the golden scepter to Esther. So Esther arose and stood before the king. **5**Then she said, “If it pleases the king and if I have found favor before him and the matter *seems* proper to the king and I am pleasing in his sight, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king’s provinces. **6**For how can I endure to see the calamity which will befall my people, and how can I endure to see the destruction of my kindred?” **7**So King Ahasuerus said to Queen Esther and to Mordecai the Jew, “Behold, I have given the house of Haman to Esther, and him they have hanged on the gallows because he had stretched out his hands against the Jews.

*The King’s Decree Avenges the Jews* **8**Now you write to the Jews <sup>a</sup>as you see fit, in the king’s name, and seal *it* with the king’s signet ring; for a decree which is written in the name of the king and sealed with the king’s signet ring may not be revoked.” [8 <sup>a</sup>Lit *according to the good in your eyes*]

**9** So the king’s scribes were called at that time in the third month (that is, the month Sivan), on the twenty-third <sup>a</sup>day; and it was written according to all that Mordecai commanded to the Jews, the satraps, the

governors and the princes of the provinces which *extended* from India to <sup>b</sup>Ethiopia, 127 provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language. <sup>10</sup>He wrote in the name of King Ahasuerus, and sealed it with the king's signet ring, and sent letters by couriers on horses, riding on steeds sired by the royal stud. <sup>11c</sup>In them the king granted the Jews who were in each and every city *the right* to assemble and to defend their lives, to destroy, to kill and to annihilate the entire army of any people or province which might attack them, including children and women, and to plunder their spoil, <sup>12</sup>on one day in all the provinces of King Ahasuerus, the thirteenth *day* of the twelfth month (that is, the month Adar). <sup>13</sup>A copy of the edict to be <sup>d</sup>issued as law in each and every province was published to all the peoples, so that the Jews would be ready for this day to avenge themselves on their enemies. <sup>14</sup>The couriers, hastened and impelled by the king's command, went out, riding on the royal steeds; and the decree was given out at the citadel in Susa. [9 <sup>a</sup>Lit *in it* <sup>b</sup>Lit *Cush* 11 <sup>c</sup>Lit *Which* 13 <sup>d</sup>Lit *given*]

<sup>15</sup> Then Mordecai went out from the presence of the king in royal robes of <sup>a</sup>blue and white, with a large crown of gold and a garment of fine linen and purple; and the city of Susa shouted and rejoiced. <sup>16</sup>For the Jews there was light and gladness and joy and honor. <sup>17</sup>In each and every province and in each and every city, wherever the king's commandment and his decree arrived, there was gladness and joy for the Jews, a feast and a <sup>b</sup>holiday. And many among the peoples of the land became Jews, for the dread of the Jews had fallen on them. [15 <sup>a</sup>Or *violet* 17 <sup>b</sup>Lit *good day*]

## ESTHER 9 [\[Books\]](#)

*The Jews Destroy Their Enemies* <sup>1</sup> Now in the twelfth month (that is, the month Adar), on the thirteenth <sup>a</sup>day when the king's command and edict <sup>b</sup>were about to be executed, on the day when the enemies of the Jews hoped to gain the mastery over them, it was turned to the contrary so that the Jews themselves gained the mastery over those who hated them. <sup>2</sup>The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples. <sup>3</sup>Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business <sup>c</sup>assisted the Jews, because the dread of Mordecai had fallen on them. <sup>4</sup>Indeed, Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai became greater and greater. <sup>5</sup>Thus the Jews struck all their enemies with <sup>d</sup>the sword, killing and destroying; and they did what they pleased to those who hated them. <sup>6</sup>At the citadel in Susa the Jews killed and destroyed five hundred men, <sup>7</sup>and Parshandatha, Dalphon, Aspatha, <sup>8</sup>Poratha, Adalia, Aridatha, <sup>9</sup>Parmashta, Arisai, Aridai and Vaizatha, <sup>10</sup>the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder. [1 <sup>a</sup>Lit *day in it* <sup>b</sup>Lit *drew near* 3 <sup>c</sup>Lit *lifted up* 5 <sup>d</sup>Lit *the stroke of*]

<sup>11</sup> On that day the number of those who were killed at the citadel in Susa <sup>a</sup>was reported to the king. <sup>12</sup>The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman at the citadel in Susa. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done." <sup>13</sup>Then said Esther, "If it pleases the king, let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be hanged on the gallows." <sup>14</sup>So the king commanded that it should be done so; and an edict was issued in Susa,

and Haman's ten sons were hanged. <sup>15</sup>The Jews who were in Susa assembled also on the fourteenth day of the month Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder. [11 <sup>a</sup>Lit *came*]

16 Now the rest of the Jews who *were* in the king's provinces assembled, to defend their lives and <sup>a</sup>rid themselves of their enemies, and kill 75,000 of those who hated them; but they did not lay their hands on the plunder. <sup>17</sup>*This was done* on the thirteenth day of the month Adar, and on the fourteenth <sup>b</sup>day they rested and made it a day of feasting and rejoicing. [16 <sup>a</sup>Lit *have rest from* 17 <sup>b</sup>Lit *in it*]

18 But the Jews who were in Susa assembled on the thirteenth and the fourteenth <sup>a</sup>of the same month, and they rested on the fifteenth <sup>a</sup>day and made it a day of feasting and rejoicing. <sup>19</sup>Therefore the Jews of the rural areas, who live in the rural towns, make the fourteenth day of the month Adar a <sup>b</sup>holiday for rejoicing and feasting and sending portions of food to one another. [18 <sup>a</sup>Lit *in it* 19 <sup>b</sup>Lit *rejoicing and feasting and a good day and sending*]

*The Feast of Purim Instituted* 20 Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, <sup>21</sup>obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day <sup>a</sup>of the same month, annually, <sup>22</sup>because on those days the Jews <sup>b</sup>rid themselves of their enemies, and *it was a* month which was turned for them from sorrow into gladness and from mourning into a <sup>c</sup>holiday; that they should make them days of feasting and rejoicing and sending portions of food to one another and gifts to the poor. [21 <sup>a</sup>Lit *in it* 22 <sup>b</sup>Lit *had rest from* <sup>c</sup>Lit *good day*]

23 Thus the Jews undertook what they had started to do, and what Mordecai had written to them. <sup>24</sup>For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to destroy them and had cast Pur, that is the lot, to disturb them

and destroy them. <sup>25</sup>But when it came <sup>a</sup>to the king's attention, he commanded by letter that his wicked scheme which he had <sup>b</sup>devised against the Jews, should return on his own head and that he and his sons should be hanged on the <sup>c</sup>gallows. <sup>26</sup>Therefore they called these days Purim after the name of Pur. <sup>d</sup>And because of the instructions in this letter, both what they had seen in this regard and what had happened to them, <sup>27</sup>the Jews established and <sup>e</sup>made a custom for themselves and for their <sup>f</sup>descendants and for all those who allied themselves with them, so that <sup>g</sup>they would not fail to celebrate these two days according to their <sup>h</sup>regulation and according to their appointed time annually. <sup>28</sup>So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; and these days of Purim were not to <sup>i</sup>fail from among the Jews, or their memory <sup>j</sup>fade from their <sup>k</sup>descendants. [<sup>25</sup> <sup>a</sup>Lit *before the king, he* <sup>b</sup>Lit *schemed* <sup>c</sup>Lit *tree* <sup>26</sup> <sup>d</sup>Lit *Therefore because of all the words* <sup>27</sup> <sup>e</sup>Lit *received* <sup>f</sup>Lit *seed* <sup>g</sup>Lit *it should not pass away* <sup>h</sup>Lit *writing* <sup>28</sup> <sup>i</sup>Lit *pass away* <sup>j</sup>Lit *end* <sup>k</sup>Lit *seed*]

<sup>29</sup> Then Queen Esther, daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim. <sup>30</sup>He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, *namely*, words of peace and truth, <sup>31</sup>to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established for themselves and for their <sup>a</sup>descendants with <sup>b</sup>instructions for their times of fasting and their lamentations. <sup>32</sup>The command of Esther established these <sup>b</sup>customs for Purim, and it was written in the book. [<sup>31</sup> <sup>a</sup>Lit *seed* <sup>b</sup>Lit *words*]

## ESTHER 10 [\[Books\]](#)

***Mordecai's Greatness*** <sup>1</sup> Now King Ahasuerus laid a tribute on the land and on the coastlands of the sea. <sup>2</sup> And all the <sup>a</sup>accomplishments of his authority and strength, and the full account of the greatness of Mordecai to which the king <sup>b</sup>advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia? <sup>3</sup> For Mordecai the Jew was second *only* to King Ahasuerus, and great among the Jews and in favor with his many kinsmen, one who sought the good of his people and one who spoke for the welfare of his whole nation. [<sup>2</sup> <sup>a</sup>Lit *doings* <sup>b</sup>Lit *made him great*]

## JOB 1 [Books]

### *Job's Character and Wealth*

1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil. <sup>2</sup>Seven sons and three daughters were born to him. <sup>3</sup>His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the <sup>a</sup>men of the east. <sup>4</sup>His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. <sup>5</sup>When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings *according to* the number of them all; for Job said, “Perhaps my sons have sinned and cursed God in their hearts.” Thus Job did continually. [3 <sup>a</sup>Lit sons]

6 Now there was a day when the sons of God came to present themselves before the LORD, and <sup>a</sup>Satan also came among them. <sup>7</sup>The LORD said to Satan, “From where do you come?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.” <sup>8</sup>The LORD said to Satan, “Have you <sup>b</sup>considered My servant Job? For there is no one like him on the earth, a blameless and upright man, <sup>c</sup>fearing God and turning away from evil.” <sup>9</sup>Then Satan answered the <sup>d</sup>LORD, “Does Job fear God for nothing? <sup>10</sup>Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup>But put forth Your hand now and touch all that he has; he will surely curse You to Your face.” <sup>12</sup>Then the LORD said to Satan, “Behold, all that he has is in your <sup>e</sup>power, only do not put forth your hand on him.” So Satan departed from the presence of the LORD. [6 <sup>a</sup>I.e. the adversary, and so throughout chs 1 and 2 <sup>8</sup> <sup>b</sup>Lit *set your heart to* <sup>c</sup>Or *revering* <sup>9</sup> <sup>d</sup>Lit *LORD and said* <sup>12</sup> <sup>e</sup>Lit *hand*]

## ***Satan Allowed to Test Job***

13 Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house, <sup>14</sup>a messenger came to Job and said, "The oxen were plowing and the <sup>a</sup>donkeys feeding beside them, <sup>15</sup>and <sup>b</sup>the Sabeans <sup>c</sup>attacked and took them. They also <sup>d</sup>slew the servants with the edge of the sword, and <sup>e</sup>I alone have escaped to tell you." <sup>16</sup>While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you." <sup>17</sup>While he was still speaking, another also came and said, "The Chaldeans formed three bands and made a raid on the camels and took them and <sup>d</sup>slew the servants with the edge of the sword, and I alone have escaped to tell you." <sup>18</sup>While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, <sup>19</sup>and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you." [<sup>14</sup> <sup>a</sup>Lit *female donkeys* <sup>15</sup> <sup>b</sup>Lit *Sheba* <sup>c</sup>Lit *fell upon* <sup>d</sup>Lit *smote* <sup>e</sup>Lit *only I alone*, and so also vv 16, 17, 19]

20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. <sup>21</sup>He said,

"Naked I came from my mother's womb,  
And naked I shall return there.  
The LORD gave and the LORD has taken away.  
Blessed be the name of the LORD."

22 Through all this Job did not sin nor did he <sup>a</sup>blame God. [<sup>22</sup> <sup>a</sup>Lit *ascribe unseemliness to*]

## JOB 2 [\[Books\]](#)

### *Job Loses His Health*

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2The LORD said to Satan, “Where have you come from?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.” 3The LORD said to Satan, “Have you <sup>a</sup>considered My servant Job? For there is no one like him on the earth, a blameless and upright man <sup>b</sup>fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to <sup>c</sup>ruin him without cause.” 4Satan answered the LORD and said, “Skin for skin! Yes, all that a man has he will give for his life. 5However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.” 6So the LORD said to Satan, “Behold, he is in your <sup>d</sup>power, only spare his life.” [3 <sup>a</sup>Lit set your heart to <sup>b</sup>Or revering <sup>c</sup>Lit swallow him up 6 <sup>d</sup>Lit hand]

7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head. 8And he took a potsherd to scrape himself while he was sitting among the ashes.

9 Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!” 10But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips.

11 Now when Job’s three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him. 12When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky. 13Then they sat down on the

ground with him for seven days and seven nights with no one speaking a word to him, for they saw that *his* pain was very great.

## JOB 3 [\[Books\]](#)

***Job's Lament*** 1 Afterward Job opened his mouth and cursed <sup>a</sup>the day of his birth. <sup>2</sup>And Job <sup>b</sup>said, [1 <sup>a</sup>Lit *his day* 2 <sup>b</sup>Lit *answered and said*]

<sup>3</sup>“Let the day perish on which I was to be born, And the night *which* said, ‘A <sup>a</sup>boy is conceived.’ [<sup>a</sup>Lit *man-child*]

<sup>4</sup>“May that day be darkness; Let not God above care for it, Nor light shine on it.

<sup>5</sup>“Let darkness and black gloom claim it; Let a cloud settle on it; Let the blackness of the day terrify it.

<sup>6</sup>“As *for* that night, let darkness seize it; Let it not rejoice among the days of the year; Let it not come into the number of the months.

<sup>7</sup>“Behold, let that night be barren; Let no joyful shout enter it.

<sup>8</sup>“Let those curse it who curse the day, Who are <sup>a</sup>prepared to rouse Leviathan. [<sup>a</sup>Or *skillful*]

<sup>9</sup>“Let the stars of its twilight be darkened; Let it wait for light but have none, And let it not see the <sup>a</sup>breaking dawn; [<sup>a</sup>Lit *eyelids*]

<sup>10</sup>“Because it did not shut the opening of my *mother's* womb, Or hide trouble from my eyes.

<sup>11</sup> “Why did I not die <sup>a</sup>at birth, Come forth from the womb and expire? [<sup>a</sup>Lit *from the womb*]

<sup>12</sup>“Why did the knees receive me, And why the breasts, that I should suck?

<sup>13</sup>“For now I would have lain down and been quiet; I would have slept then, I would have been at rest, <sup>14</sup>With kings and *with* counselors of the earth, Who rebuilt ruins for themselves; <sup>15</sup>Or with princes who had gold, Who were filling their houses *with* silver.

<sup>16</sup>“Or like a miscarriage which is <sup>a</sup>discarded, I would not be, As infants that never saw light. [<sup>a</sup>Lit *hidden*]

<sup>17</sup>“There the wicked cease from raging, And there the <sup>a</sup>weary are at rest. [<sup>a</sup>Lit *weary of strength*]

<sup>18</sup>“The prisoners are at ease together; They do not hear the voice of the taskmaster.

<sup>19</sup>“The small and the great are there, And the slave is free from his master.

- 20 “Why is light given to him who suffers, And life to the bitter of soul,  
21Who <sup>a</sup>long for death, but there is none, And dig for it more than for  
hidden treasures, [<sup>a</sup>Lit *wait*]
- 22Who rejoice greatly, *And* exult when they find the grave?
- 23“*Why is light given* to a man whose way is hidden, And whom God  
has hedged in?
- 24“For my groaning comes at the sight of my food, And my cries pour  
out like water.
- 25“For <sup>a</sup>what I fear comes upon me, And what I dread befalls me. [<sup>a</sup>Lit  
*the fear I fear and*]
- 26“I am not at ease, nor am I quiet, And I am not at rest, but turmoil  
comes.”

## JOB 4 [Books]

***Eliphaz: Innocent Do Not Suffer*** 1 Then Eliphaz the Temanite  
answered, [1 <sup>a</sup>Lit *answered and said*]

- 2“If one ventures a word with you, will you become impatient?  
But who can refrain <sup>a</sup>from speaking? [<sup>a</sup>Lit *in words*]
- 3“Behold you have admonished many, And you have strengthened  
weak hands.
- 4“Your words have <sup>a</sup>helped the tottering to stand, And you have  
strengthened <sup>b</sup>feeble knees. [<sup>a</sup>Lit *caused* <sup>b</sup>Lit *bowing*]
- 5“But now it has come to you, and you are impatient; It touches you,  
and you are dismayed.
- 6“Is not your <sup>a</sup>fear of God your confidence, And the integrity of your  
ways your hope? [<sup>a</sup>Or *reverence*]
- 7 “Remember now, who ever perished being innocent?  
Or where were the upright destroyed?
- 8“According to what I have seen, those who plow iniquity And those  
who sow trouble harvest it.
- 9“By the breath of God they perish, And by the <sup>a</sup>blast of His anger they  
come to an end. [<sup>a</sup>Lit *wind*]
- 10“The roaring of the lion and the voice of the *fierce* lion, And the teeth  
of the young lions are broken.
- 11“The lion perishes for lack of prey, And the whelps of the lioness are  
scattered.
- 12 “Now a word was brought to me stealthily, And my ear received a  
whisper of it.
- 13“Amid disquieting thoughts from the visions of the night, When deep  
sleep falls on men, <sup>14</sup>Dread came upon me, and trembling, And made  
<sup>a</sup>all my bones shake. [<sup>a</sup>Lit *the multitude of*]
- 15“Then a <sup>a</sup>spirit passed by my face; The hair of my flesh bristled up.  
[<sup>a</sup>Or *breath passed over*]
- 16“It stood still, but I could not discern its appearance; A form was  
before my eyes; *There was* silence, then I heard a voice: <sup>17</sup>“Can  
mankind be just <sup>a</sup>before God?  
Can a man be pure <sup>a</sup>before his Maker? [<sup>a</sup>Lit *from*]

<sup>18</sup>‘He puts no trust even in His servants; And against His angels He charges error.

<sup>19</sup>‘How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before the moth!

<sup>20</sup>‘Between morning and evening they are broken in pieces; Unobserved, they perish forever.

<sup>21</sup>‘Is not their tent-cord plucked up within them? They die, yet without wisdom.’

## JOB 5 [\[Books\]](#)

**God Is Just 1 “Call now, is there anyone who will answer you?**

And to which of the holy ones will you turn?

<sup>2</sup>“For anger slays the foolish man, And jealousy kills the simple.

<sup>3</sup>“I have seen the foolish taking root, And I cursed his abode  
immediately.

<sup>4</sup>“His sons are far from safety, They are even <sup>a</sup>oppressed in the gate,  
And there is no deliverer. [<sup>a</sup>Lit *crushed*]

<sup>5</sup><sup>a</sup>“His harvest the hungry devour And take it to a *place of* thorns, And  
the <sup>b</sup>schemer is eager for their wealth. [<sup>a</sup>Lit *Whose* <sup>b</sup>Ancient versions  
read *thirsty*]

<sup>6</sup>“For affliction does not come from the dust, Nor does trouble sprout  
from the ground, <sup>7</sup>For man is born for trouble, As sparks fly upward.

<sup>8</sup> “But as for me, I would seek God, And I would place my cause  
before God; <sup>9</sup>Who does great and unsearchable things, <sup>a</sup>Wonders  
without number. [<sup>a</sup>Or *Miracles*]

<sup>10</sup>“He gives rain on the earth And sends water on the fields, <sup>11</sup>So that  
He sets on high those who are lowly, And those who mourn are  
lifted to safety.

<sup>12</sup>“He frustrates the plotting of the shrewd, So that their hands cannot  
attain success.

<sup>13</sup>“He captures the wise by their own shrewdness, And the advice of  
the cunning is quickly thwarted.

<sup>14</sup>“By day they meet with darkness, And grope at noon as in the night.

<sup>15</sup>“But He saves from the sword of their mouth, And the poor from the  
hand of the mighty.

<sup>16</sup>“So the helpless has hope, And unrighteousness must shut its mouth.

<sup>17</sup> “Behold, how happy is the man whom God reproves, So do not  
despise the discipline of <sup>a</sup>the Almighty. [<sup>a</sup>Heb *Shaddai*, and so  
throughout ch 6]

<sup>18</sup>“For He inflicts pain, and <sup>a</sup>gives relief; He wounds, and His hands  
*also* heal. [<sup>a</sup>Lit *binds*]

<sup>19</sup>“<sup>a</sup>From six troubles He will deliver you, Even in seven evil will not  
touch you. [<sup>a</sup>Lit *In*]

- <sup>20</sup>“In famine He will redeem you from death, And in war from the power of the sword.
- <sup>21</sup>“You will be hidden from the scourge of the tongue, And you will not be afraid of violence when it comes.
- <sup>22</sup>“You will laugh at violence and famine, And you will not be afraid of <sup>a</sup>wild beasts. [<sup>a</sup>Lit *beasts of the earth*]
- <sup>23</sup>“For you will be in league with the stones of the field, And the beasts of the field will be at peace with you.
- <sup>24</sup>“You will know that your tent is secure, For you will visit your abode and fear no loss.
- <sup>25</sup>“You will know also that your <sup>a</sup>descendants will be many, And your offspring as the grass of the earth. [<sup>a</sup>Lit *seed*]
- <sup>26</sup>“You will come to the grave in full vigor, Like the stacking of grain in its season.
- <sup>27</sup>“Behold this; we have investigated it, *and* so it is. Hear it, and know for yourself.”

## JOB 6 [Books]

### *Job's Friends Are No Help* 1 Then Job <sup>a</sup>answered, [1 <sup>a</sup>Lit *answered and said*]

- <sup>2</sup>“Oh that my grief were actually weighed And laid in the balances together with my calamity!
- <sup>3</sup>“For then it would be heavier than the sand of the seas; Therefore my words have been rash.
- <sup>4</sup>“For the arrows of the Almighty are within me, <sup>a</sup>Their poison my spirit drinks; The terrors of God are arrayed against me. [<sup>a</sup>Lit *Whose*]
- <sup>5</sup>“Does the wild donkey bray over *his* grass, Or does the ox low over his fodder?
- <sup>6</sup>“Can something tasteless be eaten without salt, Or is there any taste in the <sup>a</sup>white of an egg? [<sup>a</sup>Heb *hallamuth*, meaning uncertain. Perhaps the juice of a plant]
- <sup>7</sup>“My soul refuses to touch *them*; They are like loathsome food to me.
- <sup>8</sup> “Oh that my request might come to pass, And that God would grant my longing!
- <sup>9</sup>“Would that God were willing to crush me, That He would loose His hand and cut me off!
- <sup>10</sup>“But it is still my consolation, And I rejoice in unsparing pain, That I have not <sup>a</sup>denied the words of the Holy One. [<sup>a</sup>Lit *hidden*]
- <sup>11</sup>“What is my strength, that I should wait?  
And what is my end, that I should <sup>a</sup>endure? [<sup>a</sup>Lit *prolong my soul*]
- <sup>12</sup>“Is my strength the strength of stones, Or is my flesh bronze?
- <sup>13</sup>“Is it that my help is not within me, And that <sup>a</sup>deliverance is driven from me? [<sup>a</sup>So ancient versions]
- <sup>14</sup> “For the despairing man *there should be* kindness from his friend; So that he does not forsake the <sup>a</sup>fear of the Almighty. [<sup>a</sup>Or *reverence*]
- <sup>15</sup>“My brothers have acted deceitfully like a <sup>a</sup>wadi, Like the torrents of <sup>a</sup>wadis which vanish, [<sup>a</sup>Or *brooks*]
- <sup>16</sup>Which are turbid because of ice *And* into which the snow <sup>a</sup>melts. [<sup>a</sup>Lit *hides itself*]

<sup>17</sup>“When they become waterless, they <sup>a</sup>are silent, When it is hot, they  
vanish from their place. [<sup>a</sup>Or *cease*]

<sup>18</sup>“The <sup>a</sup>paths of their course wind along, They go up into nothing and  
perish. [<sup>a</sup>Or *caravans turn from their course, they go up into the  
waste and perish*]

<sup>19</sup>“The caravans of Tema looked, The travelers of Sheba hoped for  
them.

<sup>20</sup>“They were <sup>a</sup>disappointed for they had trusted, They came there and  
were confounded. [<sup>a</sup>Lit *ashamed*]

<sup>21</sup>“Indeed, you have now become such, You see a terror and are afraid.

<sup>22</sup>“Have I said, ‘Give me *something*,’  
Or, ‘Offer a bribe for me from your wealth,’

<sup>23</sup>Or, ‘Deliver me from the hand of the adversary,’  
Or, ‘Redeem me from the hand of the tyrants’?

<sup>24</sup> “Teach me, and I will be silent; And show me how I have erred.

<sup>25</sup>“How painful are honest words!  
But what does your argument prove?

<sup>26</sup>“Do you intend to reprove *my* words, When the words of one in  
despair belong to the wind?

<sup>27</sup>“You would even cast *lots* for the orphans And barter over your  
friend.

<sup>28</sup>“Now please look at me, And *see* if I lie to your face.

<sup>29</sup>“Desist now, let there be no injustice; Even desist, my righteousness  
is yet in it.

<sup>30</sup>“Is there injustice on my tongue?  
Cannot my palate discern <sup>a</sup>calamities? [<sup>a</sup>Or *words*]

## JOB 7 [\[Books\]](#)

***Job's Life Seems Futile*** 1 “<sup>a</sup>Is not man forced to labor on earth, And are not his days like the days of a hired man? [<sup>a</sup>Lit *Has not man compulsory labor*]

2“As a slave who pants for the shade, And as a hired man who eagerly waits for his wages, 3So am I allotted months of vanity, And nights of trouble are appointed me.

4“When I lie down I say, ‘When shall I arise?’

But the night continues, And I am <sup>a</sup>continually tossing until dawn. [<sup>a</sup>Lit *sated with*]

5“My flesh is clothed with worms and a crust of dirt, My skin hardens and runs.

6“My days are swifter than a weaver’s shuttle, And come to an end without hope.

7 “Remember that my life is *but* breath; My eye will not again see good.

8“The eye of him who sees me will behold me no longer; Your eyes *will be* on me, but I will not be.

9“When a cloud vanishes, it is gone, So he who goes down to Sheol does not come up.

10“He will not return again to his house, Nor will his place know him anymore.

11 “Therefore I will not restrain my mouth; I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12“Am I the sea, or the sea monster, That You set a guard over me?

13“If I say, ‘My bed will comfort me, My couch will <sup>a</sup>ease my complaint,’ [<sup>a</sup>Lit *bear*]

14Then You frighten me with dreams And terrify me by visions; 15So that my soul would choose suffocation, Death rather than my <sup>a</sup>pains. [<sup>a</sup>Lit *bones*]

16“<sup>a</sup>I waste away; I will not live forever.

Leave me alone, for my days are *but* a breath. [<sup>a</sup>Or *loathe*]

17“What is man that You magnify him, And that You <sup>a</sup>are concerned about him, [<sup>a</sup>Lit *set Your heart on*]

<sup>18</sup>That You examine him every morning And try him every moment?

<sup>19</sup><sup>a</sup>Will You never turn Your gaze away from me, Nor let me alone  
until I swallow my spittle? [<sup>a</sup>Lit *How long will You not*]

<sup>20</sup>“Have I sinned? What have I done to You, O watcher of men?

Why have You set me as Your target, So that I am a burden to myself?

<sup>21</sup>“Why then do You not pardon my transgression And take away my  
iniquity?

For now I will lie down in the dust; And You will seek me, but I will  
not be.”

## JOB 8 [\[Books\]](#)

***Bildad Says God Rewards the Good* 1 **Then Bildad the Shuhite**  
**<sup>a</sup>answered, [1 <sup>a</sup>Lit answered and said]****

- <sup>2</sup>“How long will you say these things, And the words of your mouth be  
a mighty wind?  
<sup>3</sup>“Does God pervert justice?  
Or does <sup>a</sup>the Almighty pervert what is right? [<sup>a</sup>Heb *Shaddai*]  
<sup>4</sup>“If your sons sinned against Him, Then He delivered them into the  
<sup>a</sup>power of their transgression. [<sup>a</sup>Lit *hand*]  
<sup>5</sup>“If you would seek God And implore the compassion of <sup>a</sup>the  
Almighty, [<sup>a</sup>Heb *Shaddai*]  
<sup>6</sup>If you are pure and upright, Surely now He would rouse Himself for  
you And restore your righteous <sup>a</sup>estate. [<sup>a</sup>Lit *place*]  
<sup>7</sup>“Though your beginning was insignificant, Yet your end will increase  
greatly.  
**8** “Please inquire of past generations, And consider the things searched  
out by their fathers.  
<sup>9</sup>“For we are *only* of yesterday and know nothing, Because our days on  
earth are as a shadow.  
<sup>10</sup>“Will they not teach you *and* tell you, And bring forth words from  
their minds?  
**11** “Can the papyrus grow up without a marsh?  
Can the rushes grow without water?  
<sup>12</sup>“While it is still green *and* not cut down, Yet it withers before any  
*other* <sup>a</sup>plant. [<sup>a</sup>Lit *reed*]  
<sup>13</sup>“So are the paths of all who forget God; And the hope of the godless  
will perish, <sup>14</sup>Whose confidence is fragile, And whose trust a  
spider’s <sup>a</sup>web. [<sup>a</sup>Lit *house*]  
<sup>15</sup>“He <sup>a</sup>trusts in his house, but it does not stand; He holds fast to it, but  
it does not endure. [<sup>a</sup>Lit *leans on*]  
<sup>16</sup>“He <sup>a</sup>thrives before the sun, And his shoots spread out over his  
garden. [<sup>a</sup>Lit *is lush*]  
<sup>17</sup>“His roots wrap around a rock pile, He <sup>a</sup>grasps a house of stones.  
[<sup>a</sup>Heb *sees*]

<sup>18</sup>“If he is <sup>a</sup>removed from his place, Then it will deny him, *saying*, ‘I never saw you.’ [<sup>a</sup>Lit *swallowed up*]

<sup>19</sup>“Behold, this is the joy of His way; And out of the dust others will spring.

<sup>20</sup>“Lo, God will not reject *a man of integrity*, Nor will He <sup>a</sup>support the evildoers. [<sup>a</sup>Lit *strengthen the hand of*]

<sup>21</sup>“He will yet fill your mouth with laughter And your lips with shouting.

<sup>22</sup>“Those who hate you will be clothed with shame, And the tent of the wicked will be no longer.”

## JOB 9 [\[Books\]](#)

***Job Says There Is No Arbitrator between God and Man 1 Then Job  
answered, [1 <sup>a</sup>Lit answered and said]***

<sup>2</sup>“In truth I know that this is so; But how can a man be in the right  
<sup>a</sup>before God? [<sup>a</sup>Lit *with*]

<sup>3</sup>“If one wished to dispute with Him, He could not answer Him once in  
a thousand *times*.

<sup>4</sup>“Wise in heart and mighty in strength, Who has <sup>a</sup>defied Him <sup>b</sup>without  
harm? [<sup>a</sup>Lit *stiffened his neck against* <sup>b</sup>Lit *and remained safe*]

<sup>5</sup>“*It is God* who removes the mountains, they know not *how*, When He  
overturns them in His anger; <sup>6</sup>Who shakes the earth out of its place,  
And its pillars tremble; <sup>7</sup>Who commands the sun <sup>a</sup>not to shine, And  
sets a seal upon the stars; [<sup>a</sup>Lit *and it does not shine*]

<sup>8</sup>Who alone stretches out the heavens And <sup>a</sup>tramples down the waves of  
the sea; [<sup>a</sup>Lit *treads upon the heights of*]

<sup>9</sup>Who makes the Bear, Orion and the Pleiades, And the chambers of the  
south; <sup>10</sup>Who does great things, <sup>a</sup>unfathomable, And wondrous  
works without number. [<sup>a</sup>Lit *until there is no searching out*]

<sup>11</sup>“Were He to pass by me, I would not see Him; Were He to move past  
*me*, I would not perceive Him.

<sup>12</sup>“Were He to snatch away, who could restrain Him?

Who could say to Him, ‘What are You doing?’

<sup>13</sup> “God will not turn back His anger; Beneath Him crouch the helpers  
of Rahab.

<sup>14</sup>“How then can I <sup>a</sup>answer Him, *And* choose my words <sup>b</sup>before Him?  
[<sup>a</sup>Or *plead my case* <sup>b</sup>Lit *with*]

<sup>15</sup>“For though I were right, I could not <sup>a</sup>answer; I would have to  
implore the mercy of my judge. [<sup>a</sup>Or *plead my case*]

<sup>16</sup>“If I called and He answered me, I could not believe that He was  
listening to my voice.

<sup>17</sup>“For He bruises me with a tempest And multiplies my wounds  
without cause.

<sup>18</sup>“He will not allow me to get my breath, But saturates me with  
bitterness.

19“*If it is a matter* of power, behold, *He is* the strong one!  
And if *it is a matter* of justice, who can summon <sup>a</sup>Him? [<sup>a</sup>So with Gr;  
Heb *me*]

20“Though I am righteous, my mouth will condemn me; Though I am  
guiltless, He will declare me guilty.

21“I am guiltless; I do not take notice of myself; I despise my life.

22“*It is all* one; therefore I say, ‘He destroys the guiltless and the  
wicked.’

23“*If the scourge kills suddenly*, He mocks the despair of the innocent.

24“*The earth is given into the hand of the wicked*; He covers the faces  
of its judges.

If *it is not He*, then who is it?

25 “Now my days are swifter than a runner; They flee away, they see  
no good.

26“*They slip by like reed boats*, Like an eagle that swoops on <sup>a</sup>its prey.  
[<sup>a</sup>Lit *food*]

27“*Though I say*, ‘I will forget my complaint, I will leave off my *sad*  
countenance and be cheerful,’

28I am afraid of all my pains, I know that You will not acquit me.

29“*I am accounted wicked*, Why then should I toil in vain?

30“*If I should wash myself with snow* And cleanse my hands with lye,  
31Yet You would plunge me into the pit, And my own clothes would  
abhor me.

32“*For He is not a man as I am* that I may answer Him, That we may go  
to <sup>a</sup>court together. [<sup>a</sup>Lit *judgment*]

33“*There is no umpire between us*, Who may lay his hand upon us both.

34“*Let Him remove His rod from me*, And let not dread of Him terrify  
me.

35“*Then I would speak and not fear Him*; But I am not like that in  
myself.

## JOB 10 [Books]

***Job Despairs of God's Dealings*** 1 **“<sup>a</sup>I loathe my own life; I will give full vent to my complaint; I will speak in the bitterness of my soul. [<sup>a</sup>Lit *My soul loathes*]**

<sup>2</sup>“I will say to God, ‘Do not condemn me; Let me know why You contend with me.

<sup>3</sup>Is it <sup>a</sup>right for You indeed to oppress, To reject the labor of Your hands, And <sup>b</sup>to look favorably on the schemes of the wicked? [<sup>a</sup>Lit *good* <sup>b</sup>Lit *You shine forth*]

<sup>4</sup>Have You eyes of flesh?

Or do You see as a man sees?

<sup>5</sup>Are Your days as the days of a mortal, Or Your years as man's years, <sup>6</sup>That You should seek for my guilt And search after my sin?

<sup>7</sup>According to Your knowledge I am indeed not guilty, Yet there is no deliverance from Your hand.

<sup>8</sup> ‘Your hands fashioned and made me <sup>a</sup>altogether, And would You destroy me? [<sup>a</sup>Lit *together round about*]

<sup>9</sup>Remember now, that You have made me as clay; And would You turn me into dust again?

<sup>10</sup>Did You not pour me out like milk And curdle me like cheese;

<sup>11</sup>Clothe me with skin and flesh, And knit me together with bones and sinews?

<sup>12</sup>You have granted me life and lovingkindness; And Your care has preserved my spirit.

<sup>13</sup>Yet these things You have concealed in Your heart; I know that this is within You: <sup>14</sup>If I sin, then You would take note of me, And would not acquit me of my guilt.

<sup>15</sup>‘If I am wicked, woe to me!

And if I am righteous, I dare not lift up my head.

*I am* sated with disgrace and <sup>a</sup>conscious of my misery. [<sup>a</sup>Lit *see*]

<sup>16</sup>Should *my head* be lifted up, You would hunt me like a lion; And again You would show Your power against me.

<sup>17</sup>You renew Your witnesses against me And increase Your anger toward me; <sup>a</sup>Hardship after hardship is with me. [<sup>a</sup>Lit *Changes and*]

*warfare are with me]*

18 ‘Why then have You brought me out of the womb?

Would that I had died and no eye had seen me!

<sup>19</sup>‘I should have been as though I had not been, Carried from womb to tomb.’

<sup>20</sup>“Would He not let my few days alone?

<sup>a</sup>Withdraw from me that I may have a little cheer [<sup>a</sup>Lit *Put*]

<sup>21</sup>Before I go—and I shall not return— To the land of darkness and deep shadow, <sup>22</sup>The land of utter gloom as darkness *itself*, Of deep shadow without order, And which shines as the darkness.”

## JOB 11 [Books]

**Zophar Rebukes Job 1 Then Zophar the Naamathite <sup>a</sup>answered, [1 <sup>a</sup>Lit answered and said]**

<sup>2</sup>“Shall a multitude of words go unanswered, And a talkative man be acquitted?

<sup>3</sup>“Shall your boasts silence men?  
And shall you scoff and none rebuke?

<sup>4</sup>“For you have said, ‘My teaching is pure, And I am innocent in your eyes.’

<sup>5</sup>“But would that God might speak, And open His lips against you,  
<sup>6</sup>And show you the secrets of wisdom!

For sound wisdom <sup>a</sup>has two sides.

Know then that God <sup>b</sup>forgets a part of your iniquity. [<sup>a</sup>Lit *is double* <sup>b</sup>Lit *causes to be forgotten for you*]

<sup>7</sup> “Can you discover the depths of God?

Can you discover the limits of the Almighty?

<sup>8</sup>“*They are high as* <sup>a</sup>the heavens, what can you do?

Deeper than <sup>b</sup>Sheol, what can you know? [<sup>a</sup>Lit *the heights of heaven*  
<sup>b</sup>I.e. the nether world]

<sup>9</sup>“Its measure is longer than the earth And broader than the sea.

<sup>10</sup>“If He passes by or shuts up, Or calls an assembly, who can restrain Him?

<sup>11</sup>“For He knows false men, And He sees iniquity <sup>a</sup>without investigating. [<sup>a</sup>Or *even He does not consider*]

<sup>12</sup>“<sup>a</sup>An idiot will become intelligent When the <sup>b</sup>foal of a wild donkey is born a man. [<sup>a</sup>Lit *A hollow man* <sup>b</sup>Lit *donkey*]

<sup>13</sup> “If you would direct your heart right And spread out your hand to Him, <sup>14</sup>If iniquity is in your hand, put it far away, And do not let wickedness dwell in your tents; <sup>15</sup>“Then, indeed, you could lift up your face without *moral* defect, And you would be steadfast and not fear.

<sup>16</sup>“For you would forget *your* trouble, As waters that have passed by, you would remember *it*.

- <sup>17</sup>“Your <sup>a</sup>life would be <sup>b</sup>brighter than noonday; Darkness would be like the morning. [<sup>a</sup>Lit *duration of life* <sup>b</sup>Lit *above noonday*]
- <sup>18</sup>“Then you would trust, because there is hope; And you would look around and rest securely.
- <sup>19</sup>“You would lie down and none would disturb *you*, And many would entreat your <sup>a</sup>favor. [<sup>a</sup>Lit *face*]
- <sup>20</sup>“But the eyes of the wicked will fail, And <sup>a</sup>there will be no escape for them; And their hope is <sup>b</sup>to breathe their last.” [<sup>a</sup>Lit *escape has perished from them* <sup>b</sup>Lit *the expiring of the soul*]

## JOB 12 [Books]

***Job Chides His Accusers*** 1 Then Job <sup>a</sup>responded, [1 <sup>a</sup>Lit *answered and said*]

<sup>2</sup>“Truly then you are the people, And with you wisdom will die!

<sup>3</sup>“But I have intelligence as well as you; I am not inferior to you.

And <sup>a</sup>who does not know such things as these? [<sup>a</sup>Lit *with whom is there not like these?*]

<sup>4</sup>“I am a joke to <sup>a</sup>my friends, The one who called on God and He answered him; The just *and* blameless *man* is a joke. [<sup>a</sup>Lit *his*]

<sup>5</sup><sup>a</sup>“He who is at ease holds calamity in contempt, As prepared for those whose feet slip. [<sup>a</sup>Lit *Contempt for calamity is the thought of him who is at ease*]

<sup>6</sup>“The tents of the destroyers prosper, And those who provoke God are secure, <sup>a</sup>Whom God brings into their power. [<sup>a</sup>Or *He who brings God into his hand*]

7 “But now ask the beasts, and let them teach you; And the birds of the heavens, and let them tell you.

<sup>8</sup>“Or speak to the earth, and let it teach you; And let the fish of the sea declare to you.

<sup>9</sup>“Who among all these does not know That the hand of the LORD has done this, <sup>10</sup>In whose hand is the life of every living thing, And the breath of all mankind?

<sup>11</sup>“Does not the ear test words, As the palate <sup>a</sup>tastes its food? [<sup>a</sup>Lit *tastes food for itself*]

<sup>12</sup>“Wisdom is with aged men, *With* <sup>a</sup>long life is understanding. [<sup>a</sup>Lit *length of days*]

***Job Speaks of the Power of God*** 13 “With Him are wisdom and might;  
To Him belong counsel and understanding.

<sup>14</sup>“Behold, He tears down, and it cannot be rebuilt; He <sup>a</sup>imprisons a man, and <sup>b</sup>there can be no release. [<sup>a</sup>Lit *shuts against* <sup>b</sup>Lit *it is not*]

*opened]*

- <sup>15</sup>“Behold, He restrains the waters, and they dry up; And He sends them out, and they <sup>a</sup>inundate the earth. [<sup>a</sup>Lit *overturn*]
- <sup>16</sup>“With Him are strength and sound wisdom, The misled and the misleader belong to Him.
- <sup>17</sup>“He makes counselors walk <sup>a</sup>barefoot And makes fools of judges. [<sup>a</sup>Or *stripped*]
- <sup>18</sup>“He loosens the <sup>a</sup>bond of kings And binds their loins with a girdle. [<sup>a</sup>Or *discipline*]
- <sup>19</sup>“He makes priests walk <sup>a</sup>barefoot And overthrows the secure ones. [<sup>a</sup>Or *stripped*]
- <sup>20</sup>“He deprives the trusted ones of speech And takes away the discernment of the elders.
- <sup>21</sup>“He pours contempt on nobles And loosens the belt of the strong.
- <sup>22</sup>“He reveals mysteries from the darkness And brings the deep darkness into light.
- <sup>23</sup>“He makes the nations great, then destroys them; He <sup>a</sup>enlarges the nations, then leads them away. [<sup>a</sup>Or *spreads out*]
- <sup>24</sup>“He deprives of intelligence the chiefs of the earth’s people And makes them wander in a pathless waste.
- <sup>25</sup>“They grope in darkness with no light, And He makes them stagger like a drunken man.

## JOB 13 [\[Books\]](#)

***Job Says His Friends' Proverbs Are Ashes* 1 “Behold, my eye has seen all *this*, My ear has heard and understood it.**

<sup>2</sup>“What you know I also know; I am not inferior to you.

<sup>3</sup> “But I would speak to <sup>a</sup>the Almighty, And I desire to argue with God.  
[<sup>a</sup>Heb *Shaddai*]

<sup>4</sup>“But you smear with lies; You are all worthless physicians.

<sup>5</sup>“O that you would be completely silent, And that it would become your wisdom!

<sup>6</sup>“Please hear my argument And listen to the contentions of my lips.

<sup>7</sup>“Will you speak what is unjust for God, And speak what is deceitful for Him?

<sup>8</sup>“Will you show partiality for Him?

Will you contend for God?

<sup>9</sup>“Will it be well when He examines you?

Or will you deceive Him as one deceives a man?

<sup>10</sup>“He will surely reprove you If you secretly show partiality.

<sup>11</sup>“Will not His <sup>a</sup>majesty terrify you, And the dread of Him fall on you?  
[<sup>a</sup>Lit *exaltation*]

<sup>12</sup>“Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay.

***Job Is Sure He Will Be Vindicated* 13 “Be silent before me so that I may speak; Then let come on me what may.**

<sup>14</sup>“Why should I take my flesh in my teeth And put my life in my <sup>a</sup>hands? [<sup>a</sup>Lit *palm*]

<sup>15</sup>“Though He slay me, I will hope in Him.

Nevertheless I will argue my ways <sup>a</sup>before Him. [<sup>a</sup>Lit *to His face*]

<sup>16</sup>“This also will be my salvation, For a godless man may not come before His presence.

<sup>17</sup>“Listen carefully to my speech, And let my declaration *fill* your ears.

<sup>18</sup>“Behold now, I have prepared my case; I know that I will be vindicated.  
<sup>19</sup>“Who will contend with me?  
For then I would be silent and die.  
<sup>20</sup> “Only two things do not do to me, Then I will not hide from Your face: <sup>21</sup>Remove Your <sup>a</sup>hand from me, And let not the dread of You terrify me. [<sup>a</sup>Lit *palm*]  
<sup>22</sup>“Then call, and I will answer; Or let me speak, then reply to me.  
<sup>23</sup>“How many are my iniquities and sins?  
Make known to me my <sup>a</sup>rebellion and my sin. [<sup>a</sup>Or *transgression*]  
<sup>24</sup>“Why do You hide Your face And consider me Your enemy?  
<sup>25</sup>“Will You cause a driven leaf to tremble?  
Or will You pursue the dry chaff?  
<sup>26</sup>“For You write bitter things against me And make me to inherit the iniquities of my youth.  
<sup>27</sup>“You put my feet in the stocks And watch all my paths; You <sup>a</sup>set a limit for the soles of my feet, [<sup>a</sup>Lit *carve for*]  
<sup>28</sup>While <sup>a</sup>I am decaying like a rotten thing, Like a garment that is moth-eaten. [<sup>a</sup>Lit *he is*]

## JOB 14 [Books]

***Job Speaks of the Finality of Death*** 1 “Man, who is born of woman, Is  
    <sup>a</sup>short-lived and full of turmoil. [<sup>a</sup>Lit *short of days*]

2“Like a flower he comes forth and withers.

He also flees like a shadow and does not remain.

3“You also open Your eyes on him And bring <sup>a</sup>him into judgment with  
    Yourself. [<sup>a</sup>So with some ancient versions; M.T. *me*]

4“Who can make the clean out of the unclean?

No one!

5“Since his days are determined, The number of his months is with  
    You; And his limits You have <sup>a</sup>set so that he cannot pass. [<sup>a</sup>Lit *made*]

6“Turn Your gaze from him that he may <sup>a</sup>rest, Until he <sup>b</sup>fulfills his day  
    like a hired man. [<sup>a</sup>Lit *cease* <sup>b</sup>Lit *makes acceptable*]

7 “For there is hope for a tree, When it is cut down, that it will sprout  
    again, And its shoots will not <sup>a</sup>fail. [<sup>a</sup>Or *cease*]

8“Though its roots grow old in the ground And its stump dies in the dry  
    soil, <sup>9</sup>At the scent of water it will flourish And put forth sprigs like a  
    plant.

10“But man dies and lies prostrate.

Man expires, and where is he?

11“As water <sup>a</sup>evaporates from the sea, And a river becomes parched and  
    dried up, [<sup>a</sup>Lit *disappears*]

12So man lies down and does not rise.

Until the heavens are no longer, <sup>a</sup>He will not awake nor be aroused out  
    of <sup>b</sup>his sleep. [<sup>a</sup>Lit *They* <sup>b</sup>Lit *their*]

13 “Oh that You would hide me in <sup>a</sup>Sheol, That You would conceal me  
    until Your wrath returns *to You*, That You would set a limit for me  
    and remember me! [<sup>a</sup>I.e. the nether world]

14“If a man dies, will he live *again*?

All the days of my struggle I will wait Until my change comes.

15“You will call, and I will answer You; You will long for the work of  
    Your hands.

16“For now You number my steps, You do not observe my sin.

- <sup>17</sup>“My transgression is sealed up in a bag, And You <sup>a</sup>wrap up my iniquity. [<sup>a</sup>Lit *plaster*; or *glue together*]
- 18 “But the falling mountain <sup>a</sup>crumbles away, And the rock moves from its place; [<sup>a</sup>Lit *withers*]
- <sup>19</sup>Water wears away stones, Its torrents wash away the dust of the earth; So You destroy man’s hope.
- <sup>20</sup>“You forever overpower him and he departs; *You* change his appearance and send him away.
- <sup>21</sup>“His sons achieve honor, but he does not know *it*; Or they become insignificant, but he does not perceive it.
- <sup>22</sup>“But his <sup>a</sup>body pains him, And he mourns only for himself.” [<sup>a</sup>Lit *flesh*]

## JOB 15 [Books]

***Eliphaz Says Job Presumes Much*** 1 **Then Eliphaz the Temanite**  
**<sup>a</sup>responded, [1 <sup>a</sup>Lit *answered and said*]**

2“Should a wise man answer with windy knowledge And fill <sup>a</sup>himself  
with the east wind? [<sup>a</sup>Lit *his belly*]

3“Should he argue with useless talk, Or with words which are not  
profitable?

4“Indeed, you do away with <sup>a</sup>reverence And hinder meditation before  
God. [<sup>a</sup>Lit *fear*]

5“For your guilt teaches your mouth, And you choose the language of  
the crafty.

6“Your own mouth condemns you, and not I; And your own lips testify  
against you.

7 “Were you the first man to be born, Or were you brought forth before  
the hills?

8“Do you hear the secret counsel of God, And limit wisdom to  
yourself?

9“What do you know that we do not know?

*What* do you understand that <sup>a</sup>we do not? [<sup>a</sup>Lit *is not within us?*]

10“Both the gray-haired and the aged are among us, Older than your  
father.

11“Are the consolations of God too small for you, Even the word  
*spoken* gently with you?

12“Why does your heart carry you away?

And why do your eyes flash, <sup>13</sup>That you should turn your spirit against  
God And allow *such* words to go out of your mouth?

14“What is man, that he should be pure, Or he who is born of a woman,  
that he should be righteous?

15“Behold, He puts no trust in His holy ones, And the heavens are not  
pure in His sight; <sup>16</sup>How much less one who is detestable and  
corrupt, Man, who drinks iniquity like water!

**What Eliphaz Has Seen of Life** 17 “I will tell you, listen to me; And what I have seen I will also declare; 18What wise men have told, And have not concealed from their fathers, 19To whom alone the land was given, And no alien passed among them.

20“The wicked man writhes in pain all *his* days, And <sup>a</sup>numbered are the years stored up for the ruthless. [<sup>a</sup>Lit *the number of years are*]

21“<sup>a</sup>Sounds of terror are in his ears; While at peace the destroyer comes upon him. [<sup>a</sup>Lit *A sound of terrors is*]

22“He does not believe that he will return from darkness, And he is destined for the sword.

23“He wanders about for food, saying, ‘Where is it?’

He knows that a day of darkness is <sup>a</sup>at hand. [<sup>a</sup>Lit *ready at his hand*]

24“Distress and anguish terrify him, They overpower him like a king ready for the attack, 25Because he has stretched out his hand against God And conducts himself arrogantly against <sup>a</sup>the Almighty. [<sup>a</sup>Heb *Shaddai*]

26“He rushes <sup>a</sup>headlong at Him With <sup>b</sup>his massive shield. [<sup>a</sup>Lit *with a stiff neck* <sup>b</sup>Lit *the thick-bossed shields*]

27“For he has covered his face with his fat And made his thighs heavy with flesh.

28“He has lived in desolate cities, In houses no one would inhabit, Which are destined to become <sup>a</sup>ruins. [<sup>a</sup>Or *heaps*]

29“He will not become rich, nor will his wealth endure; And his grain will not bend down to the ground.

30“He will not <sup>a</sup>escape from darkness; The flame will wither his shoots, And by the breath of His mouth he will go away. [<sup>a</sup>Lit *turn aside*]

31“Let him not trust in emptiness, deceiving himself; For emptiness will be his <sup>a</sup>reward. [<sup>a</sup>Lit *exchange*]

32“It will be accomplished before his time, And his palm branch will not be green.

33“He will drop off his unripe grape like the vine, And will cast off his flower like the olive tree.

34“For the company of the godless is barren, And fire consumes the tents of <sup>a</sup>the corrupt. [<sup>a</sup>Lit *a bribe*]

35“They conceive <sup>a</sup>mischiefs and bring forth iniquity, And their <sup>b</sup>mind prepares deception.” [<sup>a</sup>Or *pain* <sup>b</sup>Lit *belly*]

## JOB 16 [Books]

***Job Says Friends Are Sorry Comforters 1 Then Job <sup>a</sup>answered, [1 <sup>a</sup>Lit answered and said]***

<sup>2</sup>“I have heard many such things; <sup>a</sup>Sorry comforters are you all. [<sup>a</sup>Lit *Comforters of trouble*]

<sup>3</sup>“Is there *no* limit to windy words?

Or what plagues you that you answer?

<sup>4</sup>“I too could speak like you, If <sup>a</sup>I were in your place.

I could compose words against you And shake my head at you. [<sup>a</sup>Lit *your soul were in place of my soul*]

<sup>5</sup>“I could strengthen you with my mouth, And the solace of my lips could lessen *your pain*.

***Job Says God Shattered Him 6 “If I speak, my pain is not lessened, And if I hold back, what has left me?***

<sup>7</sup>“But now He has exhausted me; You have laid waste all my company.

<sup>8</sup>“You have shriveled me up, It has become a witness; And my leanness rises up against me, It testifies to my face.

<sup>9</sup>“His anger has torn me and <sup>a</sup>hunted me down, He has gnashed at me with His teeth; My adversary <sup>b</sup>glares at me. [<sup>a</sup>Lit *borne a grudge against me* <sup>b</sup>Lit *sharpens his eyes*]

<sup>10</sup>“They have gaped at me with their mouth, They have <sup>a</sup>slapped me on the cheek with contempt; They have massed themselves against me. [<sup>a</sup>Lit *struck*]

<sup>11</sup>“God hands me over to ruffians And tosses me into the hands of the wicked.

<sup>12</sup>“I was at ease, but He shattered me, And He has grasped me by the neck and shaken me to pieces; He has also set me up as His target.

<sup>13</sup>“His arrows surround me.

Without mercy He splits my kidneys open; He pours out my gall on the ground.

- <sup>14</sup>“He breaks through me with breach after breach; He runs at me like a warrior.
- <sup>15</sup>“I have sewed sackcloth over my skin And thrust my horn in the dust.
- <sup>16</sup>“My face is flushed from weeping, And deep darkness is on my eyelids, <sup>17</sup>Although there is no violence in my hands, And my prayer is pure.
- 18** “O earth, do not cover my blood, And let there be no *resting* place for my cry.
- <sup>19</sup>“Even now, behold, my witness is in heaven, And my <sup>a</sup>advocate is on high. [<sup>a</sup>Or *witness*]
- <sup>20</sup>“My friends are my scoffers; My eye <sup>a</sup>weeps to God. [<sup>a</sup>Or *drips*]
- <sup>21</sup>“O that a man might plead with God As a man with his neighbor!
- <sup>22</sup>“For when a few years are past, I shall go the way of no return.

## JOB 17 [\[Books\]](#)

***Job Says He Has Become a Byword*** 1 “My spirit is broken, my days are extinguished, The <sup>a</sup>grave is ready for me. [<sup>a</sup>Lit *graves*]

2“Surely mockers are with me, And my eye <sup>a</sup>gazes on their provocation. [<sup>a</sup>Lit *lodges*]

3 “Lay down, now, a pledge for me with Yourself; Who is there that will <sup>a</sup>be my guarantor? [<sup>a</sup>Lit *strike hands with me*]

4“For You have <sup>a</sup>kept their heart from understanding, Therefore You will not exalt *them*. [<sup>a</sup>Lit *hidden*]

5“He who informs against friends for a share *of the spoil*, The eyes of his children also will languish.

6 “But He has made me a byword of the people, And I am <sup>a</sup>one at whom men spit. [<sup>a</sup>Lit *a spitting to the faces*]

7“My eye has also grown dim because of grief, And all my members are as a shadow.

8“The upright will be appalled at this, And the innocent will stir up himself against the godless.

9“Nevertheless the righteous will hold to his way, And he who has clean hands will grow stronger and stronger.

10“But come again all of <sup>a</sup>you now, For I do not find a wise man among you. [<sup>a</sup>With some ancient mss and versions; M.T. *them*]

11“My days are past, my plans are torn apart, *Even* the wishes of my heart.

12“They make night into day, *saying*, ‘The light is near,’ in the presence of darkness.

13“If I look for Sheol as my home, I <sup>a</sup>make my bed in the darkness; [<sup>a</sup>Lit *spread out*]

14If I call to the pit, ‘You are my father’; To the worm, ‘my mother and my sister’; <sup>15</sup>Where now is my hope?

And who regards my hope?

<sup>16</sup>“<sup>a</sup>Will it go down with me to Sheol?

Shall we together go down into the dust?” [<sup>a</sup>So the Gr; Heb possibly *Let my limbs sink down to Sheol, since there is rest in the dust for all*]

## JOB 18 [Books]

***Bildad Speaks of the Wicked*** 1 Then Bildad the Shuhite <sup>a</sup>responded, [1  
<sup>a</sup>Lit *answered and said*]

2“How long will you hunt for words?

Show understanding and then we can talk.

3“Why are we regarded as beasts, As stupid in your eyes?

4“O <sup>a</sup>you who tear yourself in your anger— For your sake is the earth to be abandoned, Or the rock to be moved from its place? [<sup>a</sup>Lit *he...tears himself...his*]

5 “Indeed, the light of the wicked goes out, And the <sup>a</sup>flame of his fire gives no light. [<sup>a</sup>Lit *spark*]

6“The light in his tent is darkened, And his lamp goes out above him.

7“His <sup>a</sup>vigorous stride is shortened, And his own scheme brings him down. [<sup>a</sup>Lit *steps of his strength*]

8“For he is thrown into the net by his own feet, And he steps on the webbing.

9“ A snare seizes *him* by the heel, And a trap snaps shut on him.

10“ A noose for him is hidden in the ground, And a trap for him on the path.

11“ All around terrors frighten him, And harry him at every step.

12“ His strength is famished, And calamity is ready at his side.

13“<sup>a</sup>His skin is devoured by disease, The firstborn of death devours his <sup>b</sup>limbs. [<sup>a</sup>Heb *It eats parts of his skin* <sup>b</sup>Or *parts*]

14“ He is torn from <sup>a</sup>the security of his tent, And <sup>b</sup>they march him before the king of terrors. [<sup>a</sup>Lit *his tent his trust* <sup>b</sup>Or *you or she shall march*]

15“<sup>a</sup>There dwells in his tent nothing of his; Brimstone is scattered on his habitation. [<sup>a</sup>A suggested reading is *Fire dwells in his tent*]

16“ His roots are dried below, And his branch is cut off above.

17“ Memory of him perishes from the earth, And he has no name abroad.

18“<sup>a</sup>He is driven from light into darkness, And chased from the inhabited world. [<sup>a</sup>Lit *They drive him...And chase him*]

19“ He has no offspring or posterity among his people, Nor any survivor where he sojourned.

<sup>20</sup>“Those <sup>a</sup>in the west are appalled at his <sup>b</sup>fate, And those <sup>c</sup>in the east are seized with horror. [<sup>a</sup>*Lit who come after* <sup>b</sup>*Lit day* <sup>c</sup>*Lit who have gone before*]

<sup>21</sup>“Surely such are the dwellings of the wicked, And this is the place of him who does not know God.”

## JOB 19 [\[Books\]](#)

***Job Feels Insulted*** 1 **Then Job <sup>a</sup>responded, [1 <sup>a</sup>Lit *answered and said*]**

2<sup>a</sup>“How long will you torment <sup>a</sup>me And crush me with words? [<sup>a</sup>Lit *my soul*]

3<sup>a</sup>“These ten times you have insulted me; You are not ashamed to wrong me.

4<sup>a</sup>“Even if I have truly erred, My error lodges with me.

5<sup>a</sup>“If indeed you vaunt yourselves against me And prove my disgrace to me, <sup>6</sup>Know then that God has wronged me And has closed His net around me.

***Everything Is against Him*** 7 **“Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice.**

8<sup>a</sup>“He has walled up my way so that I cannot pass, And He has put darkness on my paths.

9<sup>a</sup>“He has stripped my honor from me And removed the crown from my head.

10<sup>a</sup>“He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree.

11<sup>a</sup>“He has also kindled His anger against me And considered me as His enemy.

12<sup>a</sup>“His troops come together, And build up their <sup>a</sup>way against me And camp around my tent. [<sup>a</sup>I.e. siegework]

13 “He has removed my brothers far from me, And my acquaintances are completely estranged from me.

14<sup>a</sup>“My relatives have failed, And my intimate friends have forgotten me.

15<sup>a</sup>“Those who live in my house and my maids consider me a stranger. I am a foreigner in their sight.

16<sup>a</sup>“I call to my servant, but he does not answer; I have to implore him with my mouth.

- <sup>17</sup>“My breath is <sup>a</sup>offensive to my wife, And I am loathsome to my own brothers. [<sup>a</sup>Lit *strange*]
- <sup>18</sup>“Even young children despise me; I rise up and they speak against me.
- <sup>19</sup>“All <sup>a</sup>my associates abhor me, And those I love have turned against me. [<sup>a</sup>Lit *the men of my council*]
- <sup>20</sup>“My bone clings to my skin and my flesh, And I have escaped *only* by the skin of my teeth.
- <sup>21</sup>“Pity me, pity me, O you my friends, For the hand of God has struck me.
- <sup>22</sup>“Why do you persecute me as God *does*, And are not satisfied with my flesh?

### ***Job Says, “My Redeemer Lives”***

- <sup>23</sup> “Oh that my words were written!  
Oh that they were inscribed in a book!
- <sup>24</sup>“That with an iron stylus and lead They were engraved in the rock forever!
- <sup>25</sup>“As for me, I know that my <sup>a</sup>Redeemer lives, And <sup>b</sup>at the last He will take His stand on the <sup>c</sup>earth. [<sup>a</sup>Or *Vindicator, defender*; lit *kinsman*  
<sup>b</sup>Or *as the Last* <sup>c</sup>Lit *dust*]
- <sup>26</sup>“Even after my skin <sup>a</sup>is destroyed, Yet from my flesh I shall see God;  
[<sup>a</sup>Lit *which they have cut off*]
- <sup>27</sup>Whom I <sup>a</sup>myself shall behold, And whom my eyes will see and not another.  
My <sup>b</sup>heart faints <sup>c</sup>within me! [<sup>a</sup>Or *on my side* <sup>b</sup>Lit *kidneys* <sup>c</sup>Lit *in my loins*]
- <sup>28</sup>“If you say, ‘How shall we persecute him?’  
And ‘<sup>a</sup>What pretext for a case against him can we find?’ [<sup>a</sup>Or *the root of the matter is found in him*]
- <sup>29</sup>“*Then* be afraid of the sword for yourselves, For wrath *brings* the punishment of the sword, So that you may know there is judgment.”

## JOB 20 [Books]

### Zophar Says, “The Triumph of the Wicked Is Short”

- 1 Then Zophar the Naamathite <sup>a</sup>answered, [1 <sup>a</sup>Lit *answered and said*]
- 2“Therefore my disquieting thoughts make me <sup>a</sup>respond, Even because of my <sup>b</sup>inward agitation. [<sup>a</sup>Lit *return* <sup>b</sup>Lit *haste within me*]
- 3“I listened to the reproof which insults me, And the spirit of my understanding makes me answer.
- 4“Do you know this from of old, From the establishment of man on earth, <sup>5</sup>That the triumphing of the wicked is short, And the joy of the godless momentary?
- 6“Though his loftiness <sup>a</sup>reaches the heavens, And his head touches the clouds, [<sup>a</sup>Lit *goes up to*]
- 7He perishes forever like his refuse; Those who have seen him will say, ‘Where is he?’
- 8“He flies away like a dream, and they cannot find him; Even like a vision of the night he is chased away.
- 9“‘The eye which saw him sees him no longer, And his place no longer beholds him.
- 10“His sons <sup>a</sup>favor the poor, And his hands give back his wealth. [<sup>a</sup>Or *seek the favor of*]
- 11“His bones are full of his youthful vigor, But it lies down with him <sup>a</sup>in the dust. [<sup>a</sup>Lit *on*]
- 12 “Though evil is sweet in his mouth *And* he hides it under his tongue, <sup>13</sup>*Though* he <sup>a</sup>desires it and will not let it go, But holds it in his <sup>b</sup>mouth, [<sup>a</sup>Lit *has compassion on* <sup>b</sup>Lit *palate*]
- 14Yet his food in his stomach is changed To the <sup>a</sup>venom of cobras within him. [<sup>a</sup>Lit *gall*]
- 15“He swallows riches, But will vomit them up; God will expel them from his belly.
- 16“He sucks the poison of cobras; The viper’s tongue slays him.
- 17“He does not look at the streams, The rivers flowing with honey and curds.

- <sup>18</sup>“He returns what he has attained And cannot swallow *it*; As to the riches of his trading, He cannot even enjoy *them*.
- <sup>19</sup>“For he has oppressed *and* forsaken the poor; He has seized a house which he has not built.
- <sup>20</sup> “Because he knew no quiet <sup>a</sup>within him, He does not retain anything he desires. [<sup>a</sup>Lit *in his belly*]
- <sup>21</sup>“Nothing remains <sup>a</sup>for him to devour, Therefore his prosperity does not endure. [<sup>a</sup>Or *of what he devours*]
- <sup>22</sup>“In the fullness of his plenty he will be cramped; The hand of everyone who suffers will come *against* him.
- <sup>23</sup>“When he fills his belly, *God* will send His fierce anger on him And will rain *it* on him <sup>a</sup>while he is eating. [<sup>a</sup>Or *as his food*]
- <sup>24</sup>“He may flee from the iron weapon, *But* the bronze bow will pierce him.
- <sup>25</sup>“It is drawn forth and comes out of his back, Even the glittering point from his gall.
- Terrors come upon him, <sup>26</sup>Complete darkness is held in reserve for his treasures, And unfanned fire will devour him; It will consume the survivor in his tent.
- <sup>27</sup>“The heavens will reveal his iniquity, And the earth will rise up against him.
- <sup>28</sup>“The increase of his house will depart; *His possessions* will flow away in the day of His anger.
- <sup>29</sup>“This is the wicked man’s portion from God, Even the heritage decreed to him by God.”

## JOB 21 [Books]

***Job Says God Will Deal with the Wicked 1 Then Job <sup>a</sup>answered, [1 <sup>a</sup>Lit answered and said]***

<sup>2</sup>“Listen carefully to my speech, And let this be your *way of* consolation.

<sup>3</sup>“Bear with me that I may speak; Then after I have spoken, you may mock.

<sup>4</sup>“As for me, is my complaint <sup>a</sup>to man?

And why should <sup>b</sup>I not be impatient? [<sup>a</sup>Or *against* <sup>b</sup>Lit *my spirit*]

<sup>5</sup>“Look at me, and be astonished, And put *your* hand over *your* mouth.

<sup>6</sup>“Even when I remember, I am disturbed, And horror takes hold of my flesh.

<sup>7</sup>“Why do the wicked *still* live, Continue on, also become very powerful?

<sup>8</sup>“Their <sup>a</sup>descendants are established with them in their sight, And their offspring before their eyes, [<sup>a</sup>Lit *seed*]

<sup>9</sup>“Their houses are safe from fear, And the rod of God is not on them.

<sup>10</sup>“His ox mates <sup>a</sup>without fail; His cow calves and does not abort. [<sup>a</sup>Lit *and does not fail*]

<sup>11</sup>“They send forth their little ones like the flock, And their children skip about.

<sup>12</sup>“They <sup>a</sup>sing to the timbrel and harp And rejoice at the sound of the flute. [<sup>a</sup>Lit *lifted up the voice*]

<sup>13</sup>“They spend their days in prosperity, And <sup>a</sup>suddenly they go down to <sup>b</sup>Sheol. [<sup>a</sup>So with most versions; M.T. *are shattered by Sheol* <sup>b</sup>I.e. the nether world]

<sup>14</sup>“They say to God, ‘Depart from us!

We do not even desire the knowledge of Your ways.

<sup>15</sup>“<sup>a</sup>Who is <sup>b</sup>the Almighty, that we should serve Him, And what would we gain if we entreat Him?’ [<sup>a</sup>Lit *What* <sup>b</sup>Heb *Shaddai*]

<sup>16</sup>“Behold, their prosperity is not in their hand; The counsel of the wicked is far from me.

<sup>17</sup> “How often is the lamp of the wicked put out, Or does their calamity fall on them?

Does <sup>a</sup>God apportion destruction in His anger? [<sup>a</sup>Lit *He*]

<sup>18</sup>“Are they as straw before the wind, And like chaff which the storm carries away?

<sup>19</sup>“*You say*, ‘God stores away <sup>a</sup>a man’s iniquity for his sons.’ Let <sup>b</sup>God repay him so that he may know *it*. [<sup>a</sup>Lit *his* <sup>b</sup>Lit *Him*]

<sup>20</sup>“Let his own eyes see his decay, And let him drink of the wrath of <sup>a</sup>the Almighty. [<sup>a</sup>Heb *Shaddai*]

<sup>21</sup>“For what does he care for his household <sup>a</sup>after him, When the number of his months is cut off? [<sup>a</sup>I.e. after he dies]

<sup>22</sup>“Can anyone teach God knowledge, In that He judges those on high?

<sup>23</sup>“One dies in his full strength, Being wholly at ease and <sup>a</sup>satisfied; [<sup>a</sup>Or *quiet*]

<sup>24</sup>His <sup>a</sup>sides are filled out with fat, And the marrow of his bones is moist, [<sup>a</sup>So with Syr; Heb uncertain. Some render as, *his pails are full of milk*]

<sup>25</sup>While another dies with a bitter soul, Never even <sup>a</sup>tasting *anything* good. [<sup>a</sup>Lit *eating*]

<sup>26</sup>“Together they lie down in the dust, And worms cover them.

<sup>27</sup> “Behold, I know your thoughts, And the plans by which you would wrong me.

<sup>28</sup>“For you say, ‘Where is the house of the nobleman, And where is the tent, the dwelling places of the wicked?’

<sup>29</sup>“Have you not asked wayfaring men, And do you not recognize their <sup>a</sup>witness? [<sup>a</sup>Lit *signs*]

<sup>30</sup>“For the wicked is reserved for the day of calamity; They will be led forth at the day of fury.

<sup>31</sup>“Who will <sup>a</sup>confront him with his actions, And who will repay him for what he has done? [<sup>a</sup>Lit *declare his way to his face*]

<sup>32</sup>“While he is carried to the grave, *Men* will keep watch over *his* tomb.

<sup>33</sup>“The clods of the valley will <sup>a</sup>gently cover him; Moreover, all men will <sup>b</sup>follow after him, While countless ones *go* before him. [<sup>a</sup>Lit *be sweet to him* <sup>b</sup>Lit *draw*]

<sup>34</sup>“How then will you vainly comfort me, For your answers remain *full* of <sup>a</sup>falsehood?” [<sup>a</sup>Or *faithlessness*]

## JOB 22 [Books]

***Eliphaz Accuses and Exhorts Job 1 Then Eliphaz the Temanite  
responded, [1 Lit answered and said]***

- <sup>2</sup>“Can a vigorous man be of use to God, Or a wise man be useful to himself?
- <sup>3</sup>“Is there any pleasure to <sup>a</sup>the Almighty if you are righteous, Or profit if you make your ways perfect? [<sup>a</sup>Heb *Shaddai*]
- <sup>4</sup>“Is it because of your <sup>a</sup>reverence that He reproves you, That He enters into judgment against you? [<sup>a</sup>Or *fear*]
- <sup>5</sup>“Is not your wickedness great, And your iniquities without end?
- <sup>6</sup>“For you have taken pledges of your brothers without cause, And stripped <sup>a</sup>men naked. [<sup>a</sup>Lit *clothing of the naked*]
- <sup>7</sup>“To the weary you have given no water to drink, And from the hungry you have withheld bread.
- <sup>8</sup>“But the earth belongs to the mighty man, And the honorable man dwells in it.
- <sup>9</sup>“You have sent widows away empty, And the <sup>a</sup>strength of the orphans has been crushed. [<sup>a</sup>Lit *arms*]
- <sup>10</sup>“Therefore snares surround you, And sudden dread terrifies you, <sup>11</sup>Or darkness, so that you cannot see, And an abundance of water covers you.
- <sup>12</sup> “Is not God *in* the height of heaven?  
Look also at the <sup>a</sup>distant stars, how high they are! [<sup>a</sup>Lit *head, top-most*]
- <sup>13</sup>“You say, ‘What does God know?  
Can He judge through the thick darkness?’
- <sup>14</sup>“Clouds are a hiding place for Him, so that He cannot see; And He walks on the <sup>a</sup>vault of heaven.’ [<sup>a</sup>Lit *circle*]
- <sup>15</sup>“Will you keep to the ancient path Which wicked men have trod,  
<sup>16</sup>Who were snatched away before their time, Whose foundations were <sup>a</sup>washed away by a river? [<sup>a</sup>Lit *poured out*]
- <sup>17</sup>“They said to God, ‘Depart from us!’  
And ‘What can <sup>a</sup>the Almighty do to them?’ [<sup>a</sup>Heb *Shaddai*]
- <sup>18</sup>“Yet He filled their houses with good *things*; But the counsel of the wicked is far from me.

- <sup>19</sup>“The righteous see and are glad, And the innocent mock them,  
<sup>20</sup>*Saying*, ‘Truly our adversaries are cut off, And their <sup>a</sup>abundance the  
fire has consumed.’ [<sup>a</sup>Or *excess*]
- 21 “<sup>a</sup>Yield now and be at peace with Him; Thereby good will come to  
you. [<sup>a</sup>Or *Know intimately*]
- <sup>22</sup>“Please receive <sup>a</sup>instruction from His mouth And establish His words  
in your heart. [<sup>a</sup>Or *law*]
- <sup>23</sup>“If you return to <sup>a</sup>the Almighty, you will be <sup>b</sup>restored; If you remove  
unrighteousness far from your tent, [<sup>a</sup>Heb *Shaddai* <sup>b</sup>Lit *built up*]
- <sup>24</sup>And place *your* <sup>a</sup>gold in the dust, And *the gold of Ophir* among the  
stones of the brooks, [<sup>a</sup>Lit *ore*]
- <sup>25</sup>Then <sup>a</sup>the Almighty will be your <sup>b</sup>gold And choice silver to you.  
[<sup>a</sup>Heb *Shaddai* <sup>b</sup>Lit *ore*]
- <sup>26</sup>“For then you will delight in <sup>a</sup>the Almighty And lift up your face to  
God. [<sup>a</sup>Heb *Shaddai*]
- <sup>27</sup>“You will pray to Him, and He will hear you; And you will pay your  
VOWS.
- <sup>28</sup>“You will also decree a thing, and it will be established for you; And  
light will shine on your ways.
- <sup>29</sup>“When <sup>a</sup>you are cast down, you will speak with <sup>b</sup>confidence, And the  
<sup>c</sup>humble person He will save. [<sup>a</sup>Lit *they cast you down* <sup>b</sup>Lit *pride* <sup>c</sup>Lit  
*lowly of eyes*]
- <sup>30</sup>“He will deliver one who is not innocent, And he will be delivered  
through the cleanness of your hands.”

## JOB 23 [Books]

***Job Says He Longs for God*** 1 Then Job <sup>a</sup>replied, [1 <sup>a</sup>Lit *answered and said*]

2“Even today my complaint is rebellion; <sup>a</sup>His hand is heavy despite my groaning. [<sup>a</sup>So with Gr and Syr; M.T. *My*]

3“Oh that I knew where I might find Him, That I might come to His seat!

4“I would present *my* case before Him And fill my mouth with arguments.

5“I would learn the words *which* He would <sup>a</sup>answer, And perceive what He would say to me. [<sup>a</sup>Lit *answer me*]

6“Would He contend with me by the greatness of *His* power?  
No, surely He would pay attention to me.

7“There the upright would reason with Him; And I <sup>a</sup>would be delivered forever from my Judge. [<sup>a</sup>Or *bring forth my justice forever*]

8 “Behold, I go forward but He is not *there*, And backward, but I cannot perceive Him; <sup>9</sup>When He acts on the left, I cannot behold *Him*; He turns on the right, I cannot see Him.

10“But He knows the <sup>a</sup>way I take; *When* He has tried me, I shall come forth as gold. [<sup>a</sup>Lit *way with me*]

11“My foot has held fast to His path; I have kept His way and not turned aside.

12“I have not departed from the command of His lips; I have treasured the words of His mouth <sup>a</sup>more than my <sup>b</sup>necessary food. [<sup>a</sup>Or with some versions, *in my breast* <sup>b</sup>Lit *prescribed portion*]

13“But He is unique and who can turn Him?  
And *what* His soul desires, that He does.

14“For He performs what is appointed for me, And many such *decrees* are with Him.

15“Therefore, I would be dismayed at His presence; *When* I consider, I am terrified of Him.

16“*It is God who* has made my heart faint, And the Almighty *who* has dismayed me, <sup>17</sup>But I am not silenced by the darkness, Nor deep gloom *which* covers me.

## JOB 24 [Books]

***Job Says God Seems to Ignore Wrongs*** 1 “Why are <sup>a</sup>times not stored up by the Almighty, And why do those who know Him not see His days?  
[<sup>a</sup>I.e. times of judgment]

2<sup>a</sup>Some remove the landmarks; They seize and <sup>b</sup>devour flocks. [<sup>a</sup>Lit *They* <sup>b</sup>Or *pasture*]

3<sup>a</sup>They drive away the donkeys of the orphans; They take the widow’s ox for a pledge.

4<sup>a</sup>They push the needy aside from the road; The poor of the land are made to hide themselves altogether.

5<sup>a</sup>Behold, as wild donkeys in the wilderness They go forth seeking food in their activity, As <sup>a</sup>bread for *their* children in the desert. [<sup>a</sup>Lit *his bread*]

6<sup>a</sup>They harvest their fodder in the field And glean the vineyard of the wicked.

7<sup>a</sup>They spend the night naked, without clothing, And have no covering against the cold.

8<sup>a</sup>They are wet with the mountain rains And hug the rock for want of a shelter.

9<sup>a</sup>Others snatch the orphan from the breast, And against the poor they take a pledge. [<sup>a</sup>Lit *They*]

10<sup>a</sup>They cause *the poor* to go about naked without clothing, And they take away the sheaves from the hungry.

11<sup>a</sup>Within the walls they produce oil; They tread wine presses but thirst.

12<sup>a</sup>From the city men groan, And the souls of the wounded cry out; Yet God does not pay attention to folly.

13 <sup>a</sup>Others have been with those who rebel against the light; They do not want to know its ways Nor abide in its paths. [<sup>a</sup>Lit *They*]

14<sup>a</sup>The murderer arises at dawn; He kills the poor and the needy, And at night he is as a thief.

15<sup>a</sup>The eye of the adulterer waits for the twilight, Saying, ‘No eye will see me.’

And he <sup>a</sup>disguises his face. [<sup>a</sup>Or *puts a covering on his face*]

<sup>16</sup>“In the dark they dig into houses, They shut themselves up by day;  
They do not know the light.

<sup>17</sup>“For the morning is the same to him as thick darkness, For he is  
familiar with the terrors of thick darkness.

<sup>18</sup> “They are <sup>a</sup>insignificant on the surface of the water; Their portion is  
cursed on the earth.

They do not turn <sup>b</sup>toward the vineyards. [<sup>a</sup>Or *light* or *swift* <sup>b</sup>Lit to the  
*path of*]

<sup>19</sup>“Drought and heat <sup>a</sup>consume the snow waters, *So does* <sup>b</sup>Sheol those  
*who* have sinned. [<sup>a</sup>Lit *seize* <sup>b</sup>I.e. nether world]

<sup>20</sup>“A <sup>a</sup>mother will forget him; The worm feeds sweetly till he is no  
longer remembered.

And wickedness will be broken like a tree. [<sup>a</sup>Lit *womb*]

<sup>21</sup>“He wrongs the <sup>a</sup>barren woman And does no good for the widow.  
[<sup>a</sup>Lit *barren who does not bear*]

<sup>22</sup>“But He drags off the valiant by His power; He rises, but no one has  
assurance of life.

<sup>23</sup>“He provides them with security, and they are supported; And His  
eyes are on their ways.

<sup>24</sup>“They are exalted a little while, then they are gone; Moreover, they  
are brought low and like everything gathered up; Even like the  
heads of grain they are cut off.

<sup>25</sup>“Now if it is not so, who can prove me a liar, And make my speech  
worthless?”

## JOB 25 [\[Books\]](#)

***Bildad Says Man Is Inferior*** <sup>1</sup> Then Bildad the Shuhite <sup>a</sup>answered, [<sup>1</sup> <sup>a</sup>Lit  
*answered and said*]

<sup>2</sup>“Dominion and awe <sup>a</sup>belong to Him Who establishes peace in His heights. [<sup>a</sup>Lit *are with Him*]

<sup>3</sup>“Is there any number to His troops?  
And upon whom does His light not rise?

<sup>4</sup>“How then can a man be just with God?  
Or how can he be clean who is born of woman?

<sup>5</sup>“If even the moon has no brightness And the stars are not pure in His sight, <sup>6</sup>How much less man, *that* maggot, And the son of man, *that* worm!”

## JOB 26 [Books]

***Job Rebukes Bildad 1 Then Job <sup>a</sup>responded, [1 <sup>a</sup>Lit responded and said]***

<sup>2</sup>“What a help you are to <sup>a</sup>the weak!

How you have saved the arm without strength! [<sup>a</sup>Lit *no power*]

<sup>3</sup>“What counsel you have given to *one* without wisdom!

What helpful insight you have abundantly <sup>a</sup>provided! [<sup>a</sup>Lit *made known*]

<sup>4</sup>“To whom have you uttered words?

And whose <sup>a</sup>spirit was expressed through you? [<sup>a</sup>Lit *breath has gone forth*]

***The Greatness of God 5 “The <sup>a</sup>departed spirits tremble Under the waters and their inhabitants. [Or shades; Heb Rephaim]***

<sup>6</sup>“Naked is <sup>a</sup>Sheol before Him, And <sup>b</sup>Abaddon has no covering. [<sup>a</sup>I.e. the nether world <sup>b</sup>I.e. place of destruction]

<sup>7</sup>“He stretches out the north over empty space And hangs the earth on nothing.

<sup>8</sup>“He wraps up the waters in His clouds, And the cloud does not burst under them.

<sup>9</sup>“He <sup>a</sup>obscures the face of the <sup>b</sup>full moon And spreads His cloud over it. [<sup>a</sup>Lit *covers* <sup>b</sup>Or *throne*]

<sup>10</sup>“He has inscribed a circle on the surface of the waters At the boundary of light and darkness.

<sup>11</sup>“The pillars of heaven tremble And are amazed at His rebuke.

<sup>12</sup>“He quieted the sea with His power, And by His understanding He shattered Rahab.

<sup>13</sup>“By His breath the heavens are <sup>a</sup>cleared; His hand has pierced the fleeing serpent. [<sup>a</sup>Lit *made beautiful*]

<sup>14</sup>“Behold, these are the fringes of His ways; And how faint a word we hear of Him!

But His mighty thunder, who can understand?”

## JOB 27 [\[Books\]](#)

***Job Affirms His Righteousness*** 1 Then Job <sup>a</sup>continued his discourse and said, [1 <sup>a</sup>Or again took up]

<sup>2</sup>“As God lives, who has taken away my right, And the Almighty, who has embittered my soul, <sup>3</sup>For as long as <sup>a</sup>life is in me, And the <sup>b</sup>breath of God is in my nostrils, [<sup>a</sup>Lit *breath* <sup>b</sup>Or *spirit*]

<sup>4</sup>My lips certainly will not speak unjustly, Nor will my tongue mutter deceit.

<sup>5</sup>“Far be it from me that I should declare you right; Till I die I will not put away my integrity from me.

<sup>6</sup>“I hold fast my righteousness and will not let it go. My heart does not reproach any of my days.

***The State of the Godless*** 7 “May my enemy be as the wicked And <sup>a</sup>my opponent as the unjust. [<sup>a</sup>Lit *he who rises up against me*]

<sup>8</sup>“For what is the hope of the godless <sup>a</sup>when he is cut off, When God requires his <sup>b</sup>life? [<sup>a</sup>Or *though he gains* <sup>b</sup>Lit *soul*]

<sup>9</sup>“Will God hear his cry When distress comes upon him?

<sup>10</sup>“Will he take delight in the Almighty?

Will he call on God at all times?

<sup>11</sup>“I will instruct you in the <sup>a</sup>power of God; What is with the Almighty I will not conceal. [<sup>a</sup>Lit *hand*]

<sup>12</sup>“Behold, all of you have seen *it*; Why then do you <sup>a</sup>act foolishly? [<sup>a</sup>Or *speak vanity*]

<sup>13</sup> “This is the portion of a wicked man from God, And the inheritance *which* tyrants receive from the Almighty.

<sup>14</sup>“Though his sons are many, <sup>a</sup>they are destined for the sword; And his descendants will not be satisfied with bread. [<sup>a</sup>Lit *the sword is for them*]

<sup>15</sup>“His survivors will be buried because of the plague, And <sup>a</sup>their widows will not be able to weep. [<sup>a</sup>So ancient versions; Heb *his*]

- <sup>16</sup>“Though he piles up silver like dust And prepares garments as  
*plentiful as the clay,* <sup>17</sup>He may prepare *it*, but the just will wear *it*  
And the innocent will divide the silver.
- <sup>18</sup>“He has built his house like the <sup>a</sup>spider’s web, Or as a hut *which* the  
watchman has made. [<sup>a</sup>So ancient versions; Heb *moth*]
- <sup>19</sup>“He lies down rich, but never <sup>a</sup>again; He opens his eyes, and it is no  
longer. [<sup>a</sup>So ancient versions; Heb *will be gathered*]
- <sup>20</sup>“Terrors overtake him like a flood; A tempest steals him away in the  
night.
- <sup>21</sup>“The east wind carries him away, and he is gone, For it whirls him  
away from his place.
- <sup>22</sup>“For it will hurl at him without sparing; He will surely try to flee  
from its <sup>a</sup>power. [<sup>a</sup>Lit *hand*]
- <sup>23</sup>“*Men* will clap their hands at him And will hiss him from his place.

## JOB 28 [Books]

***Job Tells of Earth's Treasures*** 1 “Surely there is a <sup>a</sup>mine for silver And a place <sup>b</sup>where they refine gold. [<sup>a</sup>Or source <sup>b</sup>Lit for gold they refine]

2“Iron is taken from the dust, And copper is smelted from rock.

3“*Man* puts an end to darkness, And to the farthest limit he searches out The rock in gloom and deep shadow.

4“He <sup>a</sup>sinks a shaft far from <sup>b</sup>habitation, Forgotten by the foot; They hang and swing to and fro far from men. [<sup>a</sup>Lit *breaks open* <sup>b</sup>Lit *sojourning*]

5“The earth, from it comes food, And underneath it is turned up as fire.

6“Its rocks are the <sup>a</sup>source of sapphires, And its dust *contains* gold. [<sup>a</sup>Or *place*]

7“The path no bird of prey knows, Nor has the falcon's eye caught sight of it.

8“The <sup>a</sup>proud beasts have not trodden it, Nor has the *fierce* lion passed over it. [<sup>a</sup>Lit *sons of pride*]

9“He puts his hand on the flint; He overturns the mountains at the <sup>a</sup>base. [<sup>a</sup>Lit *roots*]

10“He hews out channels through the rocks, And his eye sees anything precious.

11“He dams up the streams from <sup>a</sup>flowing, And what is hidden he brings out to the light. [<sup>a</sup>Lit *weeping*]

***The Search for Wisdom Is Harder*** 12 “But where can wisdom be found?

And where is the place of understanding?

13“Man does not know its value, Nor is it found in the land of the living.

14“*The deep* says, ‘It is not in me’; And *the sea* says, ‘It is not with me.’

15“Pure gold cannot be given in exchange for it, Nor can silver be weighed as its price.

- <sup>16</sup>“It cannot be valued in the gold of Ophir, In precious onyx, or sapphire.
- <sup>17</sup>“Gold or glass cannot equal it, Nor can it be exchanged for articles of fine gold.
- <sup>18</sup>“Coral and crystal are not to be mentioned; And the acquisition of wisdom is above *that of* pearls.
- <sup>19</sup>“The topaz of Ethiopia cannot equal it, Nor can it be valued in pure gold.
- <sup>20</sup>“Where then does wisdom come from?  
And where is the place of understanding?
- <sup>21</sup>“Thus it is hidden from the eyes of all living And concealed from the birds of the sky.
- <sup>22</sup>“<sup>a</sup>Abaddon and Death say, ‘With our ears we have heard a report of it.’ [a.I.e. Destruction]
- 23** “God understands its way, And He knows its place.
- <sup>24</sup>“For He looks to the ends of the earth And sees everything under the heavens.
- <sup>25</sup>“When He imparted weight to the wind And meted out the waters by measure, <sup>26</sup>When He set a limit for the rain And a course for the thunderbolt, <sup>27</sup>Then He saw it and declared it; He established it and also searched it out.
- <sup>28</sup>“And to man He said, ‘Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.’ ”

## JOB 29 [\[Books\]](#)

***Job's Past Was Glorious*** <sup>1</sup> And Job again took up his discourse and said,

<sup>2</sup>“Oh that I were as in months gone by, As in the days when God watched over me; <sup>3</sup>When His lamp shone over my head, And by His light I walked through darkness; <sup>4</sup>As I was in <sup>a</sup>the prime of my days, When the <sup>b</sup>friendship of God was over my tent; [<sup>a</sup>Lit *the days of my autumn* <sup>b</sup>Lit *counsel*]

<sup>5</sup>When <sup>a</sup>the Almighty was yet with me, And my children were around me; [<sup>a</sup>Heb *Shaddai*]

<sup>6</sup>When my steps were bathed in butter, And the rock poured out for me streams of oil!

<sup>7</sup>“When I went out to the gate of the city, When I <sup>a</sup>took my seat in the square, [<sup>a</sup>Lit *set up*]

<sup>8</sup>The young men saw me and hid themselves, And the old men arose and stood.

<sup>9</sup>“The princes stopped talking And put *their* hands on their mouths;

<sup>10</sup>The voice of the nobles was <sup>a</sup>hushed, And their tongue stuck to their palate. [<sup>a</sup>Lit *hidden*]

<sup>11</sup>“For when the ear heard, it called me blessed, And when the eye saw, it gave witness of me, <sup>12</sup>Because I delivered the poor who cried for help, And the orphan who had no helper.

<sup>13</sup>“The blessing of the one ready to perish came upon me, And I made the widow’s heart sing for joy.

<sup>14</sup>“I put on righteousness, and it clothed me; My justice was like a robe and a turban.

<sup>15</sup>“I was eyes to the blind And feet to the lame.

<sup>16</sup>“I was a father to the needy, And I investigated the case which I did not know.

<sup>17</sup>“I broke the jaws of the wicked And snatched the prey from his teeth.

<sup>18</sup>“Then I <sup>a</sup>thought, ‘I shall die <sup>b</sup>in my nest, And I shall multiply *my* days as the sand. [<sup>a</sup>Lit *said* <sup>b</sup>Lit *with*]

<sup>19</sup>“My root is spread out to the waters, And dew lies all night on my branch.

<sup>20</sup>“My glory is *ever* new with me, And my bow is renewed in my hand.’

- 21 "To me they listened and waited, And kept silent for my counsel.
- 22" After my words they did not speak again, And my speech dropped on them.
- 23" They waited for me as for the rain, And opened their mouth as for the spring rain.
- 24" I smiled on them when they did not believe, And the light of my face they did not cast down.
- 25" I chose a way for them and sat as chief, And dwelt as a king among the troops, As one who comforted the mourners.

## JOB 30 [Books]

***Job's Present State Is Humiliating*** 1 “But now those younger than I mock me, Whose fathers I disdained to put with the dogs of my flock.

2“Indeed, what *good was* the strength of their hands to me?  
Vigor had perished from them.

3“From want and famine they are gaunt Who gnaw the dry ground by night in waste and desolation, 4Who pluck <sup>a</sup>mallow by the bushes, And whose food is the root of the broom shrub. [<sup>a</sup>I.e. plant of the salt marshes]

5“They are driven from the community; They shout against them as *against* a thief, 6So that they dwell in dreadful <sup>a</sup>valleys, In holes of the earth and of the rocks. [<sup>a</sup>Or *wadis*]

7“Among the bushes they <sup>a</sup>cry out; Under the nettles they are gathered together. [<sup>a</sup>Or *bray*]

8<sup>a</sup>Fools, even <sup>b</sup>those without a name, They were scourged from the land. [<sup>a</sup>Lit *Sons of fools* <sup>b</sup>Lit *sons*]

9 “And now I have become their <sup>a</sup>taunt, I have even become a byword to them. [<sup>a</sup>Lit *song*]

10“They abhor me *and* stand aloof from me, And they do not <sup>a</sup>refrain from spitting at my face. [<sup>a</sup>Lit *withhold spit from my face*]

11“Because <sup>a</sup>He has loosed <sup>b</sup>His <sup>c</sup>bowstring and afflicted me, They have cast off the bridle before me. [<sup>a</sup>Or *they* <sup>b</sup>Some mss read *my* <sup>c</sup>Or *cord*]

12“On the right hand their <sup>a</sup>brood arises; They thrust aside my feet and build up against me their ways of destruction. [<sup>a</sup>Possibly *sprout* or *offspring*]

13“They break up my path, They profit <sup>a</sup>from my destruction; No one restrains them. [<sup>a</sup>Lit *for*]

14“As *through* a wide breach they come, <sup>a</sup>Amid the tempest they roll on. [<sup>a</sup>Lit *Under*]

15“Terrors are turned against me; They pursue my <sup>a</sup>honor as the wind, And my <sup>b</sup>prosperity has passed away like a cloud. [<sup>a</sup>Or *nobility* <sup>b</sup>Or *welfare*]

16 “And now my soul is poured out <sup>a</sup>within me; Days of affliction have seized me. [<sup>a</sup>Lit *upon*]

- 17“ At night it pierces my bones <sup>a</sup>within me, And my gnawing *pains* take no rest. [<sup>a</sup>Lit *from upon*]
- 18“ By a great force my garment is distorted; It binds me about as the collar of my coat.
- 19“ He has cast me into the mire, And I have become like dust and ashes.
- 20“ I cry out to You for help, but You do not answer me; I stand up, and You turn Your attention against me.
- 21“ You have <sup>a</sup>become cruel to me; With the might of Your hand You persecute me. [<sup>a</sup>Lit *turned to be*]
- 22“ You lift me up to the wind *and* cause me to ride; And You dissolve me in a storm.
- 23“ For I know that You will bring me to death And to the house of meeting for all living.
- 24 “ Yet does not one in a heap of ruins stretch out *his* hand, Or in his disaster therefore cry out for help?
- 25“ Have I not wept for the <sup>a</sup>one whose life is hard? Was not my soul grieved for the needy? [<sup>a</sup>Lit *hard of day*]
- 26“ When I expected good, then evil came; When I waited for light, then darkness came.
- 27“ <sup>a</sup>I am seething within and cannot relax; Days of affliction confront me. [<sup>a</sup>Lit *My inward parts are boiling*]
- 28“ I go about <sup>a</sup>mourning without comfort; I stand up in the assembly *and* cry out for help. [<sup>a</sup>Or *blackened, but not by the heat of the sun*]
- 29“ I have become a brother to jackals And a companion of ostriches.
- 30“ My skin turns black <sup>a</sup>on me, And my bones burn with <sup>b</sup>fever. [<sup>a</sup>Lit *from upon* <sup>b</sup>Lit *heat*]
- 31“ Therefore my harp <sup>a</sup>is turned to mourning, And my flute to the sound of those who weep. [<sup>a</sup>Lit *becomes*]

## JOB 31 [Books]

### ***Job Asserts His Integrity* 1 “I have made a covenant with my eyes; How then could I gaze at a virgin?**

<sup>2</sup>“And what is the portion of God from above Or the heritage of the Almighty from on high?

<sup>3</sup>“Is it not calamity to the unjust And disaster to those who work iniquity?

<sup>4</sup>“Does He not see my ways And number all my steps?

<sup>5</sup> “If I have walked with falsehood, And my foot has hastened after deceit, <sup>6</sup>Let Him weigh me with <sup>a</sup>accurate scales, And let God know my integrity. [<sup>a</sup>Lit *just*]

<sup>7</sup>“If my step has turned from the way, Or my heart <sup>a</sup>followed my eyes, Or if any spot has stuck to my hands, [<sup>a</sup>Lit *walked after*]

<sup>8</sup>Let me sow and another eat, And let my <sup>a</sup>crops be uprooted. [<sup>a</sup>Or *offspring*]

<sup>9</sup> “If my heart has been enticed by a woman, Or I have lurked at my neighbor’s doorway, <sup>10</sup>May my wife grind for another, And let others <sup>a</sup>kneel down over her. [<sup>a</sup>I.e. sexual relations]

<sup>11</sup>“For that would be a lustful crime; Moreover, it would be an iniquity *punishable* by judges.

<sup>12</sup>“For it would be fire that consumes to <sup>a</sup>Abaddon, And would uproot all my <sup>b</sup>increase. [<sup>a</sup>I.e. place of destruction <sup>b</sup>Or *yield*]

<sup>13</sup> “If I have despised the claim of my male or female slaves When they filed a complaint against me, <sup>14</sup>What then could I do when God arises?

And when He calls me to account, what will I answer Him?

<sup>15</sup>“Did not He who made me in the womb make him, And the same one fashion us in the womb?

<sup>16</sup> “If I have kept the poor from *their* desire, Or have caused the eyes of the widow to fail, <sup>17</sup>Or have eaten my morsel alone, And the orphan has not <sup>a</sup>shared it [<sup>a</sup>Lit *eaten from it*]

<sup>18</sup>(But from my youth he grew up with me as with a father, And from <sup>a</sup>infancy I guided her), [<sup>a</sup>Lit *my mother’s womb*]

<sup>19</sup>If I have seen anyone perish for lack of clothing, Or that the needy had no covering, <sup>20</sup>If his loins have not <sup>a</sup>thanked me, And if he has not been warmed with the fleece of my sheep, [<sup>a</sup>Lit *blessed*]  
<sup>21</sup>If I have lifted up my hand against the orphan, Because I saw <sup>a</sup>I had support in the gate, [<sup>a</sup>Lit *my help*]  
<sup>22</sup>Let my shoulder fall from the <sup>a</sup>socket, And my arm be broken off <sup>b</sup>at the elbow. [<sup>a</sup>Lit *shoulder*; or *back* <sup>b</sup>Lit *from the bone of the upper arm*]  
<sup>23</sup>“For calamity from God is a terror to me, And because of His <sup>a</sup>majesty I can do nothing. [<sup>a</sup>Lit *exaltation*]  
<sup>24</sup> “If I have put my confidence *in* gold, And called fine gold my trust, <sup>25</sup>If I have gloated because my wealth was great, And because my hand had secured so much; <sup>26</sup>If I have looked at the <sup>a</sup>sun when it shone Or the moon going in splendor, [<sup>a</sup>Lit *light*]  
<sup>27</sup>And my heart became secretly enticed, And my hand <sup>a</sup>threw a kiss from my mouth, [<sup>a</sup>Lit *kissed my mouth*]  
<sup>28</sup>That too would have been an iniquity *calling for* <sup>a</sup>judgment, For I would have denied God above. [<sup>a</sup>Lit *judges*]  
<sup>29</sup> “Have I rejoiced at the extinction of my enemy, Or <sup>a</sup>exulted when evil befell him? [<sup>a</sup>Lit *lifted myself up*]  
<sup>30</sup>“<sup>a</sup>No, I have not <sup>b</sup>allowed my mouth to sin By asking for his life in a curse. [<sup>a</sup>Lit *And* <sup>b</sup>Lit *given my palate*]  
<sup>31</sup>“Have the men of my tent not said, ‘Who can <sup>a</sup>find one who has not been satisfied with his meat’? [<sup>a</sup>Lit *give*]  
<sup>32</sup>“The alien has not lodged outside, *For* I have opened my doors to the <sup>a</sup>traveler. [<sup>a</sup>M.T. *way*]  
<sup>33</sup>“Have I covered my transgressions like <sup>a</sup>Adam, By hiding my iniquity in my bosom, [<sup>a</sup>Or *mankind*]  
<sup>34</sup>Because I feared the great multitude, And the contempt of families terrified me, And kept silent and did not go out of doors?  
<sup>35</sup>“Oh that I had one to hear me!  
Behold, here is my <sup>a</sup>signature; Let the Almighty answer me!  
And the indictment which my adversary has written, [<sup>a</sup>Lit *mark*]  
<sup>36</sup>Surely I would carry it on my shoulder, I would bind it to myself like a crown.  
<sup>37</sup>“I would declare to Him the number of my steps; Like a prince I would approach Him.

38 “If my land cries out against me, And its furrows weep together; 39If  
I have eaten its <sup>a</sup>fruit without money, Or have caused <sup>b</sup>its owners to  
lose their lives, [<sup>a</sup>Lit *strength* <sup>b</sup>Lit *the soul of its owners to expire*]  
40Let briars <sup>a</sup>grow instead of wheat, And stinkweed instead of barley.”

The words of Job are ended. [<sup>a</sup>Lit *come forth*]

## JOB 32 [Books]

***Elihu in Anger Rebukes Job*** 1 Then these three men ceased answering Job, because he was righteous in his own eyes. 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself <sup>a</sup>before God. 3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job. 4 Now Elihu had waited <sup>b</sup>to speak to Job because they were years older than he. 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned. [2 <sup>a</sup>Or *more than* 4 <sup>b</sup>Lit *for Job with words; or possibly while they were speaking with Job*]

6 So Elihu the son of Barachel the Buzite <sup>a</sup>spoke out and said, “I am young in years and you are old; Therefore I was shy and afraid to tell you <sup>b</sup>what I think. [6 <sup>a</sup>Lit *answered* <sup>b</sup>Lit *my knowledge*]

7 “I <sup>a</sup>thought <sup>b</sup>age should speak, And <sup>c</sup>increased years should teach wisdom. [<sup>a</sup>Lit *said* <sup>b</sup>Lit *days* <sup>c</sup>Lit *many*]

8 “But it is a spirit in man, And the breath of the Almighty gives them understanding.

9 “The <sup>a</sup>abundant *in years* may not be wise, Nor may elders understand justice. [<sup>a</sup>Or *nobles*]

10 “So I <sup>a</sup>say, ‘Listen to me, I too will tell <sup>b</sup>what I think.’ [<sup>a</sup>Or *said* <sup>b</sup>Lit *my knowledge*]

11 “Behold, I waited for your words, I listened to your reasonings, While you <sup>a</sup>pondered what to say. [<sup>a</sup>Lit *searched out words*]

12 “I even paid close attention to you; <sup>a</sup>Indeed, there was no one who refuted Job, Not one of you who answered his words. [<sup>a</sup>Lit *Behold*]

13 “Do not say, ‘We have found wisdom; God will <sup>a</sup>rout him, not man.’ [<sup>a</sup>Lit *drive away*]

14 “For he has not arranged *his* words against me, Nor will I reply to him with your <sup>a</sup>arguments. [<sup>a</sup>Lit *words*]

15 “They are dismayed, they no longer answer; Words have <sup>a</sup>failed them. [<sup>a</sup>Lit *moved away from*]

<sup>16</sup>“Shall I wait, because they do not speak, Because they <sup>a</sup>stop *and* no longer answer? [<sup>a</sup>Lit *stand*]

<sup>17</sup>“I too will answer my share, I also will tell my opinion.

<sup>18</sup>“For I am full of words; The spirit within me constrains me.

<sup>19</sup>“Behold, my belly is like unvented wine, Like new wineskins it is about to burst.

<sup>20</sup>“Let me speak that I may get relief; Let me open my lips and answer.

<sup>21</sup>“Let me now be partial to no one, Nor flatter *any* man.

<sup>22</sup>“For I do not know how to flatter, *Else* my Maker would soon take me away.

## JOB 33 [Books]

***Elihu Claims to Speak for God*** 1 “However now, Job, please hear my speech, And listen to all my words.

2“Behold now, I open my mouth, My tongue in my <sup>a</sup>mouth speaks.  
[<sup>a</sup>Lit *palate*]

3“My words are *from* the uprightness of my heart, And my lips speak knowledge sincerely.

4“The Spirit of God has made me, And the breath of <sup>a</sup>the Almighty gives me life. [<sup>a</sup>Heb *Shaddai*]

5“Refute me if you can; Array yourselves before me, take your stand.

6“Behold, I belong to God like you; I too have been <sup>a</sup>formed out of the clay. [<sup>a</sup>Lit *cut out of*]

7“Behold, no fear of me should terrify you, Nor should my pressure weigh heavily on you.

8 “Surely you have spoken in my hearing, And I have heard the sound of *your* words: <sup>9</sup>‘I am pure, without transgression; I am innocent and there is no guilt in me.

10“Behold, He <sup>a</sup>invents pretexts against me; He counts me as His enemy. [<sup>a</sup>Lit *finds*]

11‘He puts my feet in the stocks; He watches all my paths.’

12“Behold, let me <sup>a</sup>tell you, you are not right in this, For God is greater than man. [<sup>a</sup>Lit *answer*]

13 “Why do you complain against Him That He does not give an account of all His doings?

14“Indeed God speaks once, Or twice, *yet* no one notices it.

15“In a dream, a vision of the night, When sound sleep falls on men, While they slumber in their beds, <sup>16</sup>Then He opens the ears of men, And seals their instruction, <sup>17</sup>That He may turn man aside *from his* conduct, And <sup>a</sup>keep man from pride; [<sup>a</sup>Lit *hide*]

<sup>18</sup>He keeps back his soul from the pit, And his life from <sup>a</sup>passing over into Sheol. [<sup>a</sup>M.T. *perishing by the sword*]

19 “<sup>a</sup>Man is also chastened with pain on his bed, And with unceasing complaint in his bones; [<sup>a</sup>Lit *He*]

<sup>20</sup>So that his life loathes bread, And his soul favorite food.

- <sup>21</sup>“His flesh wastes away from sight, And his bones which were not seen stick out.
- <sup>22</sup>“Then his soul draws near to the pit, And his life to those who bring death.
- <sup>23</sup> “If there is an angel *as* mediator for him, One out of a thousand, To remind a man what is <sup>a</sup>right for him, [<sup>a</sup>Lit *his uprightness*]
- <sup>24</sup>Then let him be gracious to him, and say, ‘Deliver him from going down to the pit, I have found a ransom’; <sup>25</sup>Let his flesh become fresher than in youth, Let him return to the days of his youthful vigor; <sup>26</sup>Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man.
- <sup>27</sup>“He will sing to men and say, ‘I have sinned and perverted what is right, And it is not proper for me.
- <sup>28</sup>“He has redeemed my soul from going to the pit, And my life shall see the light.’
- <sup>29</sup> “Behold, God does all these <sup>a</sup>oftentimes with men, [<sup>a</sup>Lit *twice, three times*]
- <sup>30</sup>To bring back his soul from the pit, That he may be enlightened with the light of life.
- <sup>31</sup>“Pay attention, O Job, listen to me; Keep silent, and let me speak.
- <sup>32</sup>“*Then* if <sup>a</sup>you have anything to say, answer me; Speak, for I desire to justify you. [<sup>a</sup>Lit *there are words*]
- <sup>33</sup>“If not, listen to me; Keep silent, and I will teach you wisdom.”

## JOB 34 [Books]

***Elihu Vindicates God's Justice*** 1 Then Elihu continued and said, 2“Hear my words, you wise men, And listen to me, you who know.

3“For the ear tests words As the palate tastes food.

4“Let us choose for ourselves what is right; Let us know among ourselves what is good.

5“For Job has said, ‘I am righteous, But God has taken away my right;

6<sup>a</sup>Should I lie concerning my right?

My <sup>b</sup>wound is incurable, *though I am* without transgression.’ [<sup>a</sup>Or *Although I am right I am accounted a liar* <sup>b</sup>Lit arrow]

7“What man is like Job, Who drinks up derision like water, <sup>8</sup>Who goes in company with the workers of iniquity, And walks with wicked men?

9“For he has said, ‘It profits a man nothing When he <sup>a</sup>is pleased with God.’ [<sup>a</sup>Or *takes delight in God*]

10 “Therefore, listen to me, you men of understanding.

Far be it from God to do wickedness, And from the Almighty to do wrong.

11“For He pays a man according to his work, And makes <sup>a</sup>him find it according to his way. [<sup>a</sup>Lit *a man*]

12“Surely, God will not act wickedly, And the Almighty will not pervert justice.

13“Who gave Him authority over the earth?

And who has laid *on Him* the whole world?

14“If He should <sup>a</sup>determine to do so, If He should gather to Himself His spirit and His breath, [<sup>a</sup>Lit *set His mind on Himself*]

15All flesh would perish together, And man would return to dust.

16 “But if *you have* understanding, hear this; Listen to the sound of my words.

17“Shall one who hates justice rule?

And will you condemn the righteous mighty One, <sup>18</sup>Who says to a king, ‘Worthless one,’

To nobles, ‘Wicked ones’; <sup>19</sup>Who shows no partiality to princes Nor regards the rich above the poor, For they all are the work of His

hands?

<sup>20</sup>“In a moment they die, and at midnight People are shaken and pass away, And the mighty are taken away without a hand.

<sup>21</sup> “For His eyes are upon the ways of a man, And He sees all his steps.

<sup>22</sup>“There is no darkness or deep shadow Where the workers of iniquity may hide themselves.

<sup>23</sup>“For He does not *need to* consider a man further, That he should go before God in judgment.

<sup>24</sup>“He breaks in pieces mighty men without inquiry, And sets others in their place.

<sup>25</sup>“Therefore He knows their works, And He overthrows *them* in the night, And they are crushed.

<sup>26</sup>“He strikes them like the wicked <sup>a</sup>In a public place, [<sup>a</sup>Lit *In the place of the ones seeing*]

<sup>27</sup>Because they turned aside from following Him, And had no regard for any of His ways; <sup>28</sup>So that they caused the cry of the poor to come to Him, And that He might hear the cry of the afflicted—

<sup>29</sup>When He keeps quiet, who then can condemn?

And when He hides His face, who then can behold Him, That is, in regard to both nation and man?— <sup>30</sup>So that godless men would not rule Nor be snares of the people.

<sup>31</sup> “For has anyone said to God, ‘I have borne *chastisement*; I will not offend *anymore*; <sup>32</sup>Teach me what I do not see; If I have done iniquity, I will not do it again’?

<sup>33</sup>“Shall He recompense on your terms, because you have rejected *it*? For you must choose, and not I; Therefore declare what you know.

<sup>34</sup>“Men of understanding will say to me, And a wise man who hears me, <sup>35</sup>‘Job speaks without knowledge, And his words are without wisdom.

<sup>36</sup>‘Job ought to be tried <sup>a</sup>to the limit, Because he answers like wicked men. [<sup>a</sup>Or *to the end*]

<sup>37</sup>‘For he adds rebellion to his sin; He claps his hands among us, And multiplies his words against God.’ ”

## JOB 35 [Books]

***Elihu Sharply Reproves Job*** 1 Then Elihu continued and said, <sup>2</sup>“Do you think this is according to justice?”

Do you say, ‘My righteousness is more than God’s’?

<sup>3</sup>“For you say, ‘What advantage will it be to <sup>a</sup>You?

What profit will I have, more than if I had sinned?’ [<sup>a</sup>Or *you*]

<sup>4</sup>“I will answer you, And your friends with you.

<sup>5</sup>“Look at the heavens and see; And behold the clouds—they are higher than you.

<sup>6</sup>“If you have sinned, what do you accomplish against Him?

And if your transgressions are many, what do you do to Him?

<sup>7</sup>“If you are righteous, what do you give to Him, Or what does He receive from your hand?

<sup>8</sup>“Your wickedness is for a man like yourself, And your righteousness is for a son of man.

<sup>9</sup> “Because of the multitude of oppressions they cry out; They cry for help because of the arm of the mighty.

<sup>10</sup>“But no one says, ‘Where is God my Maker, Who gives songs in the night, <sup>11</sup>Who teaches us more than the beasts of the earth And makes us wiser than the birds of the heavens?’

<sup>12</sup>“There they cry out, but He does not answer Because of the pride of evil men.

<sup>13</sup>“Surely God will not listen to <sup>a</sup>an empty cry, Nor will the Almighty regard it. [<sup>a</sup>Or *falsehood*]

<sup>14</sup>“How much less when you say you do not behold Him, The case is before Him, and you must wait for Him!

<sup>15</sup>“And now, because He has not visited *in* His anger, Nor has He acknowledged <sup>a</sup>transgression well, [<sup>a</sup>Or *arrogance*]

<sup>16</sup>“So Job opens his mouth <sup>a</sup>emptily; He multiplies words without knowledge.” [<sup>a</sup>Lit *vainly*]

## JOB 36 [Books]

***Elihu Speaks of God's Dealings with Men*** 1 Then Elihu continued and said, 2“Wait for me a little, and I will show you That there <sup>a</sup>is yet more to be said in God's behalf. [<sup>a</sup>Lit are yet words for God]

3“I will fetch my knowledge from afar, And I will ascribe righteousness to my Maker.

4“For truly my words are not false; One who is perfect in knowledge is with you.

5“Behold, God is mighty but does not despise *any*; *He is* mighty in strength of understanding.

6“He does not keep the wicked alive, But gives justice to the afflicted.

7“He does not withdraw His eyes from the righteous; But with kings on the throne He has seated them forever, and they are exalted.

8“And if they are bound in fetters, And are caught in the cords of affliction, <sup>9</sup>Then He declares to them their work And their transgressions, that they have magnified themselves.

10“He opens their ear to instruction, And commands that they return from evil.

11“If they hear and serve *Him*, They will end their days in prosperity And their years in pleasures.

12“But if they do not hear, they shall <sup>a</sup>perish by the sword And they will die without knowledge. [<sup>a</sup>Lit pass away]

13“But the godless in heart lay up anger; They do not cry for help when He binds them.

14“<sup>a</sup>They die in youth, And their life *perishes* among the cult prostitutes. [<sup>a</sup>Or *Their soul dies*]

15“He delivers the afflicted in <sup>a</sup>their affliction, And opens their ear <sup>b</sup>in *time of oppression*. [<sup>a</sup>Lit *his* <sup>b</sup>Or *in adversity*]

16“Then indeed, He enticed you from the mouth of distress, Instead of it, a broad place with no constraint; And that which was set on your table was full of <sup>a</sup>fatness. [<sup>a</sup>Or *rich food*]

17 “But you were full of judgment on the wicked; Judgment and justice take hold *of you*.

- 18“*Beware* that wrath does not entice you to scoffing; And do not let the greatness of the ransom turn you aside.
- 19“Will your <sup>a</sup>riches keep you from distress, Or all the forces of *your* strength? [<sup>a</sup>Or *cry*]
- 20“Do not long for the night, When people <sup>a</sup>vanish in their place. [<sup>a</sup>Lit *go up*]
- 21“Be careful, do not turn to evil, For you have preferred this to affliction.
- 22“Behold, God is exalted in His power; Who is a teacher like Him?
- 23“Who has appointed Him His way, And who has said, ‘You have done wrong’?
- 24 “Remember that you should exalt His work, Of which men have sung.
- 25“All men have seen it; Man beholds from afar.
- 26“Behold, God is exalted, and we do not know *Him*; The number of His years is unsearchable.
- 27“For He draws up the drops of water, They distill rain from <sup>a</sup>the <sup>b</sup>mist, [<sup>a</sup>Lit *its* <sup>b</sup>Or *flood*]
- 28Which the clouds pour down, They drip upon man abundantly.
- 29“Can anyone understand the spreading of the clouds, The thundering of His <sup>a</sup>pavilion? [<sup>a</sup>Lit *booth*]
- 30“Behold, He spreads His <sup>a</sup>lightning about Him, And He covers the depths of the sea. [<sup>a</sup>Lit *light*]
- 31“For by these He judges peoples; He gives food in abundance.
- 32“He covers *His* hands with the <sup>a</sup>lightning, And commands it to strike the mark. [<sup>a</sup>Lit *light*]
- 33“Its noise declares <sup>a</sup>His presence; The cattle also, concerning what is coming up. [<sup>a</sup>Lit *concerning Him*]

## JOB 37 [Books]

***Elihu Says God Is Back of the Storm*** 1 “At this also my heart trembles,  
And leaps from its place.

- 2“Listen closely to the thunder of His voice, And the rumbling that goes out from His mouth.
- 3“Under the whole heaven He lets it loose, And His <sup>a</sup>lightning to the ends of the earth. [<sup>a</sup>Lit *light*]
- 4“After it, a voice roars; He thunders with His majestic voice, And He does not restrain <sup>a</sup>the lightnings when His voice is heard. [<sup>a</sup>Lit *them*]
- 5“God thunders with His voice wondrously, Doing great things which we cannot comprehend.
- 6“For to the snow He says, ‘Fall on the earth,’  
And to the <sup>a</sup>downpour and the rain, ‘Be strong.’ [<sup>a</sup>Lit *shower of rain and shower of rains*]
- 7“He seals the hand of every man, That all men may know His work.
- 8“Then the beast goes into its lair And remains in its <sup>a</sup>den. [<sup>a</sup>Lit *dens*]
- 9“Out of the <sup>a</sup>south comes the storm, And out of the <sup>b</sup>north the cold.  
[<sup>a</sup>Lit *chamber* <sup>b</sup>Lit *scattering winds*]
- 10“From the breath of God ice is made, And the expanse of the waters is frozen.
- 11“Also with moisture He loads the thick cloud; He disperses the cloud of His <sup>a</sup>lightning. [<sup>a</sup>Lit *light*]
- 12“It changes direction, turning around by His guidance, That <sup>a</sup>it may do whatever He commands <sup>b</sup>it On the face of the inhabited earth.  
[<sup>a</sup>Lit *they* <sup>b</sup>Lit *them*]
- 13“Whether for <sup>a</sup>correction, or for His world, Or for lovingkindness, He causes it to <sup>b</sup>happen. [<sup>a</sup>Lit *the rod* <sup>b</sup>Lit *be found*]
- 14 “Listen to this, O Job, Stand and consider the wonders of God.
- 15“Do you know how God establishes them, And makes the <sup>a</sup>lightning of His cloud to shine? [<sup>a</sup>Lit *light*]
- 16“Do you know about the layers of the thick clouds, The wonders of one perfect in knowledge, <sup>17</sup>You whose garments are hot, When the land is still because of the south wind?
- 18“Can you, with Him, spread out the skies, Strong as a molten mirror?

<sup>19</sup>“Teach us what we shall say to Him; We cannot arrange *our case* because of darkness.

<sup>20</sup>“Shall it be told Him that I would speak?

<sup>a</sup>Or should a man say that he would be swallowed up? [<sup>a</sup>Or *If a man speak, surely he shall be swallowed up*]

<sup>21</sup> “Now <sup>a</sup>men do not see the light which is bright in the skies; But the wind has passed and cleared them. [<sup>a</sup>Lit *they*]

<sup>22</sup>“Out of the north comes golden *splendor*; Around God is awesome majesty.

<sup>23</sup>“The Almighty—we cannot find Him; He is exalted in power And He will not do violence to justice and abundant righteousness.

<sup>24</sup>“Therefore men fear Him; He does not regard any who are wise of heart.”

## JOB 38 [Books]

***God Speaks Now to Job*** 1 Then the LORD answered Job out of the whirlwind and said, 2“Who is this that darkens counsel By words without knowledge?

3“Now gird up your loins like a man, And I will ask you, and you instruct Me!

4“Where were you when I laid the foundation of the earth? Tell Me, if you <sup>a</sup>have understanding, [<sup>a</sup>Lit *know understanding*]

5Who set its measurements? Since you know.

Or who stretched the line on it?

6“On what were its bases sunk?

Or who laid its cornerstone, 7When the morning stars sang together And all the sons of God shouted for joy?

8 “Or *who* enclosed the sea with doors When, bursting forth, it went out from the womb; 9When I made a cloud its garment And thick darkness its swaddling band, 10And I <sup>a</sup>placed boundaries on it And set a bolt and doors, [<sup>a</sup>Lit *broke My decree on it*]

11And I said, ‘Thus far you shall come, but no farther; And here shall your proud waves stop’?

***God’s Mighty Power*** 12 “Have you <sup>a</sup>ever in your life commanded the morning, And caused the dawn to know its place, [<sup>a</sup>Lit *from your days*]

13That it might take hold of the ends of the earth, And the wicked be shaken out of it?

14“It is changed like clay *under* the seal; And they stand forth like a garment.

15“From the wicked their light is withheld, And the uplifted arm is broken.

16 “Have you entered into the springs of the sea Or walked <sup>a</sup>in the recesses of the deep? [<sup>a</sup>Or *in search of*]

<sup>17</sup>“Have the gates of death been revealed to you, Or have you seen the gates of deep darkness?  
<sup>18</sup>“Have you understood the <sup>a</sup>expanse of the earth?  
Tell *Me*, if you know all this. [<sup>a</sup>Or *width*]  
<sup>19</sup> “Where is the way to the dwelling of light?  
And darkness, where is its place, <sup>20</sup>That you may take it to its territory  
And that you may discern the paths to its <sup>a</sup>home? [<sup>a</sup>Lit *house*]  
<sup>21</sup>“You know, for you were born then, And the number of your days is great!  
<sup>22</sup>“Have you entered the storehouses of the snow, Or have you seen the storehouses of the hail, <sup>23</sup>Which I have reserved for the time of distress, For the day of war and battle?  
<sup>24</sup>“Where is the way that the light is divided, Or the east wind scattered on the earth?  
<sup>25</sup> “Who has cleft a channel for the flood, Or a way for the thunderbolt, <sup>26</sup>To bring rain on a land without <sup>a</sup>people, On a desert without a man in it, [<sup>a</sup>Lit *man*]  
<sup>27</sup>To satisfy the waste and desolate land And to make the <sup>a</sup>seeds of grass to sprout? [<sup>a</sup>Or *growth*]  
<sup>28</sup>“Has the rain a father?  
Or who has begotten the drops of dew?  
<sup>29</sup>“From whose womb has come the ice?  
And the frost of heaven, who has given it birth?  
<sup>30</sup>“Water <sup>a</sup>becomes hard like stone, And the surface of the deep is imprisoned. [<sup>a</sup>Lit *hides itself*]  
<sup>31</sup> “Can you bind the chains of the Pleiades, Or loose the cords of Orion?  
<sup>32</sup>“Can you lead forth a <sup>a</sup>constellation in its season, And guide the Bear with her <sup>b</sup>satellites? [<sup>a</sup>Heb *Mazzaroth* <sup>b</sup>Lit *sons*]  
<sup>33</sup>“Do you know the ordinances of the heavens, Or fix their rule over the earth?  
<sup>34</sup> “Can you lift up your voice to the clouds, So that an abundance of water will cover you?  
<sup>35</sup>“Can you send forth lightnings that they may go And say to you, ‘Here we are’?  
<sup>36</sup>“Who has put wisdom in the innermost being Or given understanding to the <sup>a</sup>mind? [<sup>a</sup>Or *rooster*]

<sup>37</sup>“Who can count the clouds by wisdom, Or tip the water jars of the heavens, <sup>38</sup>When the dust hardens into a mass And the clods stick together?

**39** “Can you hunt the prey for the lion, Or satisfy the appetite of the young lions, <sup>40</sup>When they crouch in *their* dens *And* lie in wait in *their* lair?

<sup>41</sup>“Who prepares for the raven its nourishment When its young cry to God And wander about without food?

## JOB 39 [Books]

### ***God Speaks of Nature and Its Beings*** 1 “Do you know the time the <sup>a</sup>mountain goats give birth?

Do you observe the calving of the deer? [<sup>a</sup>Lit *goats of the rock*]

<sup>2</sup>“Can you count the months they fulfill, Or do you know the time they give birth?

<sup>3</sup>“They kneel down, they bring forth their young, They get rid of their labor pains.

<sup>4</sup>“Their offspring become strong, they grow up in the open field; They leave and do not return to them.

<sup>5</sup> “Who sent out the wild donkey free?

And who loosed the bonds of the swift donkey, <sup>6</sup>To whom I gave the wilderness for a home And the salt land for his dwelling place?

<sup>7</sup>“He scorns the tumult of the city, The shoutings of the driver he does not hear.

<sup>8</sup>“He explores the mountains for his pasture And searches after every green thing.

<sup>9</sup>“Will the wild ox consent to serve you, Or will he spend the night at your manger?

<sup>10</sup>“Can you bind the wild ox in a furrow with <sup>a</sup>ropes, Or will he harrow the valleys after you? [<sup>a</sup>Lit *his rope*]

<sup>11</sup>“Will you trust him because his strength is great And leave your labor to him?

<sup>12</sup>“Will you have faith in him that he will return your <sup>a</sup>grain And gather *it from* your threshing floor? [<sup>a</sup>Lit *seed*]

<sup>13</sup> “The ostriches’ wings flap joyously With the pinion and plumage of <sup>a</sup>love, [<sup>a</sup>Or *a stork*]

<sup>14</sup>For she abandons her eggs to the earth And warms them in the dust,

<sup>15</sup>And she forgets that a foot may crush <sup>a</sup>them, Or that a wild beast may trample <sup>a</sup>them. [<sup>a</sup>Lit *it*]

<sup>16</sup>“She treats her young cruelly, as if *they* were not hers; Though her labor be in vain, *she* is <sup>a</sup>unconcerned; [<sup>a</sup>Lit *without fear*]

<sup>17</sup>Because God has made her forget wisdom, And has not given her a share of understanding.

18“When she lifts herself <sup>a</sup>on high, She laughs at the horse and his rider.

[<sup>a</sup>Or *to flee*]

19 “Do you give the horse *his* might?

Do you clothe his neck with a mane?

20“Do you make him leap like the locust?

His majestic snorting is terrible.

21“<sup>a</sup>He paws in the valley, and rejoices in *his* strength; He goes out to meet the weapons. [<sup>a</sup>Lit *They paw*]

22“He laughs at fear and is not dismayed; And he does not turn back from the sword.

23“The quiver rattles against him, The flashing spear and javelin.

24“With shaking and rage he <sup>a</sup>paces over the ground, And he does not stand still at the voice of the trumpet. [<sup>a</sup>Or *swallows up*]

25“As often as the trumpet *sounds* he says, ‘Aha!’

And he scents the battle from afar, And the thunder of the captains and the war cry.

26 “Is it by your understanding that the hawk soars, Stretching his wings toward the south?

27“Is it at your <sup>a</sup>command that the eagle mounts up And makes his nest on high? [<sup>a</sup>Lit *mouth*]

28“On the cliff he dwells and lodges, Upon the rocky crag, an inaccessible place.

29“From there he spies out food; His eyes see *it* from afar.

30“His young ones also suck up blood; And where the slain are, there is he.”

## JOB 40 [\[Books\]](#)

### *Job: What Can I Say?*

1 Then the LORD said to Job, <sup>2</sup>“Will the faultfinder contend with the Almighty?

Let him who reproves God answer it.”

3 Then Job answered the LORD and said, <sup>4</sup>“Behold, I am insignificant; what can I reply to You?

I lay my hand on my mouth.

<sup>5</sup>“Once I have spoken, and I will not answer; Even twice, and I will add nothing more.”

### *God Questions Job*

6 Then the LORD answered Job out of the storm and said, <sup>7</sup>“Now gird up your loins like a man; I will ask you, and you instruct Me.

<sup>8</sup>“Will you really annul My judgment?

Will you condemn Me that you may be justified?

<sup>9</sup>“Or do you have an arm like God, And can you thunder with a voice like His?

10 “Adorn yourself with eminence and dignity, And clothe yourself with honor and majesty.

11“Pour out the overflowings of your anger, And look on everyone who is proud, and make him low.

12“Look on everyone who is proud, *and* humble him, And tread down the wicked <sup>a</sup>where they stand. [<sup>a</sup>Lit *under them*]

13“Hide them in the dust together; Bind <sup>a</sup>them in the hidden *place*. [<sup>a</sup>Or *their faces*]

14“Then I will also <sup>a</sup>confess to you, That your own right hand can save you. [<sup>a</sup>Or *praise you*]

**God's Power Shown in Creatures** 15 **“Behold now, <sup>a</sup>Behemoth, which I made <sup>b</sup>as well as you; He eats grass like an ox. [<sup>a</sup>Or *the hippopotamus* <sup>b</sup>Lit *with*]**

16“Behold now, his strength in his loins And his power in the muscles of his belly.

17“He bends his tail like a cedar; The sinews of his thighs are knit together.

18“His bones are tubes of bronze; His <sup>a</sup>limbs are like bars of iron. [<sup>a</sup>Lit *bones*]

19 “He is the first of the ways of God; Let his maker bring near his sword.

20“Surely the mountains bring him food, And all the beasts of the field play there.

21“Under the lotus plants he lies down, In the covert of the reeds and the marsh.

22“The lotus plants cover him with <sup>a</sup>shade; The willows of the brook surround him. [<sup>a</sup>Lit *his shade*]

23“If a river <sup>a</sup>rages, he is not alarmed; He is confident, though the Jordan rushes to his mouth. [<sup>a</sup>Or *oppresses*]

24“Can anyone capture him <sup>a</sup>when he is on watch, With <sup>b</sup>barbs can anyone pierce *his* nose? [<sup>a</sup>Lit *in his eyes* <sup>b</sup>Lit *snares*]

## JOB 41 [Books]

### **God's Power Shown in Creatures 1 “Can you draw out <sup>b</sup>Leviathan with a fishhook?**

Or press down his tongue with a cord? [<sup>a</sup>Ch 40:25 in Heb <sup>b</sup>Or *the crocodile*]

<sup>2</sup>“Can you put a <sup>a</sup>rope in his nose Or pierce his jaw with a <sup>b</sup>hook? [<sup>a</sup>Lit *rope of rushes* <sup>b</sup>Or *thorn or ring*]

<sup>3</sup>“Will he make many supplications to you, Or will he speak to you soft words?

<sup>4</sup>“Will he make a covenant with you?

Will you take him for a servant forever?

<sup>5</sup>“Will you play with him as with a bird, Or will you bind him for your maidens?

<sup>6</sup>“Will the <sup>a</sup>traders bargain over him?

Will they divide him among the merchants? [<sup>a</sup>Lit *partners*]

<sup>7</sup>“Can you fill his skin with harpoons, Or his head with fishing spears?

<sup>8</sup>“Lay your hand on him; Remember the battle; <sup>a</sup>you will not do it again! [<sup>a</sup>Lit *do not add*]

<sup>9</sup>“Behold, <sup>b</sup>your expectation is false; Will <sup>c</sup>you be laid low even at the sight of him? [<sup>a</sup>Ch 41:1 in Heb <sup>b</sup>Lit *his* <sup>c</sup>Lit *he*]

<sup>10</sup>“No one is so fierce that he dares to arouse him; Who then is he that can stand before Me?

<sup>11</sup>“Who has <sup>a</sup>given to Me that I should repay *him*?

*Whatever* is under the whole heaven is Mine. [<sup>a</sup>Lit *anticipated*]

<sup>12</sup> “I will not keep silence concerning his limbs, Or his mighty strength, or his <sup>a</sup>orderly frame. [<sup>a</sup>Or *graceful*]

<sup>13</sup>“Who can <sup>a</sup>strip off his outer armor?

Who can come within his double <sup>b</sup>mail? [<sup>a</sup>Lit *uncover the face of his garment* <sup>b</sup>So Gr; Heb *bridle*]

<sup>14</sup>“Who can open the doors of his face?

Around his teeth there is terror.

<sup>15</sup>“*His* <sup>a</sup>strong scales are *his* pride, Shut up *as with* a tight seal. [<sup>a</sup>Lit *rows of shields*]

<sup>16</sup>“One is so near to another That no air can come between them.

- 17“They are joined one to another; They clasp each other and cannot be separated.
- 18“His sneezes flash forth light, And his eyes are like the eyelids of the morning.
- 19“Out of his mouth go burning torches; Sparks of fire leap forth.
- 20“Out of his nostrils smoke goes forth As *from* a boiling pot and *burning* rushes.
- 21“His breath kindles coals, And a flame goes forth from his mouth.
- 22“In his neck lodges strength, And dismay leaps before him.
- 23“The folds of his flesh are joined together, Firm on him and immovable.
- 24“His heart is as hard as a stone, Even as hard as a lower millstone.
- 25“When he raises himself up, the <sup>a</sup>mighty fear; Because of the crashing they are bewildered. [<sup>a</sup>Or *gods*]
- 26“<sup>a</sup>The sword that reaches him cannot avail, Nor the spear, the dart or the javelin.
- 27“<sup>a</sup>He regards iron as straw, Bronze as rotten wood.
- 28“<sup>a</sup>The <sup>a</sup>arrow cannot make him flee; Slingstones are turned into stubble for him. [<sup>a</sup>Lit *son of the bow*]
- 29“<sup>a</sup>Clubs are regarded as stubble; He laughs at the rattling of the javelin.
- 30“<sup>a</sup>His underparts are *like* sharp potsherds; He <sup>a</sup>spreads out *like* a threshing sledge on the mire. [<sup>a</sup>Or *moves across*]
- 31“<sup>a</sup>He makes the depths boil like a pot; He makes the sea like a jar of ointment.
- 32“<sup>a</sup>Behind him he makes a wake to shine; One would think the deep to be gray-haired.
- 33“<sup>a</sup>Nothing on <sup>a</sup>earth is like him, One made without fear. [<sup>a</sup>Lit *dust*]
- 34“<sup>a</sup>He looks on everything that is high; He is king over all the sons of pride.” [<sup>a</sup>Ch 41:26 in Heb]

## JOB 42 [\[Books\]](#)

***Job's Confession*** 1 Then Job answered the LORD and said, 2“I know that You can do all things, And that no purpose of Yours can be thwarted.

3“Who is this that hides counsel without knowledge?’  
Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.”

4“Hear, now, and I will speak; I will ask You, and You instruct me.’

5“I have heard of You by the hearing of the ear; But now my eye sees You;

6Therefore I retract, And I repent in dust and ashes.”

***God Displeased with Job's Friends*** 7 It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has. 8Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will <sup>a</sup>accept him so that I may not do with you according to your folly, because you have not spoken of Me what

is right, as My servant Job has.”<sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD told them; and the LORD <sup>b</sup>accepted Job. [8 <sup>a</sup>Lit *lift up his face* 9 <sup>b</sup>Lit *lifted up the face of*]

*God Restores Job's Fortunes* 10 The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold. <sup>11</sup>Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. And each one gave him one <sup>a</sup>piece of money, and each a ring of gold. <sup>12</sup>The LORD blessed the latter *days* of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys. <sup>13</sup>He had seven sons and three daughters. <sup>14</sup>He named the first Jemimah, and the second Keziah, and the third Keren-happuch. <sup>15</sup>In all the land no women were found so fair as Job's daughters; and their father gave them inheritance among their brothers. <sup>16</sup>After this, Job lived 140 years, and saw his sons and his grandsons, four generations. <sup>17</sup>And Job died, an old man and full of days. [11 <sup>a</sup>Heb *qesitah*]

# **Book 1**

## Psalm 1 [\[Books\]](#)

### *The Righteous and the Wicked Contrasted.*

- <sup>1</sup> How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the <sup>a</sup>path of sinners, Nor sit in the seat of scoffers! [<sup>a</sup>Or way]
- <sup>2</sup> But his delight is in the law of the LORD, And in His law he meditates day and night.
- <sup>3</sup> He will be like a tree *firmly* planted by <sup>a</sup>streams of water, Which yields its fruit in its season And its <sup>b</sup>leaf does not wither; And <sup>c</sup>in whatever he does, he prospers. [<sup>a</sup>Or *canals* <sup>b</sup>Or *foliage* <sup>c</sup>Or *all that he does prospers*]
- <sup>4</sup> The wicked are not so, But they are like chaff which the wind drives away.
- <sup>5</sup> Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.
- <sup>6</sup> For the LORD <sup>a</sup>knows the way of the righteous, But the way of the wicked will perish. [<sup>a</sup>Or *approves* or *has regard to*]

## Psalm 2 [Books]

### *The Reign of the LORD's Anointed.*

- 1 Why are the <sup>a</sup>nations in an uproar And the peoples devising a vain thing? [<sup>a</sup>Or *Gentiles*]
- 2 The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His <sup>a</sup>Anointed, saying, [<sup>a</sup>Or *Messiah*]
- 3 "Let us tear their fetters apart And cast away their cords from us!"
- 4 He who <sup>a</sup>sits in the heavens laughs, The Lord scoffs at them. [<sup>a</sup>Or *is enthroned*]
- 5 Then He will speak to them in His anger And terrify them in His fury, saying, <sup>6</sup>"But as for Me, I have <sup>a</sup>installed My King Upon Zion, My holy mountain." [<sup>a</sup>Or *consecrated*]
- 7 "I will surely tell of the <sup>a</sup>decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. [<sup>a</sup>Or *decree: The LORD said to Me*]
- 8 "Ask of Me, and I will surely give the <sup>a</sup>nations as Your inheritance, And the *very* ends of the earth as Your possession. [<sup>a</sup>Or *Gentiles*]
- 9 "You shall <sup>a</sup>break them with a <sup>b</sup>rod of iron, You shall shatter them like <sup>c</sup>'earthenware.'" [<sup>a</sup>Another reading is *rule* <sup>b</sup>Or *scepter* or *staff* <sup>c</sup>Lit *potter's ware*]
- 10 Now therefore, O kings, show discernment; Take warning, O <sup>a</sup>judges of the earth. [<sup>a</sup>Or *leaders*]
- 11<sup>a</sup> Worship the LORD with <sup>b</sup>reverence And rejoice with trembling. [<sup>a</sup>Or *Serve* <sup>b</sup>Or *fear*]
- 12<sup>a</sup> Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may <sup>b</sup>soon be kindled.
- How blessed are all who take refuge in Him! [<sup>a</sup>Lit *Kiss*; some ancient versions read *Do homage purely*, or, *Lay hold of instruction* <sup>b</sup>Or *quickly, suddenly, easily*]

## Psalm 3 [\[Books\]](#)

### *Morning Prayer of Trust in God.*

#### **A Psalm of David, when <sup>a</sup>he fled from Absalom his son.**

[<sup>a</sup>2 Sam 15:13-17, 29]

<sup>1</sup> O LORD, how my adversaries have increased!

Many are rising up against me.

<sup>2</sup> Many are saying <sup>a</sup>of my soul,

“There is no <sup>b</sup>deliverance for him in God.” <sup>c</sup>Selah. [<sup>a</sup>Or *to* <sup>b</sup>Or *salvation*

<sup>c</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>3</sup> But You, O LORD, are a shield about me,

My glory, and the One who lifts my head.

<sup>4</sup> I was crying to the LORD with my voice,

And He answered me from His holy <sup>a</sup>mountain. Selah. [<sup>a</sup>Or *hill*]

<sup>5a</sup> I lay down and slept;

I awoke, for the LORD sustains me. [<sup>a</sup>Or *As for me, I*]

<sup>6</sup> I will not be afraid of ten thousands of people

Who have set themselves against me round about.

<sup>7</sup> Arise, O LORD; save me, O my God!

For You <sup>a</sup>have smitten all my enemies on the <sup>b</sup>cheek;

You <sup>c</sup>have shattered the teeth of the wicked. [<sup>a</sup>Or *smite* <sup>b</sup>Or *jaw* <sup>c</sup>Or *shatter*]

<sup>8a</sup> Salvation belongs to the LORD;

Your blessing <sup>b</sup>be upon Your people! Selah. [<sup>a</sup>Or *Deliverance* <sup>b</sup>Or *is*]

## Psalm 4 [\[Books\]](#)

### *Evening Prayer of Trust in God.*

**<sup>a</sup>For the choir director; on stringed instruments. A Psalm of David.**

[<sup>a</sup>I.e. Belonging to the choir director's anthology]

1 Answer me when I call, O God <sup>a</sup>of my righteousness!

You have <sup>b</sup>relieved me in my distress; Be gracious to me and hear my prayer. [<sup>a</sup>I.e. who maintains my right <sup>b</sup>Lit *made room for*]

2 O sons of men, how long will my <sup>a</sup>honor become a reproach?

*How long* will you love what is worthless and aim at deception?

<sup>b</sup>Selah. [<sup>a</sup>Or *glory* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>3</sup>But know that the LORD has <sup>a</sup>set apart the godly man for Himself; The

LORD hears when I call to Him. [<sup>a</sup>Another reading is *dealt wonderfully with*]

4 <sup>a</sup>Tremble, <sup>b</sup>and do not sin; <sup>c</sup>Meditate in your heart upon your bed, and be still. Selah. [<sup>a</sup>I.e. with anger or fear <sup>b</sup>Or *but* <sup>c</sup>Lit *Speak*]

<sup>5</sup>Offer <sup>a</sup>the sacrifices of righteousness, And trust in the LORD. [<sup>a</sup>Or *righteous sacrifices*]

6 Many are saying, "Who will show us *any* good?"

Lift up the light of Your countenance upon us, O LORD!

<sup>7</sup>You have put gladness in my heart, More than when their grain and new wine abound.

<sup>8</sup>In peace I will <sup>a</sup>both lie down and sleep, For You alone, O LORD, make me to dwell in safety. [<sup>a</sup>Or *at the same time*]

## Psalm 5 [\[Books\]](#)

### *Prayer for Protection from the Wicked.*

**For the choir director; for <sup>a</sup>flute accompaniment. A Psalm of David.**

[<sup>a</sup>Heb *Nehiloth*]

- 1 Give ear to my words, O LORD, Consider my <sup>a</sup>groaning. [<sup>a</sup>Or *meditation*]
- 2 Heed the sound of my cry for help, my King and my God, For to You I pray.
- 3 In the morning, O LORD, <sup>a</sup>You will hear my voice; In the morning I will order my <sup>b</sup>prayer to You and *eagerly* watch. [<sup>a</sup>Or *May You hear* <sup>b</sup>Or sacrifice]
- 4 For You are not a God who takes pleasure in wickedness; No evil <sup>a</sup>dwells with You. [<sup>a</sup>Lit *sojourns*]
- 5 The boastful shall not stand before Your eyes; You hate all who do iniquity.
- 6 You destroy those who speak falsehood; The LORD abhors the man of bloodshed and deceit.
- 7 But as for me, by Your abundant lovingkindness I will enter Your house, <sup>a</sup>At Your holy temple I will bow in reverence for You. [<sup>a</sup>Or *Toward*]
- 8 O LORD, lead me in Your righteousness because of <sup>a</sup>my foes; Make Your way <sup>b</sup>straight before me. [<sup>a</sup>Or *those who lie in wait for me* <sup>b</sup>Or *smooth*]
- 9 There is nothing <sup>a</sup>reliable in <sup>b</sup>what they say; Their inward part is destruction *itself*.  
Their throat is an open grave; They <sup>c</sup>flatter with their tongue. [<sup>a</sup>Or *true* <sup>b</sup>Lit *his mouth* <sup>c</sup>Or *make their tongue smooth*]
- 10 Hold them guilty, O God; By their own devices let them fall!  
In the multitude of their transgressions thrust them out, For they are rebellious against You.
- 11 But let all who take refuge in You be glad, Let them ever sing for joy; And <sup>a</sup>may You shelter them, That those who love Your name

may exult in You. [<sup>a</sup>Or *You shelter*]

<sup>12</sup>For it is You who blesses the righteous man, O LORD, You surround him with favor as with a shield.

## Psalm 6 [\[Books\]](#)

### *Prayer for Mercy in Time of Trouble.*

**For the choir director; with stringed instruments, <sup>a</sup>upon an eight-string lyre. A Psalm of David.**

[<sup>a</sup>Or *according to a lower octave* (Heb *Sheminith*)]

1 O LORD, do not rebuke me in Your anger,  
Nor chasten me in Your wrath.

<sup>2</sup>Be gracious to me, O LORD, for I *am* pining away;  
Heal me, O LORD, for my bones are dismayed.

<sup>3</sup>And my soul is greatly dismayed;  
But You, O LORD—how long?

<sup>4</sup>Return, O LORD, rescue my <sup>a</sup>soul;  
Save me because of Your lovingkindness. [<sup>a</sup>Or *life*]

<sup>5</sup>For there is no <sup>a</sup>mention of You in death;  
In <sup>b</sup>Sheol who will give You thanks? [<sup>a</sup>Or *remembrance* <sup>b</sup>I.e. the nether world]

<sup>6</sup>I am weary with my sighing;  
Every night I make my bed swim,  
I dissolve my couch with my tears.

<sup>7</sup>My eye has wasted away with grief;  
It has become old because of all my adversaries.

<sup>8</sup>Depart from me, all you who do iniquity,  
For the LORD has heard the voice of my weeping.

<sup>9</sup>The LORD has heard my supplication,  
The LORD receives my prayer.

<sup>10</sup>All my enemies will be ashamed and greatly dismayed;  
They shall <sup>a</sup>turn back, they will suddenly be ashamed. [<sup>a</sup>Or *again be ashamed suddenly*]

## Psalm 7 [\[Books\]](#)

*The LORD Implored to Defend the Psalmist against the Wicked.*

A <sup>a</sup>Shiggaion of David, which he sang to the LORD <sup>b</sup>concerning Cush, a Benjamite.

[<sup>a</sup>I.e. Dithyrambic rhythm; or wild passionate song <sup>b</sup>Or *concerning the words of*]

- 1 O LORD my God, in You I have taken refuge;  
Save me from all those who pursue me, and deliver me,  
<sup>2</sup>Or he will tear <sup>a</sup>my soul like a lion,  
<sup>b</sup>Dragging me away, while there is none to deliver. [<sup>a</sup>Or *me* <sup>b</sup>Or  
*Rending it in pieces, while*]  
3 O LORD my God, if I have done this,  
If there is injustice in my hands,  
<sup>4</sup>If I have rewarded evil to <sup>a</sup>my friend,  
Or have plundered <sup>b</sup>him who without cause was my adversary, [<sup>a</sup>Lit  
*him who was at peace with me* <sup>b</sup>Or *my adversary without cause*]  
<sup>5</sup>Let the enemy pursue <sup>a</sup>my soul and overtake <sup>b</sup>it;  
And let him trample my life down to the ground  
And lay my glory in the dust. <sup>c</sup>Selah. [<sup>a</sup>Or *me* <sup>b</sup>Or *me* <sup>c</sup>*Selah* may mean:  
*Pause, Crescendo or Musical interlude*]  
6 Arise, O LORD, in Your anger;  
Lift up Yourself against the rage of my adversaries,  
And arouse Yourself <sup>a</sup>for me; You have appointed judgment. [<sup>a</sup>One  
ancient version reads *O my God*]  
<sup>7</sup>Let the assembly of the peoples encompass You,  
And over <sup>a</sup>them return on high. [<sup>a</sup>Lit *it*]  
<sup>8</sup>The LORD judges the peoples;  
<sup>a</sup>Vindicate me, O LORD, according to my righteousness and my  
integrity that is in me. [<sup>a</sup>Lit *Judge*]  
<sup>9</sup>O let the evil of the wicked come to an end, but establish the  
righteous;

For the righteous God tries the hearts and <sup>a</sup>minds. [<sup>a</sup>Lit *kidneys*,  
figurative for inner man]  
<sup>10</sup>My shield is <sup>a</sup>with God,  
Who saves the upright in heart. [<sup>a</sup>Lit *upon*]  
<sup>11</sup>God is a righteous judge,  
And a God who has indignation every day.  
<sup>12</sup> If <sup>a</sup>a man does not repent, He will sharpen His sword;  
He has bent His bow and <sup>b</sup>made it ready. [<sup>a</sup>Lit *he* <sup>b</sup>Lit *fixed it*]  
<sup>13</sup>He has also prepared <sup>a</sup>for Himself deadly weapons;  
He makes His arrows fiery shafts. [<sup>a</sup>Or *His deadly weapons*]  
<sup>14</sup>Behold, he travails with wickedness,  
And he conceives mischief and brings forth falsehood.  
<sup>15</sup>He has dug a pit and hollowed it out,  
And has fallen into the hole which he made.  
<sup>16</sup>His mischief will return upon his own head,  
And his violence will descend upon <sup>a</sup>his own pate. [<sup>a</sup>I.e. the crown of  
his own head]  
<sup>17</sup> I will give thanks to the LORD according to His righteousness  
And will sing praise to the name of the LORD Most High.

## Psalm 8 [\[Books\]](#)

### *The LORD's Glory and Man's Dignity.*

#### **For the choir director; on the Gittith. A Psalm of David.**

- 1 O LORD, our Lord, How majestic is Your name in all the earth, Who have <sup>a</sup>displayed Your splendor above the heavens! [<sup>a</sup>Or *set*]
- <sup>2</sup>From the mouth of infants and nursing babes You have established <sup>a</sup>strength Because of Your adversaries, To make the enemy and the revengeful cease. [<sup>a</sup>Or *a bulwark*]
- 3 When I <sup>a</sup>consider Your heavens, the work of Your fingers, The moon and the stars, which You have <sup>b</sup>ordained; [<sup>a</sup>Or *see* <sup>b</sup>Or *appointed, fixed*]
- <sup>4</sup>What is man that You <sup>a</sup>take thought of him, And the son of man that You care for him? [<sup>a</sup>Or *remember him*]
- <sup>5</sup>Yet You have made him a little lower than <sup>a</sup>God, And You crown him with glory and majesty! [<sup>a</sup>Or *the angels*; Heb *Elohim*]
- <sup>6</sup>You make him to rule over the works of Your hands; You have put all things under his feet, <sup>7</sup>All sheep and oxen, And also the <sup>a</sup>beasts of the field, [<sup>a</sup>Or *animals*]
- <sup>8</sup>The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.
- 9 O LORD, our Lord, How majestic is Your name in all the earth!

## Psalm 9 [\[Books\]](#)

### *A Psalm of Thanksgiving for God's Justice.*

**For the choir director; on <sup>a</sup>Muth-labben. A Psalm of David.**

[<sup>a</sup>I.e. "Death to the Son"]

1 I will give thanks to the LORD with all my heart;  
I will tell of all Your <sup>a</sup>wonders. [<sup>a</sup>Or *miracles*]  
2 I will be glad and exult in You;  
I will sing praise to Your name, O Most High.  
3 When my enemies turn back,  
They stumble and perish before You.  
4 For You have maintained <sup>a</sup>my just cause;  
You have sat on the throne <sup>b</sup>judging righteously. [<sup>a</sup>Lit *my right and my  
cause* <sup>b</sup>Or *a righteous Judge*]  
5 You have rebuked the nations, You have destroyed the wicked;  
You have blotted out their name forever and ever.  
6<sup>a</sup>The enemy has come to an end in perpetual ruins,  
And You have uprooted the cities;  
The very memory of them has perished. [<sup>a</sup>Or *O enemy, desolations are  
finished forever; And their cities You have plucked up*]  
7 But the LORD <sup>a</sup>abides forever;  
He has established His throne for judgment, [<sup>a</sup>Or *sits as king*]  
8 And He will judge the world in righteousness;  
He will execute judgment for the peoples with equity.  
9<sup>a</sup>The LORD also will be a stronghold for the oppressed,  
A stronghold in times of trouble; [<sup>a</sup>Or *Let the LORD also be*]  
10 And <sup>a</sup>those who know Your name will put their trust in You,  
For You, O LORD, have not forsaken those who seek You. [<sup>a</sup>Or *let  
those...name put*]  
11 Sing praises to the LORD, who dwells in Zion;  
Declare among the peoples His deeds.  
12 For He who <sup>a</sup>requires blood remembers them;  
He does not forget the cry of the afflicted. [<sup>a</sup>I.e. *avenges bloodshed*]

<sup>13</sup>Be gracious to me, O LORD;  
See my affliction from those who hate me,  
You who lift me up from the gates of death,  
<sup>14</sup>That I may tell of all Your praises,  
That in the gates of the daughter of Zion  
I may rejoice in Your <sup>a</sup>salvation. [<sup>a</sup>Or *deliverance*]  
<sup>15</sup>The nations have sunk down in the pit which they have made;  
In the net which they hid, their own foot has been caught.  
<sup>16</sup>The LORD has made Himself known;  
He has executed judgment.  
In the work of his own hands the wicked is snared. <sup>a</sup>Higgaion <sup>b</sup>Selah.  
[<sup>a</sup>Perhaps, resounding music or meditation <sup>b</sup>*Selah* may mean: *Pause*,  
*Crescendo* or *Musical interlude*]  
<sup>17</sup>The wicked will <sup>a</sup>return to <sup>b</sup>Sheol,  
*Even* all the nations who forget God. [<sup>a</sup>Or *turn* <sup>b</sup>I.e. the nether world]  
<sup>18</sup>For the needy will not always be forgotten,  
Nor the hope of the afflicted perish forever.  
<sup>19</sup>Arise, O LORD, do not let man prevail;  
Let the nations be judged before You.  
<sup>20</sup>Put them in fear, O LORD;  
Let the nations know that they are but men. Selah.

## Psalm 10 [\[Books\]](#)

### *A Prayer for the Overthrow of the Wicked.*

1 Why do You stand afar off, O LORD?

Why do You hide <sup>a</sup>*Yourself* in times of trouble? [<sup>a</sup>Or Your eyes]

<sup>2</sup>In pride the wicked <sup>a</sup>hotly pursue the afflicted; <sup>b</sup>Let them be caught in the plots which they have devised. [<sup>a</sup>Lit *burn* <sup>b</sup>Or *They will be caught*]

<sup>3</sup>For the wicked boasts of his heart's desire, And <sup>a</sup>the greedy man curses *and* spurns the LORD. [<sup>a</sup>Or *blesses the greedy man*]

<sup>4</sup>The wicked, in the haughtiness of his countenance, does not seek *Him*.

All his <sup>a</sup>thoughts are, "There is no God." [<sup>a</sup>Or *plots*]

<sup>5</sup>His ways <sup>a</sup>prosper at all times; Your judgments are on high, out of his sight; As for all his adversaries, he snorts at them. [<sup>a</sup>Lit *are strong*]

<sup>6</sup>He says to himself, "I will not be moved; <sup>a</sup>Throughout all generations I will not be in adversity." [<sup>a</sup>Lit *To*]

<sup>7</sup>His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness.

<sup>8</sup>He sits in the lurking places of the villages; In the hiding places he kills the innocent; His eyes <sup>a</sup>stealthily watch for the <sup>b</sup>unfortunate. [<sup>a</sup>Lit *lie in wait* <sup>b</sup>Or *poor*]

<sup>9</sup>He lurks in a hiding place as a lion in his <sup>a</sup>lair; He lurks to catch the afflicted; He catches the afflicted when he draws him into his net. [<sup>a</sup>Or *thicket*]

<sup>10</sup>He <sup>a</sup>crouches, he <sup>b</sup>bows down, And the <sup>c</sup>unfortunate fall <sup>d</sup>by his mighty ones. [<sup>a</sup>Or *is crushed* <sup>b</sup>Or *is bowed down* <sup>c</sup>Or *poor* <sup>d</sup>Or *into his claws*]

<sup>11</sup>He says to himself, "God has forgotten; He has hidden His face; He will never see it."

<sup>12</sup>Arise, O LORD; O God, lift up Your hand.

Do not forget the afflicted.

<sup>13</sup>Why has the wicked spurned God?

He has said to himself, "You will not require *it*."

<sup>14</sup>You have seen *it*, for You have beheld mischief and vexation to <sup>a</sup>take it into Your hand.

The <sup>b</sup>unfortunate commits *himself* to You; You have been the helper of the orphan. [<sup>a</sup>Lit *put, give* <sup>b</sup>Or *poor*]

<sup>15</sup>Break the arm of the wicked and the evildoer, <sup>a</sup>Seek out his wickedness until You find none. [<sup>a</sup>Or *May You seek*]

**16** The LORD is King forever and ever; Nations have perished from His land.

<sup>17</sup>O LORD, You have heard the desire of the <sup>a</sup>humble; You will strengthen their heart, You will incline Your ear [<sup>a</sup>Or *afflicted*]

<sup>18</sup>To <sup>a</sup>vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror. [<sup>a</sup>Lit *judge*]

## Psalm 11 [\[Books\]](#)

### *The LORD a Refuge and Defense.*

#### **For the choir director. A Psalm of David.**

1 In the LORD I take refuge;  
How can you say to my soul, “Flee *as* a bird to your mountain;  
2For, behold, the wicked bend the bow,  
They <sup>a</sup>make ready their arrow upon the string  
To shoot in darkness at the upright in heart. [<sup>a</sup>Or *fixed*]  
3If the foundations are destroyed,  
What can the righteous do?”  
4 The LORD is in His holy temple; the <sup>a</sup>LORD’s throne is in heaven;  
His eyes behold, His eyelids test the sons of men. [<sup>a</sup>Lit *LORD, His throne*]  
5The LORD tests the righteous and the wicked,  
And the one who loves violence His soul hates.  
6Upon the wicked He will rain <sup>a</sup>snare;  
Fire and brimstone and burning wind will be the portion of their cup.  
[<sup>a</sup>Or *coals of fire*]  
7For the LORD is righteous, He loves <sup>a</sup>righteousness;  
The upright will behold His face. [<sup>a</sup>Or *righteous deeds*]

## Psalm 12 [\[Books\]](#)

*God, a Helper against the Treacherous.*

**For the choir director; <sup>a</sup>upon an eight-stringed lyre. A Psalm of David.**

[<sup>a</sup>Or *according to a lower octave* (Heb *Sheminith*)]

<sup>1</sup> Help, LORD, for the godly man ceases to be,  
For the faithful disappear from among the sons of men.

<sup>2</sup>They speak <sup>a</sup>falsehood to one another;  
With flattering <sup>b</sup>lips and with a double heart they speak. [<sup>a</sup>Or *emptiness*  
<sup>b</sup>Lit *lip*]

<sup>3</sup>May the LORD cut off all flattering lips,  
The tongue that speaks great things;

<sup>4</sup>Who have said, “With our tongue we will prevail;  
Our lips are <sup>a</sup>our own; who is lord over us?” [<sup>a</sup>Lit *with us*]

<sup>5</sup>“Because of the devastation of the afflicted, because of the groaning  
of the needy,  
Now I will arise,” says the LORD; “I will set him in the safety for  
which he longs.”

<sup>6</sup> The words of the LORD are pure words;  
As silver tried in a furnace on the earth, refined seven times.

<sup>7</sup>You, O LORD, will keep them;  
You will preserve him from this generation forever.

<sup>8</sup>The wicked strut about on every side  
When <sup>a</sup>vileness is exalted among the sons of men. [<sup>a</sup>Or *worthlessness*]

## Psalm 13 [\[Books\]](#)

*Prayer for Help in Trouble.*

**For the choir director. A Psalm of David.**

1 How long, O LORD? Will You forget me forever?

How long will You hide Your face from me?

<sup>2</sup>How long shall I take counsel in my soul, *Having* sorrow in my heart  
all the day?

How long will my enemy be exalted over me?

3 Consider *and* answer me, O LORD my God; Enlighten my eyes, or I  
will sleep the *sleep of* death, <sup>4</sup>And my enemy will say, "I have  
overcome him,"

*And* my adversaries will rejoice when I am shaken.

5 But I have trusted in Your lovingkindness; My heart shall rejoice in  
Your salvation.

<sup>6</sup>I will sing to the LORD, Because He has dealt bountifully with me.

## Psalm 14 [\[Books\]](#)

### *Folly and Wickedness of Men.*

#### **For the choir director. A Psalm of David.**

- 1 The fool has said in his heart, “There is no God.”  
They are corrupt, they have committed abominable <sup>a</sup>deeds; There is no one who does good. [<sup>a</sup>Lit *doings*]
- 2 The LORD has looked down from heaven upon the sons of men To see if there are any who <sup>a</sup>understand, Who seek after God. [<sup>a</sup>Or *act wisely*]
- 3 They have all turned aside, together they have become corrupt; There is no one who does good, not even one.
- 4 Do all the workers of wickedness not know, Who eat up my people as they eat bread, *And* do not call upon the Lord?
- 5 There they are in great dread, For God is with the righteous generation.
- 6 You would put to shame the counsel of the afflicted, But the LORD is his refuge.
- 7 Oh, that the salvation of Israel <sup>a</sup>would come out of Zion!  
When the LORD <sup>b</sup>restores His captive people, Jacob will rejoice, Israel will be glad. [<sup>a</sup>Lit *would be* <sup>b</sup>Or *restores the fortunes of His people*]

## Psalm 15 [\[Books\]](#)

### *Description of a Citizen of Zion.*

#### **A Psalm of David.**

1 O LORD, who may <sup>a</sup>abide in Your tent?

Who may dwell on Your holy hill? [<sup>a</sup>Lit *sojourn*]

<sup>2</sup>He who walks with integrity, and works righteousness, And speaks truth in his heart.

<sup>3</sup>He does not slander <sup>a</sup>with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; [<sup>a</sup>Lit *according to*]

<sup>4</sup>In <sup>a</sup>whose eyes a reprobate is despised, But <sup>b</sup>who honors those who fear the LORD; He swears to his own hurt and does not change; [<sup>a</sup>Lit *his* <sup>b</sup>Lit *he*]

<sup>5</sup>He does not put out his money <sup>a</sup>at interest, Nor does he take a bribe against the innocent.

He who does these things will never be shaken. [<sup>a</sup>I.e. to a fellow Israelite]

## Psalm 16 [\[Books\]](#)

*The LORD the Psalmist's Portion in Life and Deliverer in Death.*

**A <sup>a</sup>Mikhtam of David.**

[<sup>a</sup>Possibly *Epigrammatic Poem* or *Atonement Psalm*]

1 Preserve me, O God, for I take refuge in You.

<sup>2a</sup>I said to the LORD, “You are <sup>b</sup>my Lord; I have no good besides You.”  
[<sup>a</sup>Or O my soul, *you said* <sup>b</sup>Or *the Lord*]

<sup>3</sup>As for the <sup>a</sup>saints who are in the earth, <sup>b</sup>They are the majestic ones in whom is all my delight. [<sup>a</sup>Lit *holy ones*; i.e. the godly <sup>b</sup>Lit *And the majestic ones...delight*]

<sup>4</sup>The <sup>a</sup>sorrows of those who have <sup>b</sup>bartered for another *god* will be multiplied; I shall not pour out their drink offerings of blood, Nor will I take their names upon my lips. [<sup>a</sup>I.e. sorrows due to idolatry <sup>b</sup>Or *hastened to*]

5 The LORD is the portion of my inheritance and my cup; You support my lot.

<sup>6</sup>The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me.

7 I will bless the LORD who has counseled me; Indeed, my <sup>a</sup>mind instructs me in the night. [<sup>a</sup>Lit *kidneys*, figurative for inner man]

<sup>8</sup>I have set the LORD continually before me; Because He is at my right hand, I will not be shaken.

<sup>9</sup>Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely.

<sup>10</sup>For You will not abandon my soul to <sup>a</sup>Sheol; Nor will You <sup>b</sup>allow Your <sup>c</sup>Holy One to <sup>d</sup>undergo decay. [<sup>a</sup>I.e. the nether world <sup>b</sup>Lit *give* <sup>c</sup>Or *godly one* <sup>d</sup>Or *see corruption or the pit*]

<sup>11</sup>You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

## Psalm 17 [\[Books\]](#)

### *Prayer for Protection against Oppressors.*

#### **A Prayer of David.**

- 1 Hear a just cause, O LORD, give heed to my cry; Give ear to my prayer, which is not from deceitful lips.
- 2 Let my <sup>a</sup>judgment come forth from Your presence; Let Your eyes look with equity. [<sup>a</sup>I.e. vindication]
- 3 You have tried my heart; You have visited *me* by night; You have tested me and You find <sup>a</sup>nothing; I have purposed that my mouth will not transgress. [<sup>a</sup>Or *no evil device in me; My mouth*]
- 4 As for the deeds of men, by the word of Your lips I have kept from the paths of the violent.
- 5 My steps have held fast to Your <sup>a</sup>paths.  
My feet have not slipped. [<sup>a</sup>Lit *tracks*]
- 6 I have called upon You, for You will answer me, O God; Incline Your ear to me, hear my speech.
- 7 Wondrously show Your lovingkindness, O Savior of those who take refuge <sup>a</sup>at Your right hand From those who rise up *against them*. [<sup>a</sup>Or *from those who rise up...at Your right hand*]
- 8 Keep me as <sup>a</sup>the apple of the eye; Hide me in the shadow of Your wings [<sup>a</sup>Lit *the pupil, the daughter of the eye*]
- 9 From the wicked who despoil me, My deadly enemies who surround me.
- 10 They have closed their <sup>a</sup>unfeeling *heart*, With their mouth they speak proudly. [<sup>a</sup>Lit *fat*]
- 11 They have now surrounded us in our steps; They set their eyes to cast *us* down to the ground.
- 12 He is like a lion that is eager to tear, And as a young lion lurking in hiding places.
- 13 Arise, O LORD, confront him, bring him low; Deliver my soul from the wicked with Your sword, <sup>14</sup>From men with Your hand, O LORD, From men <sup>a</sup>of the world, whose portion is in *this* life, And whose belly You fill with Your treasure; They are satisfied with children,

And leave their abundance to their babes. [<sup>a</sup>Or *whose portion in life is of the world*]

<sup>15</sup>As for me, I shall behold Your face in righteousness; I will be satisfied <sup>a</sup>with Your likeness when I awake. [<sup>a</sup>Or *with beholding*]

## Psalm 18 [\[Books\]](#)

### *The LORD Praised for Giving Deliverance.*

**For the choir director. A Psalm of David the servant of the LORD, <sup>a</sup>who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,**

[<sup>a</sup>2 Sam 22:1-51]

<sup>1</sup> “I love You, O LORD, my strength.”

<sup>2</sup>The LORD is my <sup>a</sup>rock and my fortress and my deliverer,

My God, my rock, in whom I take refuge;

My shield and the horn of my salvation, my stronghold. [<sup>a</sup>Or *crag*]

<sup>3</sup>I call upon the LORD, who is worthy to be praised,

And I am saved from my enemies.

<sup>4</sup> The cords of death encompassed me,

And the torrents of <sup>a</sup>ungodliness <sup>b</sup>terrified me. [<sup>a</sup>Or *destruction*; Heb

*Belial* <sup>b</sup>Or *were assailing or terrifying*]

<sup>5</sup>The cords of <sup>a</sup>Sheol surrounded me;

The snares of death confronted me. [<sup>a</sup>I.e. the nether world]

<sup>6</sup>In my distress I called upon the LORD,

And cried to my God for help;

He heard my voice out of His temple,

And my cry for help before Him came into His ears.

<sup>7</sup> Then the earth shook and quaked;

And the foundations of the mountains were trembling

And were shaken, because He was angry.

<sup>8</sup>Smoke went up <sup>a</sup>out of His nostrils,

And fire from His mouth devoured;

Coals were kindled by it. [<sup>a</sup>Or *in His wrath*]

<sup>9</sup>He bowed the heavens also, and came down

With thick darkness under His feet.

<sup>10</sup>He rode upon a cherub and flew;

And He sped upon the wings of the wind.

<sup>11</sup>He made darkness His hiding place, His <sup>a</sup>canopy around Him,  
Darkness of waters, thick clouds of the skies. [<sup>a</sup>Or *pavilion*]  
<sup>12</sup>From the brightness before Him passed His thick clouds,  
Hailstones and coals of fire.  
<sup>13</sup>The LORD also thundered in the heavens,  
And the Most High uttered His voice,  
Hailstones and coals of fire.  
<sup>14</sup>He sent out His arrows, and scattered them,  
And lightning flashes in abundance, and <sup>a</sup>routed them. [<sup>a</sup>Lit *confused*]  
<sup>15</sup>Then the channels of water appeared,  
And the foundations of the world were <sup>a</sup>laid bare  
At Your rebuke, O LORD,  
At the blast of the breath of Your nostrils. [<sup>a</sup>Or *uncovered*]  
**16** He sent from on high, He took me;  
He drew me out of many waters.  
<sup>17</sup>He delivered me from my strong enemy,  
And from those who hated me, for they were too mighty for me.  
<sup>18</sup>They confronted me in the day of my calamity,  
But the LORD was my stay.  
<sup>19</sup>He brought me forth also into a broad place;  
He rescued me, because He delighted in me.  
**20** The LORD has rewarded me according to my righteousness;  
According to the cleanness of my hands He has recompensed me.  
<sup>21</sup>For I have kept the ways of the LORD,  
And have not wickedly departed from my God.  
<sup>22</sup>For all His ordinances were before me,  
And I did not put away His statutes from me.  
<sup>23</sup>I was also <sup>a</sup>blameless with Him,  
And I kept myself from my iniquity. [<sup>a</sup>Lit *complete*; or *having integrity*; or *perfect*]  
<sup>24</sup>Therefore the LORD has recompensed me according to my  
righteousness,  
According to the cleanness of my hands in His eyes.  
**25** With the kind You show Yourself kind;  
With the <sup>a</sup>blameless You show Yourself blameless; [<sup>a</sup>V 23, note 1]  
<sup>26</sup>With the pure You show Yourself pure,  
And with the crooked You show Yourself <sup>a</sup>astute. [<sup>a</sup>Lit *twisted*]

<sup>27</sup>For You save an afflicted people,  
But haughty eyes You abase.  
<sup>28</sup>For You light my lamp;  
The LORD my God illumines my darkness.  
<sup>29</sup>For by You I can <sup>a</sup>run upon a troop;  
And by my God I can leap over a wall. [<sup>a</sup>Or *crush a troop*]  
**30** As for God, His way is <sup>a</sup>blameless;  
The word of the LORD is tried;  
He is a shield to all who take refuge in Him. [<sup>a</sup>V 23, note 1]  
<sup>31</sup>For who is God, but the LORD?  
And who is a rock, except our God,  
<sup>32</sup>The God who girds me with strength  
And <sup>a</sup>makes my way <sup>b</sup>blameless? [<sup>a</sup>Or *has made* <sup>b</sup>Lit *complete*; or  
*having integrity*]  
<sup>33</sup>He makes my feet like hinds' *feet*,  
And sets me upon my high places.  
<sup>34</sup>He trains my hands for battle,  
So that my arms can bend a bow of bronze.  
<sup>35</sup>You have also given me the shield of Your salvation,  
And Your right hand upholds me;  
And Your <sup>a</sup>gentleness makes me great. [<sup>a</sup>Or *condescension*]  
<sup>36</sup>You enlarge my steps under me,  
And my <sup>a</sup>feet have not slipped. [<sup>a</sup>Lit *ankles*]  
**37** I pursued my enemies and overtook them,  
And I did not turn back until they were consumed.  
<sup>38</sup>I shattered them, so that they were not able to rise;  
They fell under my feet.  
<sup>39</sup>For You have girded me with strength for battle;  
You have <sup>a</sup>subdued under me those who rose up against me. [<sup>a</sup>Lit  
*caused to bow down*]  
<sup>40</sup>You have also made my enemies turn their backs to me,  
And I <sup>a</sup>destroyed those who hated me. [<sup>a</sup>Or *silenced*]  
<sup>41</sup>They cried for help, but there was none to save,  
*Even* to the LORD, but He did not answer them.  
<sup>42</sup>Then I beat them fine as the dust before the wind;  
I emptied them out as the mire of the streets.  
**43** You have delivered me from the contentions of the people;

You have placed me as head of the nations;  
A people whom I have not known serve me.  
<sup>44</sup>As soon as they hear, they obey me;  
Foreigners <sup>a</sup>submit to me. [<sup>a</sup>Lit *deceive me*; i.e. give feigned  
obedience]  
<sup>45</sup>Foreigners fade away,  
And come trembling out of their <sup>a</sup>fortresses. [<sup>a</sup>Lit *fastnesses*]  
**46** The LORD lives, and blessed be my rock;  
And exalted be the God of my salvation,  
<sup>47</sup>The God who executes vengeance for me,  
And subdues peoples under me.  
<sup>48</sup>He delivers me from my enemies;  
Surely You lift me above those who rise up against me;  
You rescue me from the violent man.  
<sup>49</sup>Therefore I will give thanks to You among the nations, O LORD,  
And I will sing praises to Your name.  
<sup>50</sup>He gives great <sup>a</sup>deliverance to His king,  
And shows lovingkindness to His anointed,  
To David and his <sup>b</sup>descendants forever. [<sup>a</sup>I.e. victories; lit *salvations*  
<sup>b</sup>Lit *seed*]

## Psalm 19 [\[Books\]](#)

### *The Works and the Word of God.*

#### **For the choir director. A Psalm of David.**

1 The heavens are telling of the glory of God;  
And their expanse is declaring the work of His hands.  
2Day to day pours forth speech,  
And night to night reveals knowledge.  
3There is no speech, nor are there words;  
Their voice is not heard.  
4Their <sup>a</sup>line has gone out through all the earth,  
And their utterances to the end of the world.  
In them He has placed a tent for the sun, [<sup>a</sup>Another reading is *sound*]  
5Which is as a bridegroom coming out of his chamber;  
It rejoices as a strong man to run his course.  
6Its rising is from <sup>a</sup>one end of the heavens,  
And its circuit to the <sup>b</sup>other end of them;  
And there is nothing hidden from its heat. [<sup>a</sup>Lit *the* <sup>b</sup>Lit *the ends*]  
7 The law of the LORD is <sup>a</sup>perfect, restoring the soul;  
The testimony of the LORD is sure, making wise the simple. [<sup>a</sup>I.e.  
blameless]  
8The precepts of the LORD are right, rejoicing the heart;  
The commandment of the LORD is pure, enlightening the eyes.  
9The fear of the LORD is clean, enduring forever;  
The judgments of the LORD are true; they are righteous altogether.  
10They are more desirable than gold, yes, than much fine gold;  
Sweeter also than honey and the drippings of the honeycomb.  
11Moreover, by them Your servant is warned;  
In keeping them there is great reward.  
12Who can discern *his* errors? Acquit me of hidden *faults*.  
13Also keep back Your servant from presumptuous *sins*;  
Let them not rule over me;  
Then I will be <sup>a</sup>blameless,  
And I shall be acquitted of great transgression. [<sup>a</sup>Lit *complete*]

<sup>14</sup>Let the words of my mouth and the meditation of my heart  
Be acceptable in Your sight,  
O LORD, my rock and my Redeemer.

## Psalm 20 [\[Books\]](#)

### *Prayer for Victory over Enemies.*

#### **For the choir director. A Psalm of David.**

1 May the LORD answer you in the day of trouble!  
May the name of the God of Jacob set you *securely* on high!

2 May He send you help from the sanctuary  
And support you from Zion!

3 May He remember all your meal offerings  
And find your burnt offering <sup>a</sup>acceptable! <sup>b</sup>Selah. [<sup>a</sup>Lit *fat* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

4 May He grant you your heart's desire  
And fulfill all your <sup>a</sup>counsel! [<sup>a</sup>Or *purpose*]

<sup>5a</sup>We will sing for joy over your <sup>b</sup>victory,  
And in the name of our God we will set up our banners.  
May the LORD fulfill all your petitions. [<sup>a</sup>Or *Let us sing* <sup>b</sup>Or *salvation*]

6 Now I know that the LORD saves His anointed;  
He will answer him from His holy heaven  
With the <sup>a</sup>saving strength of His right hand. [<sup>a</sup>Or *mighty deeds of the victory of His right hand*]

<sup>7</sup>Some <sup>a</sup>boast in chariots and some in horses,  
But we <sup>b</sup>will boast in the name of the LORD, our God. [<sup>a</sup>Or praise *chariots*, or trust, or are strong *through* <sup>b</sup>Lit *make mention of*; or *praise the name*]

<sup>8</sup>They have bowed down and fallen,  
But we have risen and stood upright.

<sup>9a</sup>Save, O LORD;  
May the King answer us in the day we call. [<sup>a</sup>Or *O LORD, save the king; answer us*]

## Psalm 21 [\[Books\]](#)

### *Praise for Deliverance.*

#### **For the choir director. A Psalm of David.**

1 O LORD, in Your strength the king will be glad,  
And in Your <sup>a</sup>salvation how greatly he will rejoice! [<sup>a</sup>Or *victory*]  
2 You have given him his heart's desire,  
And You have not withheld the request of his lips. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may  
mean: *Pause, Crescendo* or *Musical interlude*]  
3 For You meet him with the blessings of good things;  
You set a crown of fine gold on his head.  
4 He asked life of You,  
You gave it to him,  
Length of days forever and ever.  
5 His glory is great through Your <sup>a</sup>salvation,  
Splendor and majesty You place upon him. [<sup>a</sup>Or *victory*]  
6 For You make him <sup>a</sup>most blessed forever;  
You make him joyful with gladness in Your presence. [<sup>a</sup>Lit *blessings*]  
7 For the king trusts in the LORD,  
And through the lovingkindness of the Most High he will not be  
shaken.  
8 Your hand will find out all your enemies;  
Your right hand will find out those who hate you.  
9 You will make them as a fiery oven in the time <sup>a</sup>of your anger;  
The LORD will swallow them up in His wrath,  
And fire will devour them. [<sup>a</sup>Or *of your presence*]  
10 Their <sup>a</sup>offspring You will destroy from the earth,  
And their <sup>b</sup>descendants from among the sons of men. [<sup>a</sup>Lit *fruit* <sup>b</sup>Lit  
*seed*]  
11 Though they <sup>a</sup>intended evil against You  
And devised a plot,  
They will not succeed. [<sup>a</sup>Lit *stretched out*]  
12 For You will make them turn their back;  
You will <sup>a</sup>aim with Your bowstrings at their faces. [<sup>a</sup>Lit *make ready*]

<sup>13</sup>Be exalted, O LORD, in Your strength;  
We will sing and praise Your power.

## Psalm 22 [\[Books\]](#)

### *A Cry of Anguish and a Song of Praise.*

**For the choir director; upon <sup>a</sup>Aijeleth Hashshahar. A Psalm of David.**

[<sup>a</sup>Lit *the hind of the morning*]

1 My God, my God, why have You forsaken me?

<sup>a</sup>Far from my deliverance are the words of my <sup>b</sup>groaning. [<sup>a</sup>Or Why are You so *far from helping me*, and from *the words of my groaning*?

<sup>b</sup>Lit *roaring*]

<sup>2</sup>O my God, I cry by day, but You do not answer; And by night, but <sup>a</sup>I have no rest. [<sup>a</sup>Lit *there is no silence for me*]

<sup>3</sup>Yet You are holy, O You who <sup>a</sup>are enthroned upon the praises of Israel. [<sup>a</sup>Or *inhabit the praises*]

<sup>4</sup>In You our fathers trusted; They trusted and You delivered them.

<sup>5</sup>To You they cried out and were delivered; In You they trusted and were not <sup>a</sup>disappointed. [<sup>a</sup>Or *ashamed*]

6 But I am a worm and not a man, A reproach of men and despised by the people.

<sup>7</sup>All who see me <sup>a</sup>sneer at me; They <sup>b</sup>separate with the lip, they wag the head, *saying*, [<sup>a</sup>Or *mock me* <sup>b</sup>I.e. make mouths at me]

<sup>8</sup><sup>a</sup>“Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.” [<sup>a</sup>Lit *Roll*; another reading is *He committed himself*]

9 Yet You are He who brought me forth from the womb; You made me trust *when* upon my mother’s breasts.

<sup>10</sup>Upon You I was cast from <sup>a</sup>birth; You have been my God from my mother’s womb. [<sup>a</sup>Lit *a womb*]

11 Be not far from me, for <sup>a</sup>trouble is near; For there is none to help. [<sup>a</sup>Or *distress*]

<sup>12</sup>Many bulls have surrounded me; Strong *bulls* of Bashan have encircled me.

<sup>13</sup>They open wide their mouth at me, As a ravening and a roaring lion.

<sup>14</sup>I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within <sup>a</sup>me. [<sup>a</sup>Lit *my inward parts*]

<sup>15</sup>My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me <sup>a</sup>in the dust of death. [<sup>a</sup>Lit *to*]

<sup>16</sup>For dogs have surrounded me; <sup>a</sup>A band of evildoers has encompassed me; <sup>b</sup>They pierced my hands and my feet. [<sup>a</sup>Or *An assembly*  
<sup>b</sup>Another reading is *Like a lion, my...*]

<sup>17</sup>I can count all my bones.  
They look, they stare at me; <sup>18</sup>They divide my garments among them,  
And for my clothing they cast lots.

<sup>19</sup>But You, O LORD, be not far off; O You my help, hasten to my assistance.

<sup>20</sup>Deliver my <sup>a</sup>soul from the sword, My only *life* from the <sup>b</sup>power of the dog. [<sup>a</sup>Or *life* <sup>b</sup>Lit *paw*]

<sup>21</sup>Save me from the lion's mouth; From the horns of the wild oxen You answer me.

<sup>22</sup>I will tell of Your name to my brethren; In the midst of the assembly I will praise You.

<sup>23</sup>You who fear the LORD, praise Him; All you <sup>a</sup>descendants of Jacob, glorify Him, And stand in awe of Him, all you <sup>a</sup>descendants of Israel. [<sup>a</sup>Lit *seed*]

<sup>24</sup>For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard.

<sup>25</sup>From You *comes* my praise in the great assembly; I shall pay my vows before those who fear Him.

<sup>26</sup>The <sup>a</sup>afflicted will eat and be satisfied; Those who seek Him will praise the LORD.  
Let your heart live forever! [<sup>a</sup>Or *poor*]

<sup>27</sup>All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before <sup>a</sup>You. [<sup>a</sup>Some versions read *Him*]

<sup>28</sup>For the kingdom is the LORD's  
And He rules over the nations.

<sup>29</sup>All the <sup>a</sup>prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who <sup>b</sup>cannot keep his soul alive. [<sup>a</sup>Lit *fat ones* <sup>b</sup>Or *did not*]

<sup>30a</sup>Posterity will serve Him; It will be told of the Lord to the *coming* generation. [<sup>a</sup>Lit *A seed*]

<sup>31</sup>They will come and will declare His righteousness To a people who will be born, that He has performed *it*.

## Psalm 23 [\[Books\]](#)

*The LORD, the Psalmist's Shepherd.*

### A Psalm of David.

- 1 The LORD is my shepherd, I <sup>a</sup>shall not want. [<sup>a</sup>Or *do*]  
2He makes me lie down in green pastures; He leads me beside <sup>a</sup>quiet waters. [<sup>a</sup>Lit *waters of rest*]  
3He restores my soul; He guides me in the <sup>a</sup>paths of righteousness For His name's sake. [<sup>a</sup>Lit *tracks*]  
4 Even though I walk through the <sup>a</sup>valley of the shadow of death, I fear no <sup>b</sup>evil, for You are with me; Your rod and Your staff, they comfort me. [<sup>a</sup>Or *valley of deep darkness* <sup>b</sup>Or *harm*]  
5You prepare a table before me in the presence of my enemies; You <sup>a</sup>have anointed my head with oil; My cup overflows. [<sup>a</sup>Or *anoint*]  
6<sup>a</sup>Surely goodness and lovingkindness will follow me all the days of my life, And I will <sup>b</sup>dwell in the house of the LORD <sup>c</sup>forever. [<sup>a</sup>Or *Only* <sup>b</sup>Another reading is *return to* <sup>c</sup>Lit *for length of days*]

## Psalm 24 [\[Books\]](#)

### *The King of Glory Entering Zion.*

#### A Psalm of David.

1 The earth is the LORD's, and <sup>a</sup>all it contains,  
The world, and those who dwell in it. [<sup>a</sup>Lit *its fullness*]  
2 For He has founded it upon the seas  
And established it upon the rivers.  
3 Who may ascend into the hill of the LORD?  
And who may stand in His holy place?  
4 He who has clean hands and a pure heart,  
Who has not lifted up his soul <sup>a</sup>to falsehood  
And has not sworn deceitfully. [<sup>a</sup>Or *in vain*]  
5 He shall receive a blessing from the LORD  
And <sup>a</sup>righteousness from the God of his salvation. [<sup>a</sup>I.e. as vindicated]  
6<sup>a</sup> This is the generation of those who seek Him,  
Who seek Your face—even Jacob. <sup>b</sup>Selah. [<sup>a</sup>Or *Such* <sup>b</sup>*Selah* may mean:  
*Pause, Crescendo or Musical interlude*]  
7 Lift up your heads, O gates,  
And be lifted up, O <sup>a</sup>ancient doors,  
That the King of glory may come in! [<sup>a</sup>Lit *everlasting*]  
8 Who is the King of glory?  
The LORD strong and mighty,  
The LORD mighty in battle.  
9 Lift up your heads, O gates,  
And lift *them* up, O <sup>a</sup>ancient doors,  
That the King of glory may come in! [<sup>a</sup>Lit *everlasting*]  
10 Who is this King of glory?  
The LORD of hosts,  
He is the King of glory. Selah.

## Psalm 25 [\[Books\]](#)

*Prayer for Protection, Guidance and Pardon.*

*A Psalm of David.*

<sup>1</sup> To You, O LORD, I lift up my soul.

<sup>2</sup> O my God, in You I trust,

Do not let me be ashamed;

Do not let my enemies exult over me.

<sup>3</sup> Indeed, none of those who wait for You will be ashamed;

<sup>a</sup> Those who deal treacherously without cause will be ashamed. [<sup>a</sup>Or *Let those...be ashamed*]

<sup>4</sup> Make me know Your ways, O LORD;

Teach me Your paths.

<sup>5</sup> Lead me in Your truth and teach me,

For You are the God of my salvation;

For You I wait all the day.

<sup>6</sup> Remember, O LORD, Your compassion and Your lovingkindnesses,

For they have been <sup>a</sup>from of old. [<sup>a</sup>Or *everlasting*]

<sup>7</sup> Do not remember the sins of my youth or my transgressions;

According to Your lovingkindness remember me,

For Your goodness' sake, O LORD.

<sup>8</sup> Good and upright is the LORD;

Therefore He instructs sinners in the way.

<sup>9</sup> He leads the <sup>a</sup>humble in justice,

And He teaches the <sup>a</sup>humble His way. [<sup>a</sup>Or *afflicted*]

<sup>10</sup> All the paths of the LORD are lovingkindness and truth

To those who keep His covenant and His testimonies.

<sup>11</sup> For Your name's sake, O LORD,

Pardon my iniquity, for it is great.

<sup>12</sup> Who is the man who fears the LORD?

He will instruct him in the way he should choose.

<sup>13</sup> His soul will abide in <sup>a</sup>prosperity,

And his <sup>b</sup>descendants will inherit the <sup>c</sup>land. [<sup>a</sup>Lit *good* <sup>b</sup>Lit *seed* <sup>c</sup>Or *earth*]

<sup>14</sup>The <sup>a</sup>secret of the LORD is for those who fear Him,  
<sup>b</sup>And He will make them know His covenant. [<sup>a</sup>Or *counsel* or *intimacy*  
<sup>b</sup>Or *And His covenant, to make them know it*]

<sup>15</sup>My eyes are continually toward the LORD,  
For He will <sup>a</sup>pluck my feet out of the net. [<sup>a</sup>Lit *bring out*]

**16** Turn to me and be gracious to me,  
For I am lonely and afflicted.

<sup>17a</sup>The troubles of my heart are enlarged;  
Bring me out of my distresses. [<sup>a</sup>Some commentators read *Relieve the*  
*troubles of my heart*]

<sup>18</sup>Look upon my affliction and my <sup>a</sup>trouble,  
And forgive all my sins. [<sup>a</sup>Lit *toil*]

<sup>19</sup>Look upon my enemies, for they are many,  
And they hate me with violent hatred.

<sup>20</sup>Guard my soul and deliver me;  
Do not let me be ashamed, for I take refuge in You.

<sup>21</sup>Let integrity and uprightness preserve me,  
For I wait for You.

<sup>22</sup>Redeem Israel, O God,  
Out of all his troubles.

## Psalm 26 [\[Books\]](#)

### *Protestation of Integrity and Prayer for Protection.*

#### *A Psalm of David.*

<sup>1</sup> <sup>a</sup>Vindicate me, O LORD, for I have walked in my integrity,  
And I have trusted in the LORD <sup>b</sup>without wavering. [<sup>a</sup>Lit *Judge* <sup>b</sup>Lit *I do not slide*]

<sup>2</sup>Examine me, O LORD, and try me;  
Test my <sup>a</sup>mind and my heart. [<sup>a</sup>Lit *kidneys*, figurative for inner man]

<sup>3</sup>For Your lovingkindness is before my eyes,  
And I have walked in Your <sup>a</sup>truth. [<sup>a</sup>Or *faithfulness*]

<sup>4</sup>I do not sit with <sup>a</sup>deceitful men,  
Nor will I go with <sup>b</sup>pretenders. [<sup>a</sup>Or *worthless men*; lit *men of falsehood* <sup>b</sup>Or *dissemblers, hypocrites*]

<sup>5</sup>I hate the assembly of evildoers,  
And I will not sit with the wicked.

<sup>6</sup>I shall wash my hands in innocence,  
And I will go about Your altar, O LORD,

<sup>7</sup>That I may proclaim with the voice of thanksgiving  
And declare all Your <sup>a</sup>wonders. [<sup>a</sup>Or *miracles*]

<sup>8</sup> O LORD, I love the habitation of Your house  
And the place <sup>a</sup>where Your glory dwells. [<sup>a</sup>Lit *of the tabernacle of Your glory*]

<sup>9</sup>Do not <sup>a</sup>take my soul away *along* with sinners,  
Nor my life with men of bloodshed, [<sup>a</sup>Lit *gather*]

<sup>10</sup>In whose hands is a wicked scheme,  
And whose right hand is full of bribes.

<sup>11</sup>But as for me, I shall walk in my integrity;  
Redeem me, and be gracious to me.

<sup>12</sup>My foot stands on a level place;  
In the congregations I shall bless the LORD.

## Psalm 27 [\[Books\]](#)

### *A Psalm of Fearless Trust in God.*

#### *A Psalm of David.*

1 The LORD is my light and my salvation;  
Whom shall I fear?  
The LORD is the <sup>a</sup>defense of my life;  
Whom shall I dread? [<sup>a</sup>Or *refuge*]  
<sup>2</sup>When evildoers came upon me to devour my flesh,  
My adversaries and my enemies, they stumbled and fell.  
<sup>3</sup>Though a host encamp against me,  
My heart will not fear;  
Though war arise against me,  
In *spite of* this I <sup>a</sup>shall be confident. [<sup>a</sup>Lit *am confident*]  
4 One thing I have asked from the LORD, that I shall seek:  
That I may dwell in the house of the LORD all the days of my life,  
To behold the <sup>a</sup>beauty of the LORD  
And to <sup>b</sup>meditate in His temple. [<sup>a</sup>Lit *delightfulness* <sup>b</sup>Lit *inquire*]  
<sup>5</sup>For in the day of trouble He will conceal me in His <sup>a</sup>tabernacle;  
In the secret place of His tent He will hide me;  
He will lift me up on a rock. [<sup>a</sup>Or *shelter*]  
<sup>6</sup>And now my head will be lifted up above my enemies around me,  
And I will offer in His tent sacrifices <sup>a</sup>with shouts of joy;  
I will sing, yes, I will sing praises to the LORD. [<sup>a</sup>Lit *of shouts*]  
7 Hear, O LORD, when I cry with my voice,  
And be gracious to me and answer me.  
<sup>8</sup>*When You said*, “Seek My face,” my heart said to You,  
“Your face, O LORD, I shall seek.”  
<sup>9</sup>Do not hide Your face from me,  
Do not turn Your servant away in anger;  
You have been my help;  
Do not abandon me nor forsake me,  
O God of my salvation!  
<sup>10a</sup>For my father and my mother have forsaken me,

But the LORD will take me up. [<sup>a</sup>Or *If my father...forsake me, Then the LORD*]

11 Teach me Your way, O LORD,

And lead me in a level path

Because of <sup>a</sup>my foes. [<sup>a</sup>Or *those who lie in wait for me*]

<sup>12</sup>Do not deliver me over to the <sup>a</sup>desire of my adversaries,

For false witnesses have risen against me,

And such as breathe out violence. [<sup>a</sup>Lit *soul*]

<sup>13a</sup>*I would have despaired* unless I had believed that I would see the  
goodness of the LORD

In the land of the living. [<sup>a</sup>Or *Surely I believed*]

<sup>14</sup>Wait for the LORD;

Be strong and let your heart take courage;

Yes, wait for the LORD.

## Psalm 28 [\[Books\]](#)

*A Prayer for Help, and Praise for Its Answer.*

*A Psalm of David.*

<sup>1</sup> To You, O LORD, I call;  
My rock, do not be deaf to me,  
For if You are silent to me,  
I will become like those who go down to the pit.  
<sup>2</sup> Hear the voice of my supplications when I cry to You for help,  
When I lift up my hands toward <sup>a</sup>Your holy sanctuary. [<sup>a</sup>Lit *the innermost place of Your sanctuary*]  
<sup>3</sup> Do not drag me away with the wicked  
And with those who work iniquity,  
Who speak peace with their neighbors,  
While evil is in their hearts.  
<sup>4</sup> Requite them according to their work and according to the evil of  
their practices;  
Requite them according to the deeds of their hands;  
Repay them their <sup>a</sup>recompense. [<sup>a</sup>Or *dealings*]  
<sup>5</sup> Because they do not regard the works of the LORD  
Nor the deeds of His hands,  
He will tear them down and not build them up.  
<sup>6</sup> Blessed be the LORD,  
Because He has heard the voice of my supplication.  
<sup>7</sup> The LORD is my strength and my shield;  
My heart trusts in Him, and I am helped;  
Therefore my heart exults,  
And with my song I shall thank Him.  
<sup>8</sup> The LORD is <sup>a</sup>their strength,  
And He is a <sup>b</sup>saving defense to His anointed. [<sup>a</sup>A few mss and ancient  
versions read *the strength of His people* <sup>b</sup>Or *refuge of salvation*]  
<sup>9</sup> Save Your people and bless Your inheritance;  
Be their shepherd also, and carry them forever.

## Psalm 29 [\[Books\]](#)

### *The Voice of the LORD in the Storm.*

#### A Psalm of David.

1 Ascribe to the LORD, O <sup>a</sup>sons of the mighty,  
Ascribe to the LORD glory and strength. [<sup>a</sup>Or *sons of gods*]

2 Ascribe to the LORD the glory <sup>a</sup>due to His name;  
Worship the LORD in <sup>b</sup>holy array. [<sup>a</sup>Lit of His name <sup>b</sup>Or *the majesty of holiness*]

3 The voice of the LORD is upon the waters;  
The God of glory thunders,  
The LORD is over <sup>a</sup>many waters. [<sup>a</sup>Or *great*]

4 The voice of the LORD is powerful,  
The voice of the LORD is majestic.

5 The voice of the LORD breaks the cedars;  
Yes, the LORD breaks in pieces the cedars of Lebanon.

6 He makes Lebanon skip like a calf,  
And Sirion like a young wild ox.

7 The voice of the LORD hews out <sup>a</sup>flames of fire. [<sup>a</sup>I.e. lightning]

8 The voice of the LORD <sup>a</sup>shakes the wilderness;  
The LORD shakes the wilderness of Kadesh. [<sup>a</sup>Or *causes...to whirl*]

9 The voice of the LORD makes the deer to calve  
And strips the forests bare;  
And in His temple everything says, “Glory!”

10 The LORD sat *as King* at the flood;  
Yes, the LORD sits as King forever.

11<sup>a</sup>The LORD will give strength to His people;  
<sup>b</sup>The LORD will bless His people with peace. [<sup>a</sup>Or *May the LORD give*  
<sup>b</sup>Or *May the LORD bless*]

## Psalm 30 [\[Books\]](#)

### *Thanksgiving for Deliverance from Death.*

#### **A Psalm; a Song at the Dedication of the House. A Psalm of David.**

<sup>1</sup> I will extol You, O LORD, for You have lifted me up,  
And have not let my enemies rejoice over me.  
<sup>2</sup> O LORD my God,  
I cried to You for help, and You healed me.  
<sup>3</sup> O LORD, You have brought up my soul from <sup>a</sup>Sheol;  
You have kept me alive, <sup>b</sup>that I would not go down to the pit. [<sup>a</sup>I.e. the  
nether world <sup>b</sup>Some mss read *from among those who go down*]  
<sup>4</sup> Sing praise to the LORD, you His godly ones,  
And give thanks to His holy <sup>a</sup>name. [<sup>a</sup>Lit *memorial*]  
<sup>5</sup> For His anger is but for a moment,  
His favor is for a lifetime;  
Weeping may last for the night,  
But a shout of joy *comes* in the morning.  
<sup>6</sup> Now as for me, I said in my prosperity,  
“I will never be moved.”  
<sup>7</sup> O LORD, by Your favor You have made my mountain to stand strong;  
You hid Your face, I was dismayed.  
<sup>8</sup> To You, O LORD, I called,  
And to the Lord I made supplication:  
<sup>9</sup> “What profit is there in my blood, if I go down to the pit?  
Will the dust praise You? Will it declare Your faithfulness?  
<sup>10</sup> “Hear, O LORD, and be gracious to me;  
O LORD, be my helper.”  
<sup>11</sup> You have turned for me my mourning into dancing;  
You have loosed my sackcloth and girded me with gladness,  
<sup>12</sup> That *my* <sup>a</sup>soul may sing praise to You and not be silent.  
O LORD my God, I will give thanks to You forever. [<sup>a</sup>Lit *glory*]

## Psalm 31 [\[Books\]](#)

### *A Psalm of Complaint and of Praise.*

#### **For the choir director. A Psalm of David.**

1 In You, O LORD, I have taken refuge;  
Let me never be ashamed;  
In Your righteousness deliver me.  
2 Incline Your ear to me, rescue me quickly;  
Be to me a rock of <sup>a</sup>strength,  
A stronghold to save me. [<sup>a</sup>Or *refuge, protection*]  
3 For You are my <sup>a</sup>rock and my fortress;  
For Your name's sake You will lead me and guide me. [<sup>a</sup>Or *crag*]  
4 You will pull me out of the net which they have secretly laid for me,  
For You are my strength.  
5 Into Your hand I commit my spirit;  
You have ransomed me, O LORD, God of <sup>a</sup>truth. [<sup>a</sup>Or *faithfulness*]  
6 I hate those who regard <sup>a</sup>vain idols,  
But I trust in the LORD. [<sup>a</sup>Lit *empty vanities*]  
7 I will rejoice and be glad in Your lovingkindness,  
Because You have seen my affliction;  
You have known the troubles of my soul,  
8 And You have not given me over into the hand of the enemy;  
You have set my feet in a large place.  
9 Be gracious to me, O LORD, for I am in distress;  
My eye is wasted away from grief, my soul and my body *also*.  
10 For my life is spent with sorrow  
And my years with sighing;  
My strength has failed because of my iniquity,  
And my <sup>a</sup>body has wasted away. [<sup>a</sup>Or *bones, substance*]  
11 Because of all my adversaries, I have become a reproach,  
Especially to my neighbors,  
And an object of dread to my acquaintances;  
Those who see me in the street flee from me.  
12 I am forgotten as a dead man, out of mind;

I am like a broken vessel.

<sup>13</sup>For I have heard the <sup>a</sup>slander of many,

Terror is on every side;

While they took counsel together against me,

They schemed to take away my life. [<sup>a</sup>Lit *whispering*]

**14** But as for me, I trust in You, O LORD,

I say, "You are my God."

<sup>15</sup>My times are in Your hand;

Deliver me from the hand of my enemies and from those who  
persecute me.

<sup>16</sup>Make Your face to shine upon Your servant;

Save me in Your lovingkindness.

<sup>17</sup>Let me not be put to shame, O LORD, for I call upon You;

Let the wicked be put to shame, let them be silent in <sup>a</sup>Sheol. [<sup>a</sup>I.e. the  
nether world]

<sup>18</sup>Let the lying lips be mute,

Which speak arrogantly against the righteous

With pride and contempt.

**19** How great is Your goodness,

Which You have stored up for those who fear You,

Which You have wrought for those who take refuge in You,

Before the sons of men!

<sup>20</sup>You hide them in the secret place of Your presence from the  
conspiracies of man;

You keep them secretly in a <sup>a</sup>shelter from the strife of tongues. [<sup>a</sup>Or  
*pavilion*]

<sup>21</sup>Blessed be the LORD,

For He has made marvelous His lovingkindness to me in a besieged  
city.

<sup>22</sup>As for me, I said in my alarm,

"I am cut off from before Your eyes";

Nevertheless You heard the voice of my supplications

When I cried to You.

**23** O love the LORD, all you His godly ones!

The LORD preserves the faithful

And fully recompenses the proud doer.

<sup>24</sup>Be strong and let your heart take courage,

All you who <sup>a</sup>hope in the LORD. [<sup>a</sup>Or *wait for*]

## Psalm 32 [\[Books\]](#)

### *Blessedness of Forgiveness and of Trust in God.*

#### *A Psalm of David. A <sup>a</sup>Maskil.*

[<sup>a</sup>Possibly *Contemplative, or Didactic, or Skillful Psalm*]

1 How blessed is he whose transgression is forgiven, Whose sin is covered!

<sup>2</sup>How blessed is the man to whom the LORD does not impute iniquity,  
And in whose spirit there is no deceit!

3 When I kept silent *about my sin*, my <sup>a</sup>body wasted away Through my  
<sup>b</sup>groaning all day long. [<sup>a</sup>Or *bones, substance* <sup>b</sup>Lit *roaring*]

<sup>4</sup>For day and night Your hand was heavy upon me; My <sup>a</sup>vitality was  
drained away *as with the fever heat of summer*. <sup>b</sup>Selah. [<sup>a</sup>Lit *life  
juices were turned into the drought of summer* <sup>b</sup>Selah may mean:  
*Pause, Crescendo or Musical interlude*]

<sup>5</sup>I acknowledged my sin to You, And my iniquity I did not hide; I said,  
“I will confess my transgressions to the LORD”; And You forgave the  
<sup>a</sup>guilt of my sin. Selah. [<sup>a</sup>Or *iniquity*]

<sup>6</sup>Therefore, let everyone who is godly pray to You <sup>a</sup>in a time when You  
may be found; Surely in a flood of great waters they will not reach  
him. [<sup>a</sup>Lit *in a time of finding out*]

<sup>7</sup>You are my hiding place; You preserve me from trouble; You surround  
me with <sup>a</sup>songs of deliverance. Selah. [<sup>a</sup>Or *shouts*]

8 I will instruct you and teach you in the way which you should go; I  
will counsel you with My eye upon you.

<sup>9</sup>Do not be as the horse or as the mule which have no understanding,  
Whose trappings include bit and bridle to hold them in check,  
*Otherwise they will not come near to you.*

<sup>10</sup>Many are the sorrows of the wicked, But he who trusts in the LORD,  
lovingkindness shall surround him.

<sup>11</sup>Be glad in the LORD and rejoice, you righteous ones; And shout for  
joy, all you who are upright in heart.

## Psalm 33 [\[Books\]](#)

### *Praise to the Creator and Preserver.*

1 Sing for joy in the LORD, O you righteous ones;  
Praise is becoming to the upright.

2 Give thanks to the LORD with the lyre;  
Sing praises to Him with a harp of ten strings.

3 Sing to Him a new song;  
Play skillfully with a shout of joy.

4 For the word of the LORD is upright,  
And all His work is *done* in faithfulness.

5 He loves righteousness and justice;  
The earth is full of the lovingkindness of the LORD.

6 By the word of the LORD the heavens were made,  
And by the breath of His mouth all their host.

7 He gathers the waters of the sea together <sup>a</sup>as a heap;  
He lays up the deeps in storehouses. [<sup>a</sup>Some versions read *in a water skin*; i.e. container]

8 Let all the earth fear the LORD;  
Let all the inhabitants of the world stand in awe of Him.

9 For He spoke, and it was done;  
He commanded, and it <sup>a</sup>stood fast. [<sup>a</sup>Or *stood forth*]

10 The LORD nullifies the counsel of the nations;  
He frustrates the plans of the peoples.

11 The counsel of the LORD stands forever,  
The plans of His heart from generation to generation.

12 Blessed is the nation whose God is the LORD,  
The people whom He has chosen for His own inheritance.

13 The LORD looks from heaven;  
He sees all the sons of men;

14 From His dwelling place He looks out  
On all the inhabitants of the earth,

15 He who fashions <sup>a</sup>the hearts of them all,  
He who understands all their works. [<sup>a</sup>Or *their heart together*]

16 The king is not saved by a mighty army;

A warrior is not delivered by great strength.

<sup>17</sup>A horse is a false hope for victory;

Nor does it deliver anyone by its great strength.

**18** Behold, the eye of the LORD is on those who fear Him,

On those who <sup>a</sup>hope for His lovingkindness, [<sup>a</sup>Or *wait*]

<sup>19</sup>To deliver their soul from death

And to keep them alive in famine.

<sup>20</sup>Our soul waits for the LORD;

He is our help and our shield.

<sup>21</sup>For our heart rejoices in Him,

Because we trust in His holy name.

<sup>22</sup>Let Your lovingkindness, O LORD, be upon us,

According as we have <sup>a</sup>hoped in You. [<sup>a</sup>Or *waited for*]

## Psalm 34 [\[Books\]](#)

### *The LORD, a Provider and Deliverer.*

**A Psalm of David when he <sup>a</sup>feigned madness before <sup>b</sup>Abimelech, who drove him away and he departed.**

[<sup>a</sup>Or *changed his behavior* <sup>b</sup>Possibly a title of King Achish of Gath, see 1 Sam 21:10-15]

1 I will bless the LORD at all times;  
His praise shall continually be in my mouth.  
2 My soul will make its boast in the LORD;  
The humble will hear it and rejoice.  
3 O magnify the LORD with me,  
And let us exalt His name together.  
4 I sought the LORD, and He answered me,  
And delivered me from all my fears.  
5 They looked to Him and were radiant,  
And their faces will never be ashamed.  
6 This <sup>a</sup>poor man cried, and the LORD heard him  
And saved him out of all his troubles. [<sup>a</sup>Or *afflicted*]  
7 The angel of the LORD encamps around those who fear Him,  
And rescues them.  
8 O taste and see that the LORD is good;  
How blessed is the man who takes refuge in Him!  
9 O fear the LORD, you His saints;  
For to those who fear Him there is no want.  
10 The young lions do lack and suffer hunger;  
But they who seek the LORD shall not be in want of any good thing.  
11 Come, you children, listen to me;  
I will teach you the fear of the LORD.  
12 Who is the man who desires life  
And loves *length of days* that he may see good?  
13 Keep your tongue from evil  
And your lips from speaking deceit.

<sup>14</sup>Depart from evil and do good;  
Seek peace and pursue it.

<sup>15</sup>The eyes of the LORD are toward the righteous  
And His ears are *open* to their cry.

<sup>16</sup>The face of the LORD is against evildoers,  
To cut off the memory of them from the earth.

<sup>17</sup>*The righteous* cry, and the LORD hears  
And delivers them out of all their troubles.

<sup>18</sup>The LORD is near to the brokenhearted  
And saves those who are <sup>a</sup>crushed in spirit. [<sup>a</sup>Or *contrite*]

<sup>19</sup>Many are the afflictions of the righteous,  
But the LORD delivers him out of them all.

<sup>20</sup>He keeps all his bones,  
Not one of them is broken.

<sup>21</sup>Evil shall slay the wicked,  
And those who hate the righteous will be <sup>a</sup>condemned. [<sup>a</sup>Or *held guilty*]

<sup>22</sup>The LORD redeems the soul of His servants,  
And none of those who take refuge in Him will be <sup>a</sup>condemned. [<sup>a</sup>V 21,  
note 1]

## Psalm 35 [\[Books\]](#)

### *Prayer for Rescue from Enemies.*

#### *A Psalm of David.*

- <sup>1</sup> Contend, O LORD, with those who contend with me;  
Fight against those who fight against me.
- <sup>2</sup> Take hold of <sup>a</sup>buckler and shield  
And rise up for my help. [<sup>a</sup>I.e. small shield]
- <sup>3</sup> Draw also the spear and <sup>a</sup>the battle-axe to meet those who pursue me;  
Say to my soul, "I am your salvation." [<sup>a</sup>Or *close up the path against those*]
- <sup>4</sup> Let those be ashamed and dishonored who seek my <sup>a</sup>life;  
Let those be turned back and humiliated who devise evil against me.  
[<sup>a</sup>Or *soul*]
- <sup>5</sup> Let them be like chaff before the wind,  
With the angel of the LORD driving *them* on.
- <sup>6</sup> Let their way be dark and slippery,  
With the angel of the LORD pursuing them.
- <sup>7</sup> For without cause they hid their net for me;  
Without cause they dug a <sup>a</sup>pit for my soul. [<sup>a</sup>*Pit* has been transposed  
from line above]
- <sup>8</sup> Let destruction come upon him unawares,  
And let the net which he hid catch himself;  
Into that very destruction let him fall.
- <sup>9</sup> And my soul shall rejoice in the LORD;  
It shall exult in His salvation.
- <sup>10</sup> All my bones will say, "LORD, who is like You,  
Who delivers the afflicted from him who is too strong for him,  
And the afflicted and the needy from him who robs him?"
- <sup>11</sup> Malicious witnesses rise up;  
They ask me of things that I do not know.
- <sup>12</sup> They repay me evil for good,  
To the bereavement of my soul.
- <sup>13</sup> But as for me, when they were sick, my clothing was sackcloth;

I humbled my soul with fasting,  
And my prayer kept returning to my bosom.  
<sup>14</sup>I went about as though it were my friend or brother;  
I bowed down <sup>a</sup>mourning, as one who sorrows for a mother. [<sup>a</sup>Or  
*dressed in black*]  
<sup>15</sup>But at my <sup>a</sup>stumbling they rejoiced and gathered themselves together;  
The <sup>b</sup>smitters whom I did not know gathered together against me,  
They <sup>c</sup>slandered me without ceasing. [<sup>a</sup>Or *limping* <sup>b</sup>Or *smitten ones* <sup>c</sup>Lit  
*tore*]  
<sup>16</sup>Like godless jesters at a feast,  
They gnashed at me with their teeth.  
<sup>17</sup> Lord, how long will You look on?  
Rescue my soul from their ravages,  
My only *life* from the lions.  
<sup>18</sup>I will give You thanks in the great congregation;  
I will praise You among a mighty throng.  
<sup>19</sup>Do not let those who are wrongfully my enemies rejoice over me;  
Nor let those who hate me without cause <sup>a</sup>wink maliciously. [<sup>a</sup>Or *wink  
the eye*]  
<sup>20</sup>For they do not speak peace,  
But they devise deceitful words against those who are quiet in the land.  
<sup>21</sup>They opened their mouth wide against me;  
They said, “Aha, aha, our eyes have seen it!”  
<sup>22</sup> You have seen it, O LORD, do not keep silent;  
O Lord, do not be far from me.  
<sup>23</sup>Stir up Yourself, and awake to my right  
And to my cause, my God and my Lord.  
<sup>24</sup>Judge me, O LORD my God, according to Your righteousness,  
And do not let them rejoice over me.  
<sup>25</sup>Do not let them say in their heart, “Aha, our desire!”  
Do not let them say, “We have swallowed him up!”  
<sup>26</sup>Let those be ashamed and humiliated altogether who rejoice at my  
distress;  
Let those be clothed with shame and dishonor who magnify  
themselves over me.  
<sup>27</sup> Let them shout for joy and rejoice, who favor my vindication;  
And let them say continually, “The LORD be magnified,

Who delights in the prosperity of His servant.”

<sup>28</sup>And my tongue shall declare Your righteousness  
*And* Your praise all day long.

## Psalm 36 [\[Books\]](#)

### *Wickedness of Men and Lovingkindness of God.*

**For the choir director. A Psalm of David the servant of the LORD.**

- 1 Transgression speaks to the ungodly within <sup>a</sup>his heart; There is no fear of God before his eyes. [<sup>a</sup>Another reading is *my heart*]
- 2For <sup>a</sup>it flatters him in his *own* eyes Concerning the discovery of his iniquity *and* the hatred of it. [<sup>a</sup>Or *he flatters himself*]
- 3The words of his mouth are wickedness and deceit; He has ceased to <sup>a</sup>be wise *and* to do good. [<sup>a</sup>Or *understand to do good*]
- 4He plans wickedness upon his bed; He sets himself on a path that is not good; He does not despise evil.
- 5 Your lovingkindness, O LORD, <sup>a</sup>extends to the heavens, Your faithfulness *reaches* to the skies. [<sup>a</sup>Lit *is in*]
- 6Your righteousness is like the <sup>a</sup>mountains of God; Your judgments are *like* a great deep.
- O LORD, You preserve man and beast. [<sup>a</sup>Or *mighty mountains*]
- 7How precious is Your lovingkindness, O God!  
And the children of men take refuge in the shadow of Your wings.
- 8They drink their fill of the <sup>a</sup>abundance of Your house; And You give them to drink of the river of Your delights. [<sup>a</sup>Lit *fatness*]
- 9For with You is the fountain of life; In Your light we see light.
- 10 O continue Your lovingkindness to those who know You, And Your righteousness to the upright in heart.
- 11Let not the foot of pride come upon me, And let not the hand of the wicked drive me away.
- 12There the doers of iniquity have fallen; They have been thrust down and cannot rise.

## Psalm 37 [\[Books\]](#)

*Security of Those Who Trust in the LORD, and Insecurity of the Wicked.*

*A Psalm of David.*

1 Do not fret because of evildoers,  
Be not envious toward wrongdoers.  
2For they will wither quickly like the grass  
And fade like the green herb.  
3Trust in the LORD and do good;  
Dwell in the land and <sup>a</sup>cultivate faithfulness. [<sup>a</sup>Or *feed securely* or *feed on His faithfulness*]  
4Delight yourself in the LORD;  
And He will give you the desires of your heart.  
5Commit your way to the LORD,  
Trust also in Him, and He will do it.  
6He will bring forth your righteousness as the light  
And your judgment as the noonday.  
7 <sup>a</sup>Rest in the LORD and wait <sup>b</sup>patiently for Him;  
Do not fret because of him who prospers in his way,  
Because of the man who carries out wicked schemes. [<sup>a</sup>Or *Be still* <sup>b</sup>Or *longingly*]  
8Cease from anger and forsake wrath;  
Do not fret; *it leads* only to evildoing.  
9For evildoers will be cut off,  
But those who wait for the LORD, they will inherit the land.  
10Yet a little while and the wicked man will be no more;  
And you will look carefully for his place and he will not be *there*.  
11But the humble will inherit the land  
And will delight themselves in abundant prosperity.  
12 The wicked plots against the righteous  
And gnashes at him with his teeth.  
13The Lord laughs at him,  
For He sees his day is coming.  
14The wicked have drawn the sword and bent their bow

To cast down the afflicted and the needy,  
To slay those who are upright in conduct.  
<sup>15</sup>Their sword will enter their own heart,  
And their bows will be broken.  
**16** Better is the little of the righteous  
Than the abundance of many wicked.  
<sup>17</sup>For the arms of the wicked will be broken,  
But the LORD sustains the righteous.  
<sup>18</sup>The LORD knows the days of the <sup>a</sup>blameless,  
And their inheritance will be forever. [<sup>a</sup>Lit *complete*; or *perfect*]  
<sup>19</sup>They will not be ashamed in the time of evil,  
And in the days of famine they will have abundance.  
<sup>20</sup>But the wicked will perish;  
And the enemies of the LORD will be like the <sup>a</sup>glory of the pastures,  
They vanish—like smoke they vanish away. [<sup>a</sup>I.e. flowers]  
<sup>21</sup>The wicked borrows and does not pay back,  
But the righteous is gracious and gives.  
<sup>22</sup>For those blessed by Him will inherit the land,  
But those cursed by Him will be cut off.  
**23** The steps of a man are established by the LORD,  
And He delights in his way.  
<sup>24</sup>When he falls, he will not be hurled headlong,  
Because the LORD is the One <sup>a</sup>who holds his hand. [<sup>a</sup>Or *who sustains  
him with His hand*]  
<sup>25</sup>I have been young and now I am old,  
Yet I have not seen the righteous forsaken  
Or his <sup>a</sup>descendants begging bread. [<sup>a</sup>Lit *seed*]  
<sup>26</sup>All day long he is gracious and lends,  
And his <sup>a</sup>descendants are a blessing. [<sup>a</sup>Lit *seed*]  
**27** Depart from evil and do good,  
<sup>a</sup>So you will abide forever. [<sup>a</sup>Or *And dwell forever*]  
<sup>28</sup>For the LORD loves <sup>a</sup>justice  
And does not forsake His godly ones;  
They are preserved forever,  
But the <sup>b</sup>descendants of the wicked will be cut off. [<sup>a</sup>Lit *judgment* <sup>b</sup>Lit  
*seed*]  
<sup>29</sup>The righteous will inherit the land

And dwell in it forever.

<sup>30</sup>The mouth of the righteous utters wisdom,  
And his tongue speaks justice.

<sup>31</sup>The law of his God is in his heart;  
His steps do not slip.

<sup>32</sup>The wicked spies upon the righteous  
And seeks to kill him.

<sup>33</sup>The LORD will not leave him in his hand  
Or let him be condemned when he is judged.

<sup>34</sup>Wait for the LORD and keep His way,  
And He will exalt you to inherit the land;  
When the wicked are cut off, you will see it.

<sup>35</sup> I have seen a wicked, violent man  
Spreading himself like a luxuriant <sup>a</sup>tree in its native soil. [<sup>a</sup>Lit *native*;  
Heb obscure]

<sup>36</sup>Then <sup>a</sup>he passed away, and lo, he was no more;  
I sought for him, but he could not be found. [<sup>a</sup>Ancient versions read *I  
passed by*]

<sup>37</sup>Mark the <sup>a</sup>blameless man, and behold the upright;  
For the man of peace will have a <sup>b</sup>posterity. [<sup>a</sup>Lit *complete*; or *perfect*  
<sup>b</sup>Lit *an end*]

<sup>38</sup>But transgressors will be altogether destroyed;  
The <sup>a</sup>posterity of the wicked will be cut off. [<sup>a</sup>Lit *end*]

<sup>39</sup>But the salvation of the righteous is from the LORD;  
He is their strength in time of trouble.

<sup>40</sup>The LORD helps them and delivers them;  
He delivers them from the wicked and saves them,  
Because they take refuge in Him.

## Psalm 38 [\[Books\]](#)

### *Prayer of a Suffering Penitent.*

#### **A Psalm of David, for a memorial.**

- 1 O LORD, rebuke me not in Your wrath, And chasten me not in Your burning anger.
- 2For Your arrows have sunk deep into me, And Your hand has pressed down on me.
- 3There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin.
- 4For my iniquities are gone over my head; As a heavy burden they weigh too much for me.
- 5My <sup>a</sup>wounds grow foul *and* fester Because of my folly. [<sup>a</sup>Or *stripes*]
- 6I am bent over and greatly bowed down; I go mourning all day long.
- 7For my loins are filled with burning, And there is no soundness in my flesh.
- 8I am benumbed and <sup>a</sup>badly crushed; I <sup>b</sup>groan because of the <sup>c</sup>agitation of my heart. [<sup>a</sup>Or *greatly* <sup>b</sup>Lit *roar* <sup>c</sup>Lit *growling*]
- 9 Lord, all my desire is <sup>a</sup>before You; And my sighing is not hidden from You. [<sup>a</sup>Or *known to You*]
- 10My heart throbs, my strength fails me; And the light of my eyes, even <sup>a</sup>that <sup>b</sup>has gone from me. [<sup>a</sup>Lit *they have* <sup>b</sup>Lit *is not with me*]
- 11My <sup>a</sup>loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off. [<sup>a</sup>Or *lovers*]
- 12Those who seek my life lay snares *for me*; And those who seek to injure me have <sup>a</sup>threatened destruction, And they devise treachery all day long. [<sup>a</sup>Lit *spoken*]
- 13 But I, like a deaf man, do not hear; And *I am* like a mute man who does not open his mouth.
- 14Yes, I am like a man who does not hear, And in whose mouth are no arguments.
- 15For I <sup>a</sup>hope in You, O LORD; You will answer, O Lord my God. [<sup>a</sup>Or *wait for*]

<sup>16</sup>For I said, “May they not rejoice over me, *Who*, when my foot slips, would magnify themselves against me.”

<sup>17</sup>For I am ready to fall, And my <sup>a</sup>sorrow is continually before me. [<sup>a</sup>Lit *pain*]

<sup>18</sup>For I <sup>a</sup>confess my iniquity; I am full of anxiety because of my sin. [<sup>a</sup>Or *declare*]

<sup>19</sup>But my enemies are vigorous *and* <sup>a</sup>strong, And many are those who hate me wrongfully. [<sup>a</sup>Or *numerous*]

<sup>20</sup>And those who repay evil for good, They oppose me, because I follow what is good.

<sup>21</sup>Do not forsake me, O LORD; O my God, do not be far from me!

<sup>22</sup>Make haste to help me, O Lord, my salvation!

## Psalm 39 [\[Books\]](#)

### *The Vanity of Life.*

**For the choir director, for <sup>a</sup>Jeduthun. A Psalm of David.**

[<sup>a</sup>1 Chr 16:41]

<sup>1</sup> I said, “I will guard my ways That I may not sin with my tongue;  
I will guard my mouth as with a muzzle  
While the wicked are in my presence.”

<sup>2</sup>I was mute <sup>a</sup>and silent, I <sup>b</sup>refrained *even* from good, And my <sup>c</sup>sorrow  
grew worse. [<sup>a</sup>Lit *with silence* <sup>b</sup>Lit *kept silence* <sup>c</sup>Lit *pain*]

<sup>3</sup>My heart was hot within me, While I was musing the fire burned;  
*Then* I spoke with my tongue: <sup>4</sup>“LORD, make me to know my end And  
what is the extent of my days;  
Let me know how transient I am.

<sup>5</sup>“Behold, You have made my days *as* handbreadths, And my lifetime  
as nothing in Your sight; Surely every man <sup>a</sup>at his best is <sup>b</sup>a mere  
breath. <sup>c</sup>Selah. [<sup>a</sup>Lit *standing firm* <sup>b</sup>Or *altogether vanity* <sup>c</sup>Selah may  
mean: *Pause, Crescendo or Musical interlude*]

<sup>6</sup>“Surely every man walks about as <sup>a</sup>a phantom; Surely they make an  
uproar for nothing;  
He amasses *riches* and does not know who will gather them. [<sup>a</sup>Lit *an  
image*]

<sup>7</sup> “And now, Lord, for what do I wait?  
My hope is in You.

<sup>8</sup>“Deliver me from all my transgressions; Make me not the reproach of  
the foolish.

<sup>9</sup>“I have become mute, I do not open my mouth, Because it is You who  
have done *it*.

<sup>10</sup>“Remove Your plague from me; Because of the opposition of Your  
hand I am <sup>a</sup>perishing. [<sup>a</sup>Or *wasting away*]

<sup>11</sup>“With reproofs You chasten a man for iniquity; You consume as a  
moth what is precious to him; Surely every man is a mere breath.  
Selah.

12 “Hear my prayer, O LORD, and give ear to my cry; Do not be silent at my tears;

For I am a stranger with You,

A sojourner like all my fathers.

<sup>13</sup>“Turn Your gaze away from me, that I may <sup>a</sup>smile *again* Before I depart and am no more.” [<sup>a</sup>Or *become cheerful*]

## Psalm 40 [\[Books\]](#)

*God Sustains His Servant.*

**For the choir director. A Psalm of David.**

<sup>1</sup> I waited <sup>a</sup>patiently for the LORD;  
And He inclined to me and heard my cry. [<sup>a</sup>Or *intently*]  
<sup>2</sup>He brought me up out of the pit of destruction, out of the <sup>a</sup>miry clay,  
And He set my feet upon a rock making my footsteps firm. [<sup>a</sup>Lit *mud  
of the mire*]  
<sup>3</sup>He put a new song in my mouth, a song of praise to our God;

Many will see and fear

And will trust in the LORD.

4 How blessed is the man who has made the LORD his trust,  
And has not <sup>a</sup>turned to the proud, nor to those who lapse into  
falsehood. [<sup>a</sup>Lit *regard*]

<sup>5</sup>Many, O LORD my God, are the wonders which You have done,  
And Your thoughts toward us;

There is none to compare with You.

If I would declare and speak of them,

They would be too numerous to count.

6 <sup>a</sup>Sacrifice and meal offering You have not desired;

My ears You have <sup>b</sup>opened;

Burnt offering and sin offering You have not required. [<sup>a</sup>I.e. Blood  
sacrifice <sup>b</sup>Lit *dug*; or possibly *pierced*]

<sup>7</sup>Then I said, “Behold, I come;

In the scroll of the book it is <sup>a</sup>written of me. [<sup>a</sup>Or *prescribed for*]

<sup>8</sup>I delight to do Your will, O my God;

Your Law is within my heart.”

9 I have proclaimed glad tidings of righteousness in the great  
congregation;

Behold, I will not restrain my lips,

O LORD, You know.

<sup>10</sup>I have not hidden Your righteousness within my heart;

I have spoken of Your faithfulness and Your salvation;

I have not concealed Your lovingkindness and Your truth from the  
great congregation.

11 You, O LORD, will not withhold Your compassion from me;

<sup>a</sup>Your lovingkindness and Your truth will continually preserve me. [<sup>a</sup>Or  
*May...preserve*]

<sup>12</sup>For evils beyond number have surrounded me;

My iniquities have overtaken me, so that I am not able to see;

They are more numerous than the hairs of my head,

And my heart has <sup>a</sup>failed me. [<sup>a</sup>Lit *forsaken*]

13 Be pleased, O LORD, to deliver me;

Make haste, O LORD, to help me.

<sup>14</sup>Let those be ashamed and humiliated together

Who seek my <sup>a</sup>life to destroy it;

Let those be turned back and dishonored  
Who delight <sup>b</sup>in my hurt. [<sup>a</sup>Or *soul* <sup>b</sup>Or *to injure me*]  
<sup>15</sup>Let those be <sup>a</sup>appalled because of their shame  
Who say to me, “Aha, aha!” [<sup>a</sup>Or *desolated*]  
<sup>16</sup>Let all who seek You rejoice and be glad in You;  
Let those who love Your salvation say continually,  
“The LORD be magnified!”  
<sup>17</sup>Since I am afflicted and needy,  
<sup>a</sup>Let the Lord be mindful of me.  
You are my help and my deliverer;  
Do not delay, O my God. [<sup>a</sup>Or *The Lord is mindful*]

## Psalm 41 [\[Books\]](#)

*The Psalmist in Sickness Complains of Enemies and False Friends.*

**For the choir director. A Psalm of David.**

1 How blessed is he who considers the <sup>a</sup>helpless;  
The LORD will deliver him in a day of <sup>b</sup>trouble. [<sup>a</sup>Or *poor* <sup>b</sup>Or *evil*]  
2 The LORD will protect him and keep him alive,  
And he shall <sup>a</sup>be called blessed upon the earth;  
And do not give him over to the desire of his enemies. [<sup>a</sup>Or *be blessed*]  
3 The LORD will sustain him upon his sickbed;  
In his illness, You <sup>a</sup>restore him to health. [<sup>a</sup>Lit *turn all his bed*]  
4 As for me, I said, “O LORD, be gracious to me;  
Heal my soul, for I have sinned against You.”  
5 My enemies speak evil against me,  
“When will he die, and his name perish?”  
6 And <sup>a</sup>when he comes to see *me*, he speaks <sup>b</sup>falsehood;  
His heart gathers wickedness to itself;  
When he goes outside, he tells it. [<sup>a</sup>Or *if he* <sup>b</sup>Or *emptiness*]  
7 All who hate me whisper together against me;  
Against me they devise my hurt, *saying*,  
8 “A wicked thing is poured out <sup>a</sup>upon him,  
That when he lies down, he will not rise up again.” [<sup>a</sup>Or *within*]  
9 Even my close friend in whom I trusted,  
Who ate my bread,  
Has lifted up his heel against me.  
10 But You, O LORD, be gracious to me and raise me up,  
That I may repay them.  
11 By this I know that You are pleased with me,  
Because my enemy does not shout in triumph over me.  
12 As for me, You uphold me in my integrity,  
And You set me in Your presence forever.  
13 Blessed be the LORD, the God of Israel,  
From everlasting to everlasting.  
Amen and Amen.

## **Book 2**

## Psalm 42 [\[Books\]](#)

### *Thirsting for God in Trouble and Exile.*

**For the choir director. A <sup>a</sup>Maskil of the sons of Korah.**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*]

1 As the deer <sup>a</sup>pants for the water brooks,  
So my soul <sup>a</sup>pants for You, O God. [<sup>a</sup>Lit *longs for*]  
2 My soul thirsts for God, for the living God;  
When shall I come and <sup>a</sup>appear before God? [<sup>a</sup>Some mss read *see the face of God*]  
3 My tears have been my food day and night,  
While *they* say to me all day long, “Where is your God?”  
4 These things I remember and I pour out my soul within me.  
For I used to go along with the throng *and* <sup>a</sup>lead them in procession to  
the house of God,  
With the voice of joy and thanksgiving, a multitude keeping festival.  
[<sup>a</sup>Or *move slowly with them*]  
5 Why are you <sup>a</sup>in despair, O my soul?  
And *why* have you become disturbed within me?  
<sup>b</sup>Hope in God, for I shall <sup>c</sup>again praise <sup>d</sup>Him  
For the <sup>e</sup>help of His presence. [<sup>a</sup>Or *sunk down* <sup>b</sup>Or *Wait for* <sup>c</sup>Or *still*  
<sup>d</sup>Some ancient versions read *Him, the help of my countenance and my God* <sup>e</sup>Or *saving acts of*]  
6 O my God, my soul is <sup>a</sup>in despair within me;  
Therefore I remember You from the land of the Jordan  
And the <sup>b</sup>peaks of Hermon, from Mount Mizar. [<sup>a</sup>Or *sunk down* <sup>b</sup>Lit  
*Hermons*]  
7 Deep calls to deep at the sound of Your waterfalls;  
All Your breakers and Your waves have rolled over me.  
8 The LORD will command His lovingkindness in the daytime;  
And His song will be with me in the night,  
A prayer to the God of my life.  
9 I will say to God my rock, “Why have You forgotten me?”

Why do I go mourning <sup>a</sup>because of the oppression of the enemy?" [<sup>a</sup>Or  
*while the enemy oppresses*]

<sup>10</sup>As a shattering of my bones, my adversaries revile me,  
While they say to me all day long, "Where is your God?"

<sup>11</sup>Why are you <sup>a</sup>in despair, O my soul?  
And why have you become disturbed within me?

<sup>b</sup>Hope in God, for I shall yet praise Him,  
The <sup>c</sup>help of my countenance and my God. [<sup>a</sup>Or *sunk down* <sup>b</sup>Or *Wait*  
*for* <sup>c</sup>Or *saving acts of*]

## Psalm 43 [\[Books\]](#)

### *Prayer for Deliverance.*

- 1 Vindicate me, O God, and plead my case against an ungodly nation;  
    <sup>a</sup>O deliver me from the deceitful and unjust man! [<sup>a</sup>Or *May You*]
- <sup>2</sup>For You are the God of my strength; why have You rejected me?  
Why do I go mourning <sup>a</sup>because of the oppression of the enemy? [<sup>a</sup>Or  
    *while the enemy oppresses*]
- 3 O send out Your light and Your truth, let them lead me; Let them  
    bring me to Your holy hill And to Your dwelling places.
- <sup>4</sup>Then I will go to the altar of God, To God <sup>a</sup>my exceeding joy; And  
    upon the lyre I shall praise You, O God, my God. [<sup>a</sup>Lit *the gladness  
    of my joy*]
- 5 Why are you <sup>a</sup>in despair, O my soul?  
And why are you disturbed within me?
- <sup>b</sup>Hope in God, for I shall <sup>c</sup>again praise Him, The <sup>d</sup>help of my  
    countenance and my God. [<sup>a</sup>Or *sunk down* <sup>b</sup>Or *Wait for* <sup>c</sup>Or *still* <sup>d</sup>Or  
    *saving acts of*]

**Psalm 44** [\[Books\]](#)

*Former Deliverances and Present Troubles.*

**For the choir director. A <sup>a</sup>Maskil of the sons of Korah.**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*]

1 O God, we have heard with our ears,

Our fathers have told us  
The work that You did in their days,  
In the days of old.  
<sup>2</sup>You with Your own hand drove out the nations;  
Then You planted them;  
You afflicted the peoples,  
Then You spread them abroad.  
<sup>3</sup>For by their own sword they did not possess the land,  
And their own arm did not save them,  
But Your right hand and Your arm and the light of Your presence,  
For You favored them.  
<sup>4</sup> You are my King, O God;  
Command <sup>a</sup>victories for Jacob. [<sup>a</sup>Lit *salvation*]  
<sup>5</sup>Through You we will push back our adversaries;  
Through Your name we will trample down those who rise up against  
us.  
<sup>6</sup>For I will not trust in my bow,  
Nor will my sword save me.  
<sup>7</sup>But You have saved us from our adversaries,  
And You have put to shame those who hate us.  
<sup>8</sup>In God we have boasted all day long,  
And we will give thanks to Your name forever. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may  
mean: *Pause, Crescendo or Musical interlude*]  
<sup>9</sup> Yet You have rejected *us* and brought us to dishonor,  
And do not go out with our armies.  
<sup>10</sup>You cause us to turn back from the adversary;  
And those who hate us have taken spoil for themselves.  
<sup>11</sup>You give us as sheep <sup>a</sup>to be eaten  
And have scattered us among the nations. [<sup>a</sup>Lit *for food*]  
<sup>12</sup>You sell Your people <sup>a</sup>cheaply,  
And have not <sup>b</sup>profited by their sale. [<sup>a</sup>Lit *for no wealth* <sup>b</sup>Or *set a high  
price on them*]  
<sup>13</sup>You make us a reproach to our neighbors,  
A scoffing and a derision to those around us.  
<sup>14</sup>You make us a byword among the nations,  
A <sup>a</sup>laughingstock among the peoples. [<sup>a</sup>Lit *shaking of the head*]  
<sup>15</sup>All day long my dishonor is before me

And <sup>a</sup>my humiliation has overwhelmed me, [<sup>a</sup>Lit *the shame of my face  
has covered me*]

<sup>16</sup>Because of the voice of him who reproaches and reviles,  
Because of the presence of the enemy and the avenger.

<sup>17</sup>All this has come upon us, but we have not forgotten You,  
And we have not dealt falsely with Your covenant.

<sup>18</sup>Our heart has not turned back,  
And our steps have not deviated from Your way,

<sup>19</sup>Yet You have crushed us in a place of jackals  
And covered us with the shadow of death.

<sup>20</sup>If we had forgotten the name of our God  
Or extended our <sup>a</sup>hands to a strange god, [<sup>a</sup>Lit *palms*]

<sup>21</sup>Would not God find this out?  
For He knows the secrets of the heart.

<sup>22</sup>But for Your sake we are killed all day long;  
We are considered as sheep to be slaughtered.

<sup>23</sup>Arouse Yourself, why do You sleep, O Lord?  
Awake, do not reject us forever.

<sup>24</sup>Why do You hide Your face  
And forget our affliction and our oppression?

<sup>25</sup>For our soul has sunk down into the dust;  
Our body cleaves to the earth.

<sup>26</sup>Rise up, be our help,  
And redeem us for the sake of Your lovingkindness.

## Psalm 45 [\[Books\]](#)

### *A Song Celebrating the King's Marriage.*

**For the choir director; according to the <sup>a</sup>Shoshannim. A <sup>b</sup>Maskil of the sons of Korah. A Song of Love.**

[<sup>a</sup>Or possibly *Lilies* <sup>b</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*]

1 My heart <sup>a</sup>overflows with a good theme; I <sup>b</sup>address my <sup>c</sup>verses to the <sup>d</sup>King; My tongue is the pen of a ready writer. [<sup>a</sup>*Lit is astir* <sup>b</sup>*Lit am saying* <sup>c</sup>*Lit works* <sup>d</sup>Probably refers to Solomon as a type of Christ]

<sup>2</sup>You are fairer than the sons of men; Grace is poured <sup>a</sup>upon Your lips; Therefore God has blessed You forever. [<sup>a</sup>Or *through*]

<sup>3</sup>Gird Your sword on *Your* thigh, O <sup>a</sup>Mighty One, *In* Your splendor and Your majesty! [<sup>a</sup>Or *warrior*]

<sup>4</sup>And in Your majesty ride on victoriously, For the cause of truth and meekness *and* righteousness; Let Your right hand teach You <sup>a</sup>awesome things. [<sup>a</sup>Or *fearful*]

<sup>5</sup>Your arrows are sharp; The peoples fall under You; *Your arrows are in* the heart of the King's enemies.

<sup>6</sup>Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom.

<sup>7</sup>You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

<sup>8</sup>All Your garments are *fragrant with* myrrh and aloes *and* cassia; Out of ivory palaces stringed instruments have made You glad.

<sup>9</sup>Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir.

<sup>10</sup>Listen, O daughter, give attention and incline your ear: Forget your people and your father's house; <sup>11</sup>Then the King will desire your beauty.

Because He is your Lord, bow down to Him.

<sup>12</sup>The daughter of Tyre *will come* with a gift; The rich among the people will seek your favor.

- 13 The King's daughter is all glorious within; Her clothing is interwoven with gold.
- 14 She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to You.
- 15 They will be led forth with gladness and rejoicing; They will enter into the King's palace.
- 16 In place of your fathers will be your sons; You shall make them princes in all the earth.
- 17 I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever.

## Psalm 46 [\[Books\]](#)

### *God the Refuge of His People.*

**For the choir director. A Psalm of the sons of Korah, <sup>a</sup>set to Alamoth. A Song.**

[<sup>a</sup>Possibly for soprano voices]

1 God is our refuge and strength, <sup>a</sup>A very present help in <sup>b</sup>trouble. [<sup>a</sup>Or *Abundantly available for help* <sup>b</sup>Or *tight places*]

<sup>2</sup>Therefore we will not fear, though the earth should change And though the mountains slip into the heart of the <sup>a</sup>sea; [<sup>a</sup>Lit *seas*]

<sup>3</sup>Though its waters roar *and* foam, Though the mountains quake at its swelling pride. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

4 There is a river whose streams make glad the city of God, The holy dwelling places of the Most High.

<sup>5</sup>God is in the midst of her, she will not be moved; God will help her <sup>a</sup>when morning dawns. [<sup>a</sup>Lit *at the turning of the morning*]

<sup>6</sup>The <sup>a</sup>nations made an uproar, the kingdoms tottered; He <sup>b</sup>raised His voice, the earth melted. [<sup>a</sup>Or *Gentiles* <sup>b</sup>Lit *gave forth*]

<sup>7</sup>The LORD of hosts is with us; The God of Jacob is our stronghold. Selah.

8 Come, behold the works of the LORD, <sup>a</sup>Who has wrought desolations in the earth. [<sup>a</sup>Or *Which He has wrought as desolations*]

<sup>9</sup>He makes wars to cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariots with fire.

<sup>10</sup><sup>a</sup>“Cease *striving* and know that I am God; I will be exalted among the <sup>b</sup>nations, I will be exalted in the earth.” [<sup>a</sup>Or *Let go, relax* <sup>b</sup>Or *Gentiles*]

<sup>11</sup>The LORD of hosts is with us; The God of Jacob is our stronghold. Selah.

## Psalm 47 [\[Books\]](#)

### *God the King of the Earth.*

#### **For the choir director. A Psalm of the sons of Korah.**

1 O clap your hands, all peoples; Shout to God with the voice of <sup>a</sup>joy.

[<sup>a</sup>Or *a ringing cry*]

<sup>2</sup>For the LORD Most High is to be feared, A great King over all the earth.

<sup>3</sup>He subdues peoples under us And nations under our feet.

<sup>4</sup>He chooses our inheritance for us, The glory of Jacob whom He loves.

<sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>5</sup>God has ascended <sup>a</sup>with a shout, The LORD, <sup>a</sup>with the sound of a trumpet. [<sup>a</sup>Or *amid*]

<sup>6</sup>Sing praises to God, sing praises; Sing praises to our King, sing praises.

<sup>7</sup>For God is the King of all the earth; Sing praises with a <sup>a</sup>skillful psalm. [<sup>a</sup>Heb *Maskil*]

<sup>8</sup>God reigns over the nations, God <sup>a</sup>sits on His holy throne. [<sup>a</sup>Or *has taken His seat*]

<sup>9</sup>The <sup>a</sup>princes of the people have assembled themselves *as* the people of the God of Abraham, For the shields of the earth belong to God; He <sup>b</sup>is highly exalted. [<sup>a</sup>Or *nobles* <sup>b</sup>*Lit has greatly exalted Himself*]

## Psalm 48 [\[Books\]](#)

### *The Beauty and Glory of Zion.*

#### **A Song; a Psalm of the sons of Korah.**

- <sup>1</sup> Great is the LORD, and greatly to be praised, In the city of our God,  
His holy mountain.
- <sup>2</sup> Beautiful in elevation, the joy of the whole earth, Is Mount Zion *in* the  
far north, The city of the great King.
- <sup>3</sup> God, in her palaces, Has made Himself known as a stronghold.
- <sup>4</sup> For, lo, the kings assembled themselves, They passed by together.
- <sup>5</sup> They saw *it*, then they were amazed; They were terrified, they <sup>a</sup>fled in  
alarm. [<sup>a</sup>Lit *were hurried away*]
- <sup>6a</sup> Panic seized them there, Anguish, as of a woman in childbirth. [<sup>a</sup>Lit  
*Trembling*]
- <sup>7</sup> With the east wind You break the ships of Tarshish.
- <sup>8</sup> As we have heard, so have we seen In the city of the LORD of hosts, in  
the city of our God; God will establish her forever. <sup>a</sup>Selah. [<sup>a</sup>*Selah*  
may mean: *Pause, Crescendo or Musical interlude*]
- <sup>9</sup> We have thought on Your lovingkindness, O God, In the midst of  
Your temple.
- <sup>10</sup> As is Your name, O God, So is Your praise to the ends of the earth;  
Your right hand is full of righteousness.
- <sup>11</sup> Let Mount Zion be glad, Let the daughters of Judah rejoice Because  
of Your judgments.
- <sup>12</sup> Walk about Zion and go around her; Count her towers; <sup>13</sup> Consider her  
ramparts; Go through her palaces, That you may tell *it* to the next  
generation.
- <sup>14</sup> For <sup>a</sup>such is God, Our God forever and ever; He will guide us <sup>b</sup>until  
death. [<sup>a</sup>Lit *this* <sup>b</sup>Lit *upon*; some mss and the Gr read *forever*]

## Psalm 49 [\[Books\]](#)

### *The Folly of Trusting in Riches.*

#### **For the choir director. A Psalm of the sons of Korah.**

- <sup>1</sup> Hear this, all peoples; Give ear, all inhabitants of the world, <sup>2</sup>Both low and high, Rich and poor together.
- <sup>3</sup>My mouth will speak wisdom, And the meditation of my heart *will be* understanding.
- <sup>4</sup>I will incline my ear to a proverb; I will <sup>a</sup>express my riddle on the harp. [<sup>a</sup>Lit *open up*]
- <sup>5</sup> Why should I fear in days of adversity, When the iniquity of my <sup>a</sup>foes surrounds me, [<sup>a</sup>Lit *supplanters*]
- <sup>6</sup>Even those who trust in their wealth And boast in the abundance of their riches?
- <sup>7</sup>No man can by any means redeem *his* brother Or give to God a ransom for him— <sup>8</sup>For the redemption of <sup>a</sup>his soul is costly, And he should cease *trying* forever— [<sup>a</sup>Lit *their*]
- <sup>9</sup>That he should live on eternally, That he should not <sup>a</sup>undergo decay. [<sup>a</sup>Or *see corruption or the pit*]
- <sup>10</sup> For he sees *that even* wise men die; The stupid and the senseless alike perish And leave their wealth to others.
- <sup>11</sup>Their <sup>a</sup>inner thought is *that* their houses are forever *And* their dwelling places to all generations; They have called their lands after their own names. [<sup>a</sup>Some versions read *graves are their houses*]
- <sup>12</sup>But man in *his* <sup>a</sup>pomp will not endure; He is like the <sup>b</sup>beasts that <sup>c</sup>perish. [<sup>a</sup>Lit *honor* <sup>b</sup>Or *animals* <sup>c</sup>Lit *are destroyed*]
- <sup>13</sup> This is the way of those who are foolish, And of those after them who approve their words. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo or Musical interlude*]
- <sup>14</sup>As sheep they are appointed for <sup>a</sup>Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning, And their form shall be for <sup>a</sup>Sheol to consume <sup>b</sup>So that they have no habitation. [<sup>a</sup>I.e. the nether world <sup>b</sup>Lit *Away from his habitation*]

- <sup>15</sup>But God will redeem my soul from the <sup>a</sup>power of <sup>b</sup>Sheol, For He will receive me. Selah. [<sup>a</sup>Lit *hand* <sup>b</sup>I.e. the nether world]
- <sup>16</sup> Do not be afraid when a man becomes rich, When the <sup>a</sup>glory of his house is increased; [<sup>a</sup>Or *wealth*]
- <sup>17</sup>For when he dies he will carry nothing away; His <sup>a</sup>glory will not descend after him. [<sup>a</sup>Or *wealth*]
- <sup>18</sup>Though while he lives he congratulates <sup>a</sup>himself— And though *men* praise you when you do well for yourself— [<sup>a</sup>Lit *his soul*]
- <sup>19a</sup>He shall go to the generation of his fathers; They will never see the light. [<sup>a</sup>Lit *You; or It*]
- <sup>20</sup>Man in *his* <sup>a</sup>pomp, yet without understanding, Is like the <sup>b</sup>beasts that <sup>c</sup>perish. [<sup>a</sup>Lit *honor* <sup>b</sup>Or *animals* <sup>c</sup>Lit *are destroyed*]

## Psalm 50 [\[Books\]](#)

*God the Judge of the Righteous and the Wicked.*

**A Psalm of <sup>a</sup>Asaph.**

[<sup>a</sup>1 Chr 15:17; 2 Chr 29:30]

- <sup>1</sup> The Mighty One, God, the LORD, has spoken, And summoned the earth from the rising of the sun to its setting.
- <sup>2</sup>Out of Zion, the perfection of beauty, God has shone forth.
- <sup>3</sup>May our God come and not keep silence; Fire devours before Him, And it is very tempestuous around Him.
- <sup>4</sup>He summons the heavens above, And the earth, to judge His people:
- <sup>5</sup>“Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice.”
- <sup>6</sup>And the heavens declare His righteousness, For God Himself is judge.  
<sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- <sup>7</sup> “Hear, O My people, and I will speak; O Israel, I will testify <sup>a</sup>against you; I am God, your God. [<sup>a</sup>Or *to*]
- <sup>8</sup>“I do not reprove you for your sacrifices, And your burnt offerings are continually before Me.
- <sup>9</sup>“I shall take no young bull out of your house Nor male goats out of your folds.
- <sup>10</sup>“For every beast of the forest is Mine, The cattle on a thousand hills.
- <sup>11</sup>“I know every bird of the mountains, And everything that moves in the field is <sup>a</sup>Mine. [<sup>a</sup>Or *in My mind*; lit *with Me*]
- <sup>12</sup>“If I were hungry I would not tell you, For the world is Mine, and <sup>a</sup>all it contains. [<sup>a</sup>Lit *its fullness*]
- <sup>13</sup>“Shall I eat the flesh of <sup>a</sup>bulls Or drink the blood of male goats? [<sup>a</sup>Lit *strong ones*]
- <sup>14</sup>“Offer to God a sacrifice of thanksgiving And pay your vows to the Most High;
- <sup>15</sup>Call upon Me in the day of trouble; I shall rescue you, and you will honor Me.”

16 But to the wicked God says, “What right have you to tell of My statutes

And to take My covenant in your mouth?

17“For you hate discipline, And you cast My words behind you.

18“When you see a thief, you <sup>a</sup>are pleased with him, And <sup>b</sup>you associate with adulterers. [<sup>a</sup>Some ancient versions read *run together* <sup>b</sup>Lit *your part is with*]

19“You <sup>a</sup>let your mouth loose in evil And your tongue frames deceit. [<sup>a</sup>Lit *send*]

20“You sit and speak against your brother; You slander your own mother’s son.

21“These things you have done and I kept silence; You thought that I was just like you;

I will reprove you and state *the case* in order before your eyes.

22 “Now consider this, you who forget God, Or I will tear *you* in pieces, and there will be none to deliver.

23“He who offers a sacrifice of thanksgiving honors Me; And to him who <sup>a</sup>orders *his way aright* I shall show the salvation of God.” [<sup>a</sup>Lit *sets*]

## Psalm 51 [\[Books\]](#)

### *A Contrite Sinner's Prayer for Pardon.*

**For the choir director. A Psalm of David, when <sup>a</sup>Nathan the prophet came to him, after he had gone in to Bathsheba.**

[<sup>a</sup>2 Sam 12:1]

- 1 Be gracious to me, O God, according to Your lovingkindness;  
According to the greatness of Your compassion blot out my transgressions.
- <sup>2</sup>Wash me thoroughly from my iniquity And cleanse me from my sin.
- <sup>3</sup>For <sup>a</sup>I know my transgressions, And my sin is ever before me. [<sup>a</sup>Or *I myself know*]
- <sup>4</sup>Against You, You only, I have sinned And done what is evil in Your sight,  
So that You <sup>a</sup>are justified <sup>b</sup>when You speak And <sup>c</sup>blameless when You judge. [<sup>a</sup>Or *may be in the right* <sup>b</sup>Many mss read *in Your words* <sup>c</sup>Lit *pure*]
- 5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.
- <sup>6</sup>Behold, You desire truth in the <sup>a</sup>innermost being, And in the hidden part You will make me know wisdom. [<sup>a</sup>Or *inward parts*]
- <sup>7</sup><sup>a</sup>Purify me with hyssop, and I shall be clean; <sup>b</sup>Wash me, and I shall be whiter than snow. [<sup>a</sup>Or *May You purify...that I may be clean* <sup>b</sup>Or *May You wash*]
- <sup>8</sup><sup>a</sup>Make me to hear joy and gladness, Let the bones which You have broken rejoice. [<sup>a</sup>Or *May You make*]
- <sup>9</sup>Hide Your face from my sins And blot out all my iniquities.
- 10 Create <sup>a</sup>in me a clean heart, O God, And renew <sup>b</sup>a steadfast spirit within me. [<sup>a</sup>Lit *for* <sup>b</sup>Or *an upright*]
- <sup>11</sup>Do not cast me away from Your presence And do not take Your Holy Spirit from me.
- <sup>12</sup>Restore to me the joy of Your salvation And sustain me with a willing spirit.

<sup>13</sup>Then I will teach transgressors Your ways, And sinners will <sup>a</sup>be converted to You. [<sup>a</sup>Or *turn back*]

**14** Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness.

<sup>15</sup>O Lord, <sup>a</sup>open my lips, That my mouth may declare Your praise. [<sup>a</sup>Or *may You open*]

<sup>16</sup>For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering.

<sup>17</sup>The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.

**18** By Your favor do good to Zion; <sup>a</sup>Build the walls of Jerusalem. [<sup>a</sup>Or *May You build*]

<sup>19</sup>Then You will delight in <sup>a</sup>righteous sacrifices, In burnt offering and whole burnt offering;

Then <sup>b</sup>young bulls will be offered on Your altar. [<sup>a</sup>Or *sacrifices of righteousness* <sup>b</sup>*Lit they will offer young bulls*]

## Psalm 52 [\[Books\]](#)

### *Futility of Boastful Wickedness.*

**For the choir director. A <sup>a</sup>Maskil of David, <sup>b</sup>when Doeg the Edomite came and told Saul and said to him, “David has come to the house of Ahimelech.”**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm* <sup>b</sup>1 Sam 22:9]

1 Why do you boast in evil, O mighty man?  
The lovingkindness of God *endures* all day long.  
2 Your tongue devises destruction,  
Like a sharp razor, O worker of deceit.  
3 You love evil more than good,  
Falsehood more than speaking what is right. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean:  
*Pause, Crescendo or Musical interlude*]  
4 You love all words that devour,  
O deceitful tongue.  
5 <sup>a</sup>But God will break you down forever;  
He will snatch you up and tear you away from *your* tent,  
And uproot you from the land of the living. Selah. [<sup>a</sup>Or *Also*]  
6 The righteous will see and fear,  
And will laugh at him, *saying*,  
7 “Behold, the man who would not make God his refuge,  
But trusted in the abundance of his riches  
*And* was strong in <sup>a</sup>his *evil* desire.” [<sup>a</sup>Or *his destruction*]  
8 But as for me, I am like a green olive tree in the house of God;  
I trust in the lovingkindness of God forever and ever.  
9 I will give You thanks forever, because You have done *it*,  
And I will wait on Your name, for *it is* good, in the presence of Your  
godly ones.

## Psalm 53 [\[Books\]](#)

### *Folly and Wickedness of Men.*

**For the choir director; according to <sup>a</sup>Mahalath. A <sup>b</sup>Maskil of David.**

[<sup>a</sup>I.e. sickness, a sad tone <sup>b</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*]

<sup>1</sup> The fool has said in his heart, “There is no God,”  
They are corrupt, and have committed abominable injustice;  
There is no one who does good.

<sup>2</sup>God has looked down from heaven upon the sons of men  
To see if there is anyone who <sup>a</sup>understands,  
Who seeks after God. [<sup>a</sup>Or *acts wisely*]

<sup>3</sup>Every one of them has turned aside; together they have become  
corrupt;

There is no one who does good, not even one.

<sup>4</sup> Have the workers of wickedness no knowledge,  
Who eat up My people *as though* they ate bread  
And have not called upon God?

<sup>5</sup>There they were in great <sup>a</sup>fear *where* no <sup>a</sup>fear had been;  
For God scattered the bones of <sup>b</sup>him who encamped against you;  
You put *them* to shame, because God had rejected them. [<sup>a</sup>Or *dread* <sup>b</sup>Or  
possibly *those*]

<sup>6</sup>Oh, that the salvation of Israel <sup>a</sup>would come out of Zion!  
When God <sup>b</sup>restores His captive people,

<sup>c</sup>Let Jacob rejoice, let Israel be glad. [<sup>a</sup>Lit *would be* <sup>b</sup>Or *restores the  
fortunes of His people* <sup>c</sup>Or *Jacob will rejoice, Israel will be glad*]

## Psalm 54 [\[Books\]](#)

### *Prayer for Defense against Enemies.*

**For the choir director; on stringed instruments. A <sup>a</sup>Maskil of David,  
<sup>b</sup>when the Ziphites came and said to Saul, “Is not David hiding himself  
among us?”**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm* <sup>b</sup>1 Sam 23:19; 26:1]

1 Save me, O God, by Your name,  
And <sup>a</sup>vindicate me by Your power. [<sup>a</sup>Lit *judge*]  
<sup>2</sup>Hear my prayer, O God;  
Give ear to the words of my mouth.  
<sup>3</sup>For strangers have risen against me  
And violent men have sought my <sup>a</sup>life;  
They have not set God before them. <sup>b</sup>Selah. [<sup>a</sup>Or *soul* <sup>b</sup>*Selah* may  
mean: *Pause, Crescendo* or *Musical interlude*]  
4 Behold, God is my helper;  
The Lord is <sup>a</sup>the sustainer of my soul. [<sup>a</sup>Lit *as those who sustain*]  
<sup>5a</sup>He will recompense the evil to <sup>b</sup>my foes;  
<sup>c</sup>Destroy them in Your <sup>d</sup>faithfulness. [<sup>a</sup>Lit *The evil will return* <sup>b</sup>Or *those  
who lie in wait for me* <sup>c</sup>Or *Put to silence* <sup>d</sup>Or *truth*]  
6 <sup>a</sup>Willingly I will sacrifice to You;  
I will give thanks to Your name, O LORD, for it is good. [<sup>a</sup>Or *With a  
freewill offering*]  
<sup>7</sup>For <sup>a</sup>He has delivered me from all <sup>b</sup>trouble,  
And my eye has looked *with satisfaction* upon my enemies. [<sup>a</sup>Or *it*; i.e.  
His name <sup>b</sup>Or *distress*]

## Psalm 55 [\[Books\]](#)

### *Prayer for the Destruction of the Treacherous.*

**For the choir director; on stringed instruments. A <sup>a</sup>Maskil of David.**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*]

- 1 Give ear to my prayer, O God; And do not hide Yourself from my supplication.
- 2 Give heed to me and answer me; I am restless in my complaint and<sup>a</sup> am surely distracted, [<sup>a</sup>Or *I must moan*]
- 3 Because of the voice of the enemy, Because of the pressure of the wicked; For they bring down <sup>a</sup>trouble upon me And in anger they bear a grudge against me. [<sup>a</sup>Or *wickedness*]
- 4 My heart is in anguish within me, And the terrors of death have fallen upon me.
- 5 Fear and trembling come upon me, And <sup>a</sup>horror has overwhelmed me. [<sup>a</sup>Lit *shuddering*]
- 6 I said, “Oh, that I had wings like a dove! I would fly away and <sup>a</sup>be at rest. [<sup>a</sup>Lit *settle down*]
- 7 “Behold, I would wander far away, I would lodge in the wilderness. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- 8 “I would hasten to my place of refuge From the stormy wind *and* tempest.”
- 9 <sup>a</sup>Confuse, O Lord, divide their tongues, For I have seen violence and strife in the city. [<sup>a</sup>Lit *Swallow up*]
- 10 Day and night they go around her upon her walls, And iniquity and mischief are in her midst.
- 11 Destruction is in her midst; Oppression and deceit do not depart from her <sup>a</sup>streets. [<sup>a</sup>Or *plaza*]
- 12 For it is not an enemy who reproaches me, Then I could bear *it*; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him.
- 13 But it is you, a man <sup>a</sup>my equal, My companion and my <sup>b</sup>familiar friend; [<sup>a</sup>Lit *according to my valuation* <sup>b</sup>Or *acquaintance*]

<sup>14</sup>We who had sweet <sup>a</sup>fellowship together Walked in the house of God  
in the throng. [<sup>a</sup>Lit *counsel*; or *intimacy*]

<sup>15</sup>Let <sup>a</sup>death come deceitfully upon them; Let them go down alive to  
<sup>b</sup>Sheol, For evil is in their dwelling, in their midst. [<sup>a</sup>Another reading  
is *desolations be upon them* <sup>b</sup>I.e. the nether world]

**16** As for me, I shall call upon God, And the LORD will save me.

<sup>17</sup>Evening and morning and at noon, I will complain and murmur, And  
He will hear my voice.

<sup>18</sup>He will redeem my soul in peace <sup>a</sup>from the battle *which is* against me,  
For they are many *who strive* with me. [<sup>a</sup>Or *so that none may  
approach me*]

<sup>19</sup>God will hear and <sup>a</sup>answer them— Even the one who <sup>b</sup>sits enthroned  
from of old— Selah.

With whom there <sup>c</sup>is no change, And who do not fear God. [<sup>a</sup>Or *afflict*  
<sup>b</sup>Or *abides from* <sup>c</sup>Lit *are no changes*]

<sup>20</sup>He has put forth his hands against those who were at peace with him;  
He has <sup>a</sup>violated his covenant. [<sup>a</sup>Lit *profaned*]

<sup>21</sup>His <sup>a</sup>speech was smoother than butter, But his heart was war; His  
words were softer than oil, Yet they were drawn swords. [<sup>a</sup>Lit  
*mouth*]

**22** Cast <sup>a</sup>your burden upon the LORD and He will sustain you; He will  
never allow the righteous to <sup>b</sup>be shaken. [<sup>a</sup>Or *what He has given you*  
<sup>b</sup>Or *totter*]

<sup>23</sup>But You, O God, will bring them down to the <sup>a</sup>pit of destruction; Men  
of bloodshed and deceit will not live out half their days.  
But I will trust in You. [<sup>a</sup>Or *lowest pit*]

## Psalm 56 [\[Books\]](#)

### *Supplication for Deliverance and Grateful Trust in God.*

**For the choir director; according to <sup>a</sup>Jonath elem rehokim. A <sup>b</sup>Mikhtam of David, <sup>c</sup>when the Philistines seized him in Gath.**

[<sup>a</sup>Or *The silent dove of those who are far off*, or, *The dove of the distant terebinths* <sup>b</sup>Possibly *Epigrammatic Poem*, or *Atonement Psalm* <sup>c</sup>1 Sam 21:10, 11]

<sup>1</sup> Be gracious to me, O God, for man has <sup>a</sup>trampled upon me;  
<sup>b</sup>Fighting all day long he oppresses me. [<sup>a</sup>Or *snapped at* <sup>b</sup>Or *A fighting man*]

<sup>2</sup>My foes have <sup>a</sup>trampled upon me all day long,  
For <sup>b</sup>they are many who fight proudly against me. [<sup>a</sup>Or *snapped at* <sup>b</sup>Or *many are fighting*]

<sup>3a</sup>When I am afraid,  
<sup>b</sup>I will put my trust in You. [<sup>a</sup>Lit *In the day* <sup>b</sup>Or *I am one who puts*]

<sup>4</sup>In God, whose word I praise,  
In God I have put my trust;  
I shall not be afraid.

What can *mere* <sup>a</sup>man do to me? [<sup>a</sup>Lit *flesh*]

<sup>5</sup>All day long they <sup>a</sup>distort my words;  
All their <sup>b</sup>thoughts are against me for evil. [<sup>a</sup>Or *trouble my affairs* <sup>b</sup>Or *purposes*]

<sup>6</sup>They <sup>a</sup>attack, they lurk,  
They watch my <sup>b</sup>steps,  
As they have waited *to take* my <sup>c</sup>life. [<sup>a</sup>Or *stir up strife* <sup>b</sup>Lit *heels* <sup>c</sup>Lit *soul*]

<sup>7</sup>Because of wickedness, <sup>a</sup>cast them forth,  
In anger put down the peoples, O God! [<sup>a</sup>Or *will they have escape?*]

<sup>8</sup> You have taken account of my wanderings;  
Put my tears in Your bottle.  
Are *they* not in Your book?

<sup>9</sup>Then my enemies will turn back in the day when I call;

This I know, <sup>a</sup>that God is for me. [<sup>a</sup>Or *because*]  
<sup>10</sup>In God, *whose* word I praise,  
In the LORD, *whose* word I praise,  
<sup>11</sup>In God I have put my <sup>a</sup>trust, I shall not be afraid.  
What can man do to me? [<sup>a</sup>Or *trust without fear*]  
<sup>12</sup>Your vows are *binding* upon me, O God;  
I will render thank offerings to You.  
<sup>13</sup>For You have delivered my soul from death,  
<sup>a</sup>Indeed my feet from stumbling,  
So that I may walk before God  
In the light of the <sup>b</sup>living. [<sup>a</sup>Or *have You not delivered* <sup>b</sup>Or *life*]

## Psalm 57 [\[Books\]](#)

### *Prayer for Rescue from Persecutors.*

**For the choir director; set to <sup>a</sup>Al-tashheth. A <sup>b</sup>Mikhtam of David, <sup>c</sup>when he fled from Saul in the cave.**

[<sup>a</sup>Lit *Do Not Destroy* <sup>b</sup>Possibly, *Epigrammatic Poem* or *Atonement Psalm* <sup>c</sup>1 Sam 22:1; 24:3]

1 Be gracious to me, O God, be gracious to me,  
For my soul takes refuge in You;  
And in the shadow of Your wings I will take refuge  
Until destruction passes by.

<sup>2</sup>I will cry to God Most High,  
To God who accomplishes *all things* for me.

<sup>3</sup>He will send from heaven and save me;  
He reproaches him who <sup>a</sup>tramples upon me. <sup>b</sup>Selah.  
God will send forth His lovingkindness and His <sup>c</sup>truth. [<sup>a</sup>Or *snaps at*  
<sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude* <sup>c</sup>Or  
*faithfulness*]

4 My soul is among lions;  
I must lie among those who breathe forth fire,  
*Even* the sons of men, whose teeth are spears and arrows  
And their tongue a sharp sword.

<sup>5</sup>Be exalted above the heavens, O God;  
*Let* Your glory *be* above all the earth.

<sup>6</sup>They have <sup>a</sup>prepared a net for my steps;  
My soul is bowed down;  
They dug a pit before me;  
They *themselves* have fallen into the midst of it. Selah. [<sup>a</sup>Or *spread*]

7 My heart is steadfast, O God, my heart is steadfast;  
I will sing, yes, I will sing praises!

<sup>8</sup>Awake, my glory!  
Awake, harp and lyre!  
I will awaken the dawn.

<sup>9</sup>I will give thanks to You, O Lord, among the peoples;  
I will sing praises to You among the <sup>a</sup>nations. [<sup>a</sup>Lit *peoples*]  
<sup>10</sup>For Your lovingkindness is great to the heavens  
And Your <sup>a</sup>truth to the clouds. [<sup>a</sup>Or *faithfulness*]  
<sup>11</sup>Be exalted above the heavens, O God;  
*Let Your glory be* above all the earth.

## Psalm 58 [\[Books\]](#)

### *Prayer for the Punishment of the Wicked.*

**For the choir director; set to <sup>a</sup>Al-tashheth. A <sup>b</sup>Mikhtam of David.**

[<sup>a</sup>Lit *Do Not Destroy* <sup>b</sup>Possibly *Epigrammatic Poem* or *Atonement Psalm*]

- 1 Do you indeed <sup>a</sup>speak righteousness, O <sup>b</sup>gods?  
Do you judge <sup>c</sup>uprightly, O sons of men? [<sup>a</sup>Another reading is *speak  
righteousness in silence* <sup>b</sup>Or *mighty ones* or *judges* <sup>c</sup>Or *uprightly the  
sons of men*]
- 2 No, in heart you work unrighteousness;  
On earth you weigh out the violence of your hands.
- 3 The wicked are estranged from the womb;  
These who speak lies go astray from <sup>a</sup>birth. [<sup>a</sup>Lit *the womb*]
- 4 They have venom like the venom of a serpent;  
Like a deaf cobra that stops up its ear,  
5 So that it does not hear the voice of <sup>a</sup>charmners,  
Or a skillful caster of spells. [<sup>a</sup>Or *whisperers*]
- 6 O God, shatter their teeth in their mouth;  
Break out the fangs of the young lions, O LORD.
- 7 Let them flow away like water that runs off;  
When he <sup>a</sup>aims his arrows, let them be as <sup>b</sup>headless shafts. [<sup>a</sup>Lit *bends*  
<sup>b</sup>Lit *though they were cut off*]
- 8 Let them be as a snail which <sup>a</sup>melts away as it goes along,  
Like the miscarriages of a woman which never see the sun. [<sup>a</sup>I.e.  
secretes slime]
- 9 Before your pots can feel *the fire of thorns*  
He will sweep them away with a whirlwind, the <sup>a</sup>green and the burning  
alike. [<sup>a</sup>Lit *living*]
- 10 The righteous will rejoice when he sees the vengeance;  
He will wash his feet in the blood of the wicked.
- 11 And men will say, “Surely there is a <sup>a</sup>reward for the righteous;  
Surely there is a God who judges <sup>b</sup>on earth!” [<sup>a</sup>Lit *fruit* <sup>b</sup>Or *in*]

## Psalm 59 [\[Books\]](#)

### *Prayer for Deliverance from Enemies.*

**For the choir director; set to <sup>a</sup>Al-tashheth. A <sup>b</sup>Mikhtam of David, <sup>c</sup>when Saul sent *men* and they watched the house in order to kill him.**

[<sup>a</sup>Lit *Do Not Destroy* <sup>b</sup>Possibly *Epigrammatic Poem* or *Atonement Psalm* <sup>c</sup>1 Sam 19:11]

- <sup>1</sup> Deliver me from my enemies, O my God; <sup>a</sup>Set me *securely* on high away from those who rise up against me. [<sup>a</sup>Or *May You put me in an inaccessibly high place*]
- <sup>2</sup> Deliver me from those who do iniquity And save me from men of bloodshed.
- <sup>3</sup> For behold, they have <sup>a</sup>set an ambush for my <sup>b</sup>life; <sup>c</sup>Fierce men <sup>d</sup>launch an attack against me, Not for my transgression nor for my sin, O LORD, [<sup>a</sup>Or *lain in wait* <sup>b</sup>Lit *soul* <sup>c</sup>Or *Strong* <sup>d</sup>Or *stir up strife*]
- <sup>4a</sup> For no guilt of *mine*, they run and set themselves against me. Arouse Yourself to <sup>b</sup>help me, and see! [<sup>a</sup>Lit *Without guilt* <sup>b</sup>Lit *meet*]
- <sup>5</sup> You, O LORD God of hosts, the God of Israel, Awake to <sup>a</sup>punish all the nations; Do not be gracious to any *who are* treacherous in iniquity. <sup>b</sup>Selah. [<sup>a</sup>Lit *visit* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- <sup>6</sup> They return at evening, they howl like a dog, And go around the city.
- <sup>7</sup> Behold, they belch forth with their mouth; Swords are in their lips, For, *they say*, “Who hears?”
- <sup>8</sup> But You, O LORD, laugh at them; You scoff at all the nations.
- <sup>9</sup> *Because of* <sup>a</sup>his strength I will watch for You, For God is my stronghold. [<sup>a</sup>Many mss and some ancient versions read *My strength*]
- <sup>10a</sup> My God in His lovingkindness will meet me; God will let me look *triumphantly* upon <sup>b</sup>my foes. [<sup>a</sup>Many mss and some ancient versions read *The God of my lovingkindness* <sup>b</sup>Lit *those who lie in wait for me*]
- <sup>11</sup> Do not slay them, or my people will forget; <sup>a</sup>Scatter them by Your power, and bring them down, O Lord, our shield. [<sup>a</sup>Or *Make them*]

wander]

<sup>12a</sup>*On account of* the sin of their mouth *and* the words of their lips, Let them even be caught in their pride, And on account of curses and <sup>b</sup>lies which they utter. [<sup>a</sup>Or *The sin of their mouth is the word of their lips*, <sup>b</sup>Lit *lying*]

<sup>13a</sup>Destroy *them* in wrath, <sup>a</sup>destroy *them* that they may be no more; That *men* may know that God <sup>b</sup>rules in Jacob To the ends of the earth. Selah. [<sup>a</sup>Lit *Bring to an end* <sup>b</sup>Or *is Ruler*]

<sup>14</sup>They return at evening, they howl like a dog, And go around the city.

<sup>15</sup>They wander about <sup>a</sup>for food And <sup>b</sup>growl if they are not satisfied. [<sup>a</sup>Or *to devour* <sup>b</sup>Another reading is *tarry all night*]

**16** But as for me, I shall sing of Your strength; Yes, I shall joyfully sing of Your lovingkindness in the morning, For You have been my stronghold And a refuge in the day of my distress.

<sup>17</sup>O my strength, I will sing praises to You; For God is my stronghold, the <sup>a</sup>God who shows me lovingkindness. [<sup>a</sup>Lit *God of my lovingkindness*]

## Psalm 60 [\[Books\]](#)

### *Lament over Defeat in Battle, and Prayer for Help.*

**For the choir director; according to <sup>a</sup>Shushan Eduth. A <sup>b</sup>Mikhtam of David, to teach; <sup>c</sup>when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.**

[<sup>a</sup>Lit *The lily of testimony* <sup>b</sup>Possibly, *Epigrammatic Poem* or *Atonement Psalm* <sup>c</sup>2 Sam 8:3, 13; 1 Chr 18:3, 12]

1 O God, You have rejected us. You have <sup>a</sup>broken us;  
You have been angry; O, restore us. [<sup>a</sup>Or *broken out upon us*]  
<sup>2</sup>You have made the <sup>a</sup>land quake, You have split it open;  
Heal its breaches, for it totters. [<sup>a</sup>Or *earth*]  
<sup>3</sup>You have <sup>a</sup>made Your people experience hardship;  
You have given us <sup>b</sup>wine to drink that makes us stagger. [<sup>a</sup>Lit *caused Your people to see* <sup>b</sup>Lit *wine of staggering*]  
<sup>4</sup>You have given a banner to those who fear You,  
That it may be displayed because of the truth. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]  
<sup>5</sup>That Your beloved may be delivered,  
Save with Your right hand, and answer <sup>a</sup>us! [<sup>a</sup>Some authorities read *me*]  
<sup>6</sup> God has spoken in His <sup>a</sup>holiness:  
“I will exult, I will portion out Shechem and measure out the valley of Succoth. [<sup>a</sup>Or *sanctuary*]  
<sup>7</sup>“Gilead is Mine, and Manasseh is Mine;  
Ephraim also is the <sup>a</sup>helmet of My head;  
Judah is My <sup>b</sup>scepter. [<sup>a</sup>Lit *protection* <sup>b</sup>Or *lawgiver*]  
<sup>8</sup>“Moab is My washbowl;  
Over Edom I shall throw My shoe;  
Shout loud, O Philistia, because of Me!”  
<sup>9</sup> Who will bring me into the besieged city?  
Who <sup>a</sup>will lead me to Edom? [<sup>a</sup>Or *has led*]

<sup>10</sup>Have not You Yourself, O God, rejected us?

And will You not go forth with our armies, O God?

<sup>11</sup>O give us help against the adversary,

For deliverance <sup>a</sup>by man is in vain. [<sup>a</sup>Lit *of*]

<sup>12a</sup>Through God we shall do valiantly,

And it is He who will tread down our adversaries. [<sup>a</sup>Or *In* or *With*]

## Psalm 61 [\[Books\]](#)

### *Confidence in God's Protection.*

**For the choir director; on a stringed instrument. A Psalm of David.**

<sup>1</sup> Hear my cry, O God; Give heed to my prayer.

<sup>2</sup> From the end of the earth I call to You when my heart is faint; Lead me to the rock that is higher than I.

<sup>3</sup> For You have been a refuge for me, A tower of strength <sup>a</sup>against the enemy. [<sup>a</sup>Lit *from*]

<sup>4</sup> Let me <sup>a</sup>dwell in Your tent forever; Let me take refuge in the shelter of Your wings. <sup>b</sup>Selah. [<sup>a</sup>Or *sojourn* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>5</sup> For You have heard my vows, O God; You have given *me* the inheritance of those who fear Your name.

<sup>6</sup> You will <sup>a</sup>prolong the king's <sup>b</sup>life; His years will be as many generations. [<sup>a</sup>Lit *add days to* <sup>b</sup>Lit *days*]

<sup>7</sup> He will <sup>a</sup>abide before God forever; Appoint lovingkindness and truth that they may preserve him. [<sup>a</sup>Or *sit enthroned*]

<sup>8</sup> So I will sing praise to Your name forever, That I may pay my vows day by day.

## Psalm 62 [\[Books\]](#)

### *God Alone a Refuge from Treachery and Oppression.*

**For the choir director; <sup>a</sup>according to Jeduthun. A Psalm of David.**

[<sup>a</sup>Cf 1 Chr 16:41; 25:1; Ps 39 and 77 titles]

<sup>1</sup> My soul *waits* in silence for God only; From Him is my salvation.

<sup>2</sup> He only is my rock and my salvation, My stronghold; I shall not be greatly shaken.

<sup>3</sup> How long will you assail a man, That you may murder *him*, all of you,

Like a leaning wall, like a tottering fence?

<sup>4</sup> They have counseled only to thrust him down from his high position; They delight in falsehood;

They bless with <sup>a</sup>their mouth, But inwardly they curse. <sup>b</sup>Selah. [<sup>a</sup>Lit *his* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>5</sup> My soul, wait in silence for God only, For my hope is from Him.

<sup>6</sup> He only is my rock and my salvation, My stronghold; I shall not be shaken.

<sup>7</sup> On God my salvation and my glory *rest*; The rock of my strength, my refuge is in God.

<sup>8</sup> Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us. Selah.

<sup>9</sup> Men of low degree are only vanity and men of rank are a lie; In the balances they go up;

They are together lighter than breath.

<sup>10</sup> Do not trust in oppression And do not <sup>a</sup>vainly hope in robbery; If riches increase, do not set *your* heart *upon them*. [<sup>a</sup>Lit *become vain in robbery*]

<sup>11</sup> <sup>a</sup>Once God has spoken; <sup>b</sup>Twice I have heard this: That power belongs to God; [<sup>a</sup>Or *One thing* <sup>b</sup>Or *These two things I have heard*]

<sup>12</sup> And lovingkindness is Yours, O Lord, For You recompense a man according to his work.

## Psalm 63 [\[Books\]](#)

### *The Thirsting Soul Satisfied in God.*

**A Psalm of David, <sup>a</sup>when he was in the wilderness of Judah.**

[<sup>a</sup>1 Sam 22:5; 23:14]

<sup>1</sup> O God, You are my God; I shall seek You <sup>a</sup>earnestly; My soul thirsts for You, my flesh <sup>b</sup>yearns for You, In a dry and weary land where there is no water. [<sup>a</sup>Lit *early* <sup>b</sup>Lit *faints*]

<sup>2</sup> Thus I have seen You in the sanctuary, To see Your power and Your glory.

<sup>3</sup> Because Your lovingkindness is better than life, My lips will praise You.

<sup>4</sup> So I will bless You as long as I live; I will lift up my hands in Your name.

<sup>5</sup> My soul is satisfied as with <sup>a</sup>marrow and fatness, And my mouth offers praises with joyful lips. [<sup>a</sup>Lit *fat*]

<sup>6</sup> When I remember You on my bed, I meditate on You in the night watches,

<sup>7</sup> For You have been my help, And in the shadow of Your wings I sing for joy.

<sup>8</sup> My soul clings <sup>a</sup>to You; Your right hand upholds me. [<sup>a</sup>Lit *after*]

<sup>9</sup> But those who seek my <sup>a</sup>life to destroy it, Will go into the <sup>b</sup>depths of the earth. [<sup>a</sup>Lit *soul* <sup>b</sup>Lit *lowest places*]

<sup>10a</sup> They will be <sup>b</sup>delivered over to the power of the sword; They will be a <sup>c</sup>prey for foxes. [<sup>a</sup>Lit *They will pour him out* <sup>b</sup>Lit *poured out by* <sup>c</sup>Lit *portion*]

<sup>11</sup> But the king will rejoice in God; Everyone who swears by Him will glory,

For the mouths of those who speak lies will be stopped.

## Psalm 64 [\[Books\]](#)

### *Prayer for Deliverance from Secret Enemies.*

#### **For the choir director. A Psalm of David.**

- 1 Hear my voice, O God, in my <sup>a</sup>complaint; Preserve my life from dread of the enemy. [<sup>a</sup>Or *concern*]
- <sup>2</sup>Hide me from the secret counsel of evildoers, From the tumult of those who do iniquity, <sup>3</sup>Who have sharpened their tongue like a sword.
- They aimed bitter speech *as* their arrow, <sup>4</sup>To shoot <sup>a</sup>from concealment at the blameless; Suddenly they shoot at him, and do not fear. [<sup>a</sup>Lit *in*]
- <sup>5</sup>They <sup>a</sup>hold fast to themselves an evil purpose; They <sup>b</sup>talk of laying snares secretly; They say, “Who can see them?” [<sup>a</sup>Lit *make firm* <sup>b</sup>Lit *tell of*]
- <sup>6</sup>They <sup>a</sup>devise injustices, *saying*, “We are <sup>b</sup>ready with a well-conceived plot”; For the <sup>c</sup>inward thought and the heart of a man are <sup>d</sup>deep. [<sup>a</sup>Or *search out* <sup>b</sup>Lit *complete* <sup>c</sup>Or *inward part* <sup>d</sup>Or *unsearchable*]
- <sup>7</sup> But God <sup>a</sup>will shoot at them with an arrow; Suddenly <sup>b</sup>they will be wounded. [<sup>a</sup>Or *shot* <sup>b</sup>Or *they were wounded*; lit *their wounds occurred*]
- <sup>8</sup>So <sup>a</sup>they <sup>b</sup>will make him stumble; Their own tongue is against them; All who see them will shake the head. [<sup>a</sup>Or *they make their tongue a stumbling for themselves* <sup>b</sup>Or *made*]
- <sup>9</sup>Then all men <sup>a</sup>will fear, And they <sup>b</sup>will declare the work of God, And <sup>c</sup>will consider <sup>d</sup>what He has done. [<sup>a</sup>Or *feared* <sup>b</sup>Or *declared* <sup>c</sup>Or *considered* <sup>d</sup>Lit *His work*]
- <sup>10</sup>The righteous man will be glad in the LORD and will take refuge in Him; And all the upright in heart will glory.

## Psalm 65 [\[Books\]](#)

### *God's Abundant Favor to Earth and Man.*

#### **For the choir director. A Psalm of David. A Song.**

- 1 There will be silence <sup>a</sup>before You, *and* praise in Zion, O God, And to You the vow will be performed. [<sup>a</sup>Lit *to*]
- 2 O You who hear prayer, To You all <sup>a</sup>men come. [<sup>a</sup>Lit *flesh*]
- 3<sup>a</sup>Iniquities prevail against me; As for our transgressions, You <sup>b</sup>forgive them. [<sup>a</sup>Lit *Words of iniquities* <sup>b</sup>Lit *cover over, atone for*]
- 4 How blessed is the one whom You choose and bring near *to You* To dwell in Your courts.  
We will be satisfied with the goodness of Your house, Your holy temple.
- 5 By awesome *deeds* You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest <sup>a</sup>sea; [<sup>a</sup>Or *seas*]
- 6 Who establishes the mountains by His strength, Being girded with might; <sup>7</sup>Who stills the roaring of the seas, The roaring of their waves, And the tumult of the peoples.
- 8 They who dwell in the ends *of the earth* stand in awe of Your signs; You make the <sup>a</sup>dawn and the sunset shout for joy. [<sup>a</sup>Lit *the outgoings of the morning and evening*]
- 9 You visit the earth and cause it to overflow; You greatly enrich it; The <sup>a</sup>stream of God is full of water; You prepare their grain, for thus You prepare <sup>b</sup>the earth. [<sup>a</sup>Or *channel* <sup>b</sup>Lit *it*]
- 10 You water its furrows abundantly, You <sup>a</sup>settle its ridges, You soften it with showers, You bless its growth. [<sup>a</sup>Or *smooth*]
- 11 You have crowned the year <sup>a</sup>with Your <sup>b</sup>bounty, And Your <sup>c</sup>paths drip *with fatness*. [<sup>a</sup>Lit *of* <sup>b</sup>Or *goodness* <sup>c</sup>I.e. wagon tracks]
- 12 The pastures of the wilderness drip, And the hills gird themselves with rejoicing.
- 13 The meadows are clothed with flocks And the valleys are covered with grain; They shout for joy, yes, they sing.

## Psalm 66 [\[Books\]](#)

*Praise for God's Mighty Deeds and for His Answer to Prayer.*

**For the choir director. A Song. A Psalm.**

- 1 Shout joyfully to God, all the earth; <sup>2</sup>Sing the glory of His name;  
Make His praise glorious.
- <sup>3</sup>Say to God, "How awesome are Your works!  
Because of the greatness of Your power Your enemies will <sup>a</sup>give  
feigned obedience to You. [<sup>a</sup>Lit *deceive*]
- <sup>4</sup>"All the earth will worship You, And will sing praises to You; They  
will sing praises to Your name." <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause*,  
*Crescendo* or *Musical interlude*]
- 5 Come and see the works of God, *Who is* awesome in *His* deeds  
toward the sons of men.
- <sup>6</sup>He turned the sea into dry land; They passed through the river on foot;  
There let us rejoice in Him!
- <sup>7</sup>He rules by His might forever; His eyes keep watch on the nations;  
Let not the rebellious exalt themselves. Selah.
- 8 Bless our God, O peoples, And <sup>a</sup>sound His praise abroad, [<sup>a</sup>Lit *cause*  
*to hear the sound of His praise*]
- <sup>9</sup>Who <sup>a</sup>keeps us in life And does not allow our feet to <sup>b</sup>slip. [<sup>a</sup>Lit *puts*  
*our soul in life* <sup>b</sup>Or *dodder, stumble*]
- <sup>10</sup>For You have tried us, O God; You have refined us as silver is  
refined.
- <sup>11</sup>You brought us into the net; You laid an oppressive burden upon our  
loins.
- <sup>12</sup>You made men ride over our heads; We went through fire and  
through water, Yet You brought us out into *a place of* abundance.
- <sup>13</sup>I shall come into Your house with burnt offerings; I shall pay You my  
vows, <sup>14</sup>Which my lips uttered And my mouth spoke when I was in  
distress.
- <sup>15</sup>I shall offer to You burnt offerings of fat beasts, With the smoke of  
rams; I shall make *an offering of* <sup>a</sup>bulls with male goats. Selah. [<sup>a</sup>Or  
*cattle*]

16 Come *and* hear, all who <sup>a</sup>fear God, And I will tell of what He has done for my soul. [<sup>a</sup>Or *revere*]

<sup>17</sup>I cried to Him with my mouth, And <sup>a</sup>He was extolled with my tongue. [<sup>a</sup>Or *praise was under my tongue*]

<sup>18</sup>If I <sup>a</sup>regard wickedness in my heart, The Lord <sup>b</sup>will not <sup>c</sup>hear; [<sup>a</sup>Or *had regarded* <sup>b</sup>Or *would* <sup>c</sup>Or *have heard*]

<sup>19</sup>But certainly God has heard; He has given heed to the voice of my prayer.

<sup>20</sup>Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me.

## Psalm 67 [\[Books\]](#)

### *The Nations Exhorted to Praise God.*

**For the choir director; with stringed instruments. A Psalm. A Song.**

<sup>1</sup> God be gracious to us and bless us, *And* cause His face to shine <sup>a</sup>upon us— <sup>b</sup>Selah. [<sup>a</sup>Lit *with* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>2</sup>That Your way may be known on the earth, Your salvation among all nations.

<sup>3</sup>Let the peoples praise You, O God; Let all the peoples praise You.

<sup>4</sup>Let the nations be glad and sing for joy; For You will judge the peoples with uprightness *And* guide the nations on the earth. Selah.

<sup>5</sup>Let the peoples praise You, O God; Let all the peoples praise You.

<sup>6</sup>The earth has yielded its produce; God, our God, blesses us.

<sup>7</sup>God blesses us, <sup>a</sup>That all the ends of the earth may fear Him. [<sup>a</sup>Or *And let all...earth fear Him*]

## Psalm 68 [\[Books\]](#)

### *The God of Sinai and of the Sanctuary.*

#### **For the choir director. A Psalm of David. A Song.**

- <sup>1</sup> <sup>a</sup>Let God arise, <sup>b</sup>let His enemies be scattered, And <sup>c</sup>let those who hate Him flee before Him. [<sup>a</sup>Or *God shall* <sup>b</sup>Or *His enemies shall* <sup>c</sup>Or *those who hate Him shall*]
- <sup>2</sup> As smoke is driven away, so drive *them* away; As wax melts before the fire, So let the wicked perish before God.
- <sup>3</sup> But let the righteous be glad; let them exult before God; Yes, let them rejoice with gladness.
- <sup>4</sup> Sing to God, sing praises to His name; <sup>a</sup>Lift up *a song* for Him who rides through the deserts, Whose name is <sup>b</sup>the LORD, and exult before Him. [<sup>a</sup>Or *Cast up a highway* <sup>b</sup>Heb *YAH*]
- <sup>5</sup> A father of the fatherless and a judge <sup>a</sup>for the widows, Is God in His holy habitation. [<sup>a</sup>Lit *of*]
- <sup>6</sup> God <sup>a</sup>makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious dwell in a parched land. [<sup>a</sup>Lit *makes the solitary to dwell in a house*]
- <sup>7</sup> O God, when You went forth before Your people, When You marched through the wilderness, <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo or Musical interlude*]
- <sup>8</sup> The earth quaked; The heavens also dropped *rain* at the presence of God; <sup>a</sup>Sinai itself *quaked* at the presence of God, the God of Israel. [<sup>a</sup>Lit *This is Sinai* which]
- <sup>9</sup> You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was <sup>a</sup>parched. [<sup>a</sup>Lit *weary*]
- <sup>10</sup> Your creatures settled in it; You provided in Your goodness for the poor, O God.
- <sup>11</sup> The Lord gives the <sup>a</sup>command; The women who proclaim the *good tidings* are a great host: [<sup>a</sup>Lit *word*]
- <sup>12</sup> “Kings of armies flee, they flee, And she who remains at home will divide the spoil!”

- <sup>13a</sup>When you lie down among the <sup>b</sup>sheepfolds, *You are like* the wings of a dove covered with silver, And its pinions with glistening gold.  
[<sup>a</sup>Lit *If* <sup>b</sup>Or *cooking stones or saddle bags*]
- <sup>14</sup>When the Almighty scattered the kings <sup>a</sup>there, It was snowing in Zalmon. [<sup>a</sup>Lit *in it*]
- <sup>15</sup>A <sup>a</sup>mountain of God is the mountain of Bashan; A mountain of *many* peaks is the mountain of Bashan. [<sup>a</sup>Or *mighty mountain is*]
- <sup>16</sup>Why do you look with envy, O mountains with *many* peaks, At the mountain which God has desired for His abode?  
Surely the LORD will dwell *there* forever.
- <sup>17</sup>The chariots of God are <sup>a</sup>myriads, thousands upon thousands; <sup>b</sup>The Lord is among them *as at* Sinai, in holiness. [<sup>a</sup>Lit *twice ten thousand*  
<sup>b</sup>Another reading is *The Lord came from Sinai into the sanctuary*]
- <sup>18</sup>You have ascended on high, You have led captive *Your* captives; You have received gifts among men, Even *among* the rebellious also, that <sup>a</sup>the LORD God may dwell *there*. [<sup>a</sup>Heb *YAH*]
- <sup>19</sup>Blessed be the Lord, who daily bears our burden, The God *who* is our salvation. Selah.
- <sup>20</sup>God is to us a God of deliverances; And to <sup>a</sup>GOD the Lord belong escapes <sup>b</sup>from death. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>I.e. in view of; lit *for*]
- <sup>21</sup>Surely God will shatter the head of His enemies, The hairy crown of him who goes on in his guilty deeds.
- <sup>22</sup>The Lord <sup>a</sup>said, “I will bring *them* back from Bashan.  
I will bring *them* back from the depths of the sea; [<sup>a</sup>Or *says*]
- <sup>23</sup>That <sup>a</sup>your foot may shatter *them* in blood, The tongue of your dogs *may have* its portion from *your* enemies.” [<sup>a</sup>Some versions render, you may *bathe your foot in blood*]
- <sup>24</sup>They have seen Your <sup>a</sup>procession, O God, The <sup>a</sup>procession of my God, my King, <sup>b</sup>into the sanctuary. [<sup>a</sup>Lit *goings* <sup>b</sup>Lit *in the sanctuary; or in holiness*]
- <sup>25</sup>The singers went on, the musicians after *them*, <sup>a</sup>In the midst of the maidens beating tambourines. [<sup>a</sup>Or *The maidens in the midst*]
- <sup>26</sup>Bless God in the congregations, *Even* the LORD, *you who are* of the fountain of Israel.
- <sup>27</sup>There is Benjamin, the <sup>a</sup>youngest, <sup>b</sup>ruling them, The princes of Judah *in* their throng, The princes of Zebulun, the princes of Naphtali. [<sup>a</sup>Or

*smallest* <sup>b</sup>Or *their ruler*]

28 <sup>a</sup>Your God has commanded your strength; Show Yourself strong, O God, who have acted <sup>b</sup>on our behalf. [<sup>a</sup>Some mss read *Command, God* <sup>b</sup>Lit *for us*]

<sup>29a</sup>Because of Your temple at Jerusalem Kings will bring gifts to You. [<sup>a</sup>Or *From Your temple*]

<sup>30</sup>Rebuke the beasts <sup>a</sup>in the reeds, The herd of bulls with the calves of the peoples, Trampling under foot the pieces of silver; He has scattered the peoples who delight in war. [<sup>a</sup>Lit *of*]

<sup>31</sup>Envoys will come out of Egypt; <sup>a</sup>Ethiopia will quickly stretch out her hands to God. [<sup>a</sup>Lit *Cush*]

32 Sing to God, O kingdoms of the earth, Sing praises to the Lord, Selah.

<sup>33</sup>To Him who rides upon the <sup>a</sup>highest heavens, which are from ancient times; Behold, He <sup>b</sup>speaks forth with His voice, a mighty voice. [<sup>a</sup>Lit *heaven of heavens of old* <sup>b</sup>Lit *gives forth*]

<sup>34</sup>Ascribe strength to God; His majesty is over Israel And His strength is in the <sup>a</sup>skies. [<sup>a</sup>Lit *clouds*]

<sup>35a</sup>O God, *You are* awesome from Your <sup>b</sup>sanctuary.

The God of Israel Himself gives strength and power to the people. Blessed be God! [<sup>a</sup>Or *Awesome is God from your sanctuary* <sup>b</sup>Lit *holy places*]

## Psalm 69 [\[Books\]](#)

### *A Cry of Distress and Imprecation on Adversaries.*

**For the choir director; according to <sup>a</sup>Shoshannim. A Psalm of David.**

[<sup>a</sup>Or possibly *Lilies*]

- 1 Save me, O God, For the waters have <sup>a</sup>threatened my life. [<sup>a</sup>Lit *come to the soul*]
- 2 I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a <sup>a</sup>flood overflows me. [<sup>a</sup>Lit *flowing stream*]
- 3 I am weary with my crying; my throat is parched; My eyes fail while I wait for my God.
- 4 Those who hate me without a cause are more than the hairs of my head; Those who would <sup>a</sup>destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore. [<sup>a</sup>Or *silence*]
- 5 O God, it is You who knows my folly, And my wrongs are not hidden from You.
- 6 May those who wait for You not be ashamed through me, O Lord <sup>a</sup>GOD of hosts; May those who seek You not be dishonored through me, O God of Israel, [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]
- 7 Because for Your sake I have borne reproach; Dishonor has covered my face.
- 8 I have become estranged <sup>a</sup>from my brothers And an alien to my mother's sons. [<sup>a</sup>Lit *to*]
- 9 For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me.
- 10 When I wept in my soul with fasting, It became my reproach.
- 11 When I made sackcloth my clothing, I became a byword to them.
- 12 Those who sit in the gate talk about me, And I *am* the <sup>a</sup>song of the drunkards. [<sup>a</sup>Lit *songs*]
- 13 But as for me, my prayer is to You, O LORD, at an acceptable time; O God, in the greatness of Your lovingkindness, Answer me with <sup>a</sup>Your saving truth. [<sup>a</sup>Or *the faithfulness of Your salvation*]

- <sup>14</sup>Deliver me from the mire and do not let me sink; May I be delivered from <sup>a</sup>my foes and from the <sup>b</sup>deep waters. [<sup>a</sup>Lit *those who hate me*  
<sup>b</sup>Lit *deep places of water*]
- <sup>15</sup>May the <sup>a</sup>flood of water not overflow me Nor the deep swallow me up, Nor the pit shut its mouth on me. [<sup>a</sup>Lit *stream*]
- 16** Answer me, O LORD, for Your lovingkindness is good; According to the greatness of Your compassion, turn to me, <sup>17</sup>And do not hide Your face from Your servant, For I am in distress; answer me quickly.
- <sup>18</sup>Oh draw near to my soul *and* redeem it; Ransom me because of my enemies!
- <sup>19</sup>You know my reproach and my shame and my dishonor; All my adversaries are <sup>a</sup>before You. [<sup>a</sup>Or *known to You*]
- 20** Reproach has broken my heart and I am so sick.  
And I looked for sympathy, but there was none, And for comforters, but I found none.
- <sup>21</sup>They also gave me <sup>a</sup>gall <sup>b</sup>for my food And for my thirst they gave me vinegar to drink. [<sup>a</sup>Or *poison* <sup>b</sup>Or *in*]
- 22** May their table before them become a snare; And <sup>a</sup>when they are in peace, *may it become* a trap. [<sup>a</sup>Lit *for those who are secure*]
- <sup>23</sup>May their eyes grow dim so that they cannot see, And make their loins shake continually.
- <sup>24</sup>Pour out Your indignation on them, And may Your burning anger overtake them.
- <sup>25</sup>May their <sup>a</sup>camp be desolate; May none dwell in their tents. [<sup>a</sup>Lit *encampment*]
- <sup>26</sup>For they have persecuted him whom You Yourself have smitten, And they tell of the pain of those whom You have <sup>a</sup>wounded. [<sup>a</sup>Lit *pierced*]
- <sup>27</sup>Add iniquity to their iniquity, And may they not come into Your righteousness.
- <sup>28</sup>May they be blotted out of the book of life And may they not be <sup>a</sup>recorded with the righteous. [<sup>a</sup>Lit *written*]
- 29** But I am afflicted and in pain; <sup>a</sup>May Your salvation, O God, set me *securely* on high. [<sup>a</sup>Or *Your salvation, O God, will set...*]
- <sup>30</sup>I will praise the name of God with song And magnify Him with thanksgiving.

<sup>31</sup>And it will please the LORD better than an ox *Or* a young bull with horns and hoofs.

<sup>32</sup>The humble <sup>a</sup>have seen *it and* are glad; You who seek God, let your heart <sup>b</sup>revive. [<sup>a</sup>Some mss and ancient versions read *will see* <sup>b</sup>*Or live*]

<sup>33</sup>For the LORD hears the needy And does not despise His *who are* prisoners.

**34** Let heaven and earth praise Him, The seas and everything that moves in them.

<sup>35</sup>For God will save Zion and build the cities of Judah, That they may dwell there and possess it.

<sup>36</sup>The <sup>a</sup>descendants of His servants will inherit it, And those who love His name will dwell in it. [<sup>a</sup>Lit *seed*]

## Psalm 70 [\[Books\]](#)

### *Prayer for Help against Persecutors.*

**For the choir director. A Psalm of David; for a memorial.**

- 1 O God, *hasten* to deliver me; O LORD, hasten to my help!
- 2 Let those be ashamed and humiliated Who seek my <sup>a</sup>life; Let those be turned back and dishonored Who delight <sup>b</sup>in my hurt. [<sup>a</sup>Or *soul* <sup>b</sup>Or *to injure me*]
- 3 Let those be <sup>a</sup>turned back because of their shame Who say, “Aha, aha!” [<sup>a</sup>Some mss read *appalled*]
- 4 Let all who seek You rejoice and be glad in You; And let those who love Your salvation say continually, “Let God be magnified.”
- 5 But I am afflicted and needy; Hasten to me, O God!  
You are my help and my deliverer; O LORD, do not delay.

## Psalm 71 [\[Books\]](#)

### *Prayer of an Old Man for Deliverance.*

- 1 In You, O LORD, I have taken refuge; Let me never be ashamed.
- 2 In Your righteousness deliver me and rescue me; Incline Your ear to me and save me.
- 3 Be to me a rock of habitation to which I may continually come; You have given commandment to save me, For You are my <sup>a</sup>rock and my fortress. [<sup>a</sup>Or *crag*]
- 4 Rescue me, O my God, out of the hand of the wicked, Out of the <sup>a</sup>grasp of the wrongdoer and ruthless man, [<sup>a</sup>Lit *palm*]
- 5 For You are my hope; O Lord <sup>a</sup>GOD, *You are* my confidence from my youth. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]
- 6<sup>a</sup> By You I have been sustained from *my* birth; You are He who took me from my mother's womb; My praise is continually <sup>b</sup>of You. [<sup>a</sup>Lit *Upon You I have been supported* <sup>b</sup>Lit *in*]
- 7 I have become a marvel to many, For You are my strong refuge.
- 8 My mouth is filled with Your praise And with Your glory all day long.
- 9 Do not cast me off in the time of old age; Do not forsake me when my strength fails.
- 10 For my enemies have spoken <sup>a</sup>against me; And those who watch for my <sup>b</sup>life have consulted together, [<sup>a</sup>Lit *with reference to* <sup>b</sup>Lit *soul*]
- 11 Saying, "God has forsaken him; Pursue and seize him, for there is no one to deliver."
- 12 O God, do not be far from me; O my God, hasten to my help!
- 13 Let those who are adversaries of my soul be ashamed *and* consumed; Let them be covered with reproach and dishonor, who seek <sup>a</sup>to injure me. [<sup>a</sup>Lit *my injury*]
- 14 But as for me, I will hope continually, And will <sup>a</sup>praise You yet more and more. [<sup>a</sup>Lit *add upon all Your praise*]
- 15 My mouth shall tell of Your righteousness *And* of Your salvation all day long; For I do not know the <sup>a</sup>sum of *them*. [<sup>a</sup>Lit *numbers*]
- 16 I will come with the mighty deeds of the Lord <sup>a</sup>GOD; I will make mention of Your righteousness, Yours alone. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

- 17 O God, You have taught me from my youth, And I still declare Your wondrous deeds.
- 18 And even when *I am* old and gray, O God, do not forsake me, Until I declare Your <sup>a</sup>strength to *this* generation, Your power to all who are to come. [<sup>a</sup>Lit *arm*]
- 19<sup>a</sup>For Your righteousness, O God, *reaches* to the <sup>b</sup>heavens, You who have done great things; O God, who is like You? [<sup>a</sup>Or *And* <sup>b</sup>Lit *height*]
- 20 You who have shown <sup>a</sup>me many troubles and distresses Will revive <sup>a</sup>me again, And will bring <sup>a</sup>me up again from the depths of the earth. [<sup>a</sup>Another reading is *us*]
- 21 May You increase my greatness And turn *to* comfort me.
- 22 I will also praise You with <sup>a</sup>a harp, *Even* Your <sup>b</sup>truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel. [<sup>a</sup>Lit *an instrument of a harp* <sup>b</sup>Or *faithfulness*]
- 23 My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed.
- 24 My tongue also will utter Your righteousness all day long; For they are ashamed, for they are humiliated who seek <sup>a</sup>my hurt. [<sup>a</sup>Or *to injure me*]

## Psalm 72 [\[Books\]](#)

### *The Reign of the Righteous King.*

#### *A Psalm of Solomon.*

1 Give the king Your judgments, O God, And Your righteousness to the king's son.

<sup>2a</sup>May <sup>b</sup>he judge Your people with righteousness And <sup>c</sup>Your afflicted with justice. [<sup>a</sup>Or *He* will judge <sup>b</sup>Many of the pronouns in this Psalm may be rendered *He* since the typical reference is to the Messiah <sup>c</sup>Or *Your humble*]

<sup>3a</sup>Let the mountains bring <sup>b</sup>peace to the people, And the hills, in righteousness. [<sup>a</sup>Or *The mountains will bring* <sup>b</sup>Or *prosperity*]

<sup>4a</sup>May he vindicate the <sup>b</sup>afflicted of the people, Save the children of the needy And crush the oppressor. [<sup>a</sup>Or *He will vindicate* <sup>b</sup>Or *humble*]

5 <sup>a</sup>Let them fear You while the sun *endures*, And <sup>b</sup>as long as the moon, throughout all generations. [<sup>a</sup>Or *They will fear* <sup>b</sup>Lit *before the moon*]

<sup>6a</sup>May he come down like rain upon the mown grass, Like showers that water the earth. [<sup>a</sup>Or *He will come down*]

<sup>7</sup>In his days <sup>a</sup>may the righteous flourish, And abundance of peace till the moon is no more. [<sup>a</sup>Or *the righteous will flourish*]

8 May he also rule from sea to sea And from the River to the ends of the earth.

<sup>9a</sup>Let the nomads of the desert bow before him, And his enemies lick the dust. [<sup>a</sup>Or *The nomads...will bow*]

<sup>10a</sup>Let the kings of Tarshish and of the <sup>b</sup>islands bring presents; The kings of Sheba and Seba offer <sup>c</sup>gifts. [<sup>a</sup>Or *The kings...will bring* <sup>b</sup>Or *coastlands* <sup>c</sup>Or *tribute*]

<sup>11a</sup>And let all kings bow down before him, All nations serve him. [<sup>a</sup>Or *All kings will bow down*]

12 For he will deliver the needy when he cries for help, The <sup>a</sup>afflicted also, and him who has no helper. [<sup>a</sup>Or *humble*]

<sup>13</sup>He will have compassion on the poor and needy, And the <sup>a</sup>lives of the needy he will save. [<sup>a</sup>Lit *souls*]

<sup>14</sup>He will <sup>a</sup>rescue their <sup>b</sup>life from oppression and violence, And their blood will be precious in his sight; [<sup>a</sup>Lit *redeem* <sup>b</sup>Lit *soul*]

<sup>15</sup>So may he live, and may the gold of Sheba be given to him; And let <sup>a</sup>them pray for him continually; Let <sup>a</sup>them bless him all day long. [<sup>a</sup>Lit *him*]

<sup>16</sup>May there be abundance of grain in the earth on top of the mountains; Its fruit will wave like *the cedars of Lebanon*; And may those from the city flourish like vegetation of the earth.

<sup>17</sup>May his name endure forever; May his name <sup>a</sup>increase <sup>b</sup>as long as the sun *shines*; And let *men* bless themselves by him; Let all nations call him blessed. [<sup>a</sup>Or *sprout forth* <sup>b</sup>Lit *before the sun*]

<sup>18</sup>Blessed be the LORD God, the God of Israel, Who alone works wonders.

<sup>19</sup>And blessed be His glorious name forever; And may the whole earth be filled with His glory.

Amen, and Amen.

<sup>20</sup>The prayers of David the son of Jesse are ended.

# **Book 3**

## Psalm 73 [\[Books\]](#)

*The End of the Wicked Contrasted with That of the Righteous.*

### A Psalm of Asaph.

- 1 Surely God is good to Israel, To those who are pure in heart!  
2 But as for me, my feet came close to stumbling, My steps <sup>a</sup>had almost slipped. [<sup>a</sup>Lit *were caused to slip*]  
3 For I was envious of the <sup>a</sup>arrogant As I saw the prosperity of the wicked. [<sup>a</sup>Or *boasters*]  
4 For there are no pains in their death, And their <sup>a</sup>body is fat. [<sup>a</sup>Or *belly*]  
5 They are not <sup>a</sup>in trouble *as other* <sup>b</sup>men, Nor are they plagued <sup>c</sup>like mankind. [<sup>a</sup>Lit *in the trouble of men* <sup>b</sup>Or *mortals* <sup>c</sup>Lit *with*]  
6 Therefore pride is their necklace; The garment of violence covers them.  
7 Their eye <sup>a</sup>bulges from fatness; The imaginations of *their* heart <sup>b</sup>run riot. [<sup>a</sup>Lit *goes forth* <sup>b</sup>Lit *overflow*]  
8 They mock and <sup>a</sup>wickedly speak of oppression; They speak from on high. [<sup>a</sup>Or *they speak in wickedness; From on high they speak of oppression*]  
9 They have set their mouth <sup>a</sup>against the heavens, And their tongue <sup>b</sup>parades through the earth. [<sup>a</sup>Or *in* <sup>b</sup>Lit *walks*]  
10 Therefore <sup>a</sup>his people return to this place, And waters of abundance are <sup>b</sup>drunk by them. [<sup>a</sup>Or *His* <sup>b</sup>Lit *drained out*]  
11 They say, “How does God know?  
And is there knowledge <sup>a</sup>with the Most High?” [<sup>a</sup>Lit *in*]  
12 Behold, these are the wicked; And always at ease, they have increased *in* wealth.  
13 Surely in vain I have <sup>a</sup>kept my heart pure And washed my hands in innocence; [<sup>a</sup>Or *cleansed my heart*]  
14 For I have been stricken all day long And <sup>a</sup>chastened every morning. [<sup>a</sup>Lit *my chastening*]  
15 If I had said, “I will speak thus,”  
Behold, I would have betrayed the generation of Your children.

<sup>16</sup>When I pondered to understand this, It was <sup>a</sup>troublesome in my sight  
[<sup>a</sup>Lit *labor, trouble*]

<sup>17</sup>Until I came into the <sup>a</sup>sanctuary of God; *Then* I perceived their end.  
[<sup>a</sup>Lit *sanctuaries*]

<sup>18</sup>Surely You set them in slippery places; You cast them down to  
<sup>a</sup>destruction. [<sup>a</sup>Lit *ruins*]

<sup>19</sup>How they are <sup>a</sup>destroyed in a moment!  
They are utterly swept away by sudden terrors! [<sup>a</sup>Lit *become a  
desolation*]

<sup>20</sup>Like a dream when one awakes, O Lord, when aroused, You will  
despise their <sup>a</sup>form. [<sup>a</sup>Or *image*]

<sup>21</sup>When my heart was embittered And I was pierced <sup>a</sup>within, [<sup>a</sup>Lit *in  
my kidneys*]

<sup>22</sup>Then I was senseless and ignorant; I was *like* <sup>a</sup>a beast <sup>b</sup>before You.  
[<sup>a</sup>Or *an animal* <sup>b</sup>Lit *with You*]

<sup>23</sup>Nevertheless I am continually with You; You have taken hold of my  
right hand.

<sup>24</sup>With Your counsel You will guide me, And afterward receive me <sup>a</sup>to  
glory. [<sup>a</sup>Or *with honor*]

<sup>25</sup>Whom have I in heaven *but You?*  
And <sup>a</sup>besides You, I desire nothing on earth. [<sup>a</sup>Or *with*]

<sup>26</sup>My flesh and my heart may fail, But God is the <sup>a</sup>strength of my heart  
and my portion forever. [<sup>a</sup>Lit *rock*]

<sup>27</sup>For, behold, those who are far from You will perish; You have  
<sup>a</sup>destroyed all those who <sup>b</sup>are unfaithful to You. [<sup>a</sup>Or *silenced* <sup>b</sup>Lit *go  
to a whoring from*]

<sup>28</sup>But as for me, the nearness of God is my good; I have made the Lord  
<sup>a</sup>GOD my refuge, That I may tell of all Your works. [<sup>a</sup>Heb *YHWH*,  
usually rendered *LORD*]

## Psalm 74 [\[Books\]](#)

*An Appeal against the Devastation of the Land by the Enemy.*

A <sup>a</sup>Maskil of Asaph.

[<sup>a</sup>Possibly, *Contemplative*, or *Didactic*, or *Skillful Psalm*]

- 1 O God, why have You rejected *us* forever?  
Why does Your anger smoke against the sheep of Your <sup>a</sup>pasture? [<sup>a</sup>Or  
*pasturing*]
- 2 Remember Your congregation, which You have purchased of old,  
Which You have redeemed to be the tribe of Your inheritance; *And*  
this Mount Zion, where You have dwelt.
- 3<sup>a</sup> Turn Your footsteps toward the perpetual ruins; The enemy has  
damaged everything within the sanctuary. [<sup>a</sup>Lit *Lift up*]
- 4 Your adversaries have roared in the midst of Your meeting place;  
They have set up their own <sup>a</sup>standards for signs. [<sup>a</sup>Lit *signs*]
- 5 It seems as if one had lifted up *His* <sup>a</sup>axe in a <sup>b</sup>forest of trees. [<sup>a</sup>Lit *axes*  
<sup>b</sup>Lit *thicket*]
- 6 And now <sup>a</sup>all its carved work They smash with hatchet and <sup>b</sup>hammers.  
[<sup>a</sup>Lit *altogether* <sup>b</sup>Or *axes*]
- 7 They have <sup>a</sup>burned Your sanctuary <sup>b</sup>to the ground; They have defiled  
the dwelling place of Your name. [<sup>a</sup>Lit *set on fire* <sup>b</sup>Or *To the ground*  
*they...*]
- 8 They said in their heart, “Let us <sup>a</sup>completely <sup>b</sup>subdue them.”  
They have burned all the meeting places of God in the land. [<sup>a</sup>Lit  
*altogether* <sup>b</sup>Or *oppress*]
- 9 We do not see our signs; There is no longer any prophet, Nor is there  
any among us who knows how long.
- 10 How long, O God, will the adversary revile, *And* the enemy spurn  
Your name forever?
- 11 Why do You withdraw Your hand, even Your right hand?  
From within Your bosom, destroy *them!*
- 12 Yet God is my king from of old, Who works deeds of deliverance in  
the midst of the earth.

- <sup>13a</sup>You divided the sea by Your strength; <sup>a</sup>You broke the heads of the sea monsters <sup>b</sup>in the waters. [<sup>a</sup>Or *You Yourself* <sup>b</sup>Lit on]
- <sup>14a</sup>You crushed the heads of <sup>b</sup>Leviathan; <sup>a</sup>You gave him as food for the <sup>c</sup>creatures of the wilderness. [<sup>a</sup>Or *You Yourself* <sup>b</sup>Or *sea monster* <sup>c</sup>Lit *people*]
- <sup>15a</sup>You broke open springs and torrents; <sup>a</sup>You dried up ever-flowing streams. [<sup>a</sup>Or *You Yourself*]
- <sup>16</sup>Yours is the day, Yours also is the night; <sup>a</sup>You have prepared the <sup>b</sup>light and the sun. [<sup>a</sup>Or *You Yourself* <sup>b</sup>Or *luminary*]
- <sup>17a</sup>You have established all the boundaries of the earth; <sup>a</sup>You have <sup>b</sup>made summer and winter. [<sup>a</sup>Or *You Yourself* <sup>b</sup>Or *formed*]
- 18** Remember this, <sup>a</sup>O LORD, that the enemy has reviled, And a foolish people has spurned Your name. [<sup>a</sup>Or *that the enemy has reviled the LORD*]
- <sup>19</sup>Do not deliver the soul of Your turtledove to the wild beast; Do not forget the life of Your afflicted forever.
- <sup>20</sup>Consider the covenant; For the dark places of the land are full of the habitations of violence.
- <sup>21</sup>Let not the oppressed return dishonored; Let the afflicted and needy praise Your name.
- 22** Arise, O God, *and* plead Your own cause; Remember <sup>a</sup>how the foolish man reproaches You all day long. [<sup>a</sup>Lit *Your reproach from the foolish man*]
- <sup>23</sup>Do not forget the voice of Your adversaries, The uproar of those who rise against You which ascends continually.

## Psalm 75 [\[Books\]](#)

*God Abases the Proud, but Exalts the Righteous.*

**For the choir director; set to <sup>a</sup>Al-tashheth. A Psalm of Asaph, a Song.**

[<sup>a</sup>Lit *Do Not Destroy*]

1 We give thanks to You, O God, we give thanks, For Your name is near;

Men declare Your wondrous works.

<sup>2</sup>“When I select an appointed time, It is I who judge with equity.

<sup>3</sup>“The earth and all who dwell in it <sup>a</sup>melt; It is I who have firmly set its pillars. <sup>b</sup>Selah. [<sup>a</sup>Or *totter* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>4</sup>“I said to the boastful, ‘Do not boast,’

And to the wicked, ‘Do not lift up the horn;

<sup>5</sup>Do not lift up your horn on high, Do not speak with insolent <sup>a</sup>pride.’ ”  
[<sup>a</sup>Lit *neck*]

6 For not from the east, nor from the west, Nor from the <sup>a</sup>desert comes exaltation; [<sup>a</sup>Or *mountainous desert*]

<sup>7</sup>But God is the Judge; He puts down one and exalts another.

<sup>8</sup>For a cup is in the hand of the LORD, and the wine foams; It is <sup>a</sup>well mixed, and He pours out of this; Surely all the wicked of the earth must drain *and* drink down its dregs. [<sup>a</sup>Lit *full of mixture*]

9 But as for me, I will declare *it* forever; I will sing praises to the God of Jacob.

<sup>10</sup>And all the horns of the wicked <sup>a</sup>He will cut off, *But* the horns of the righteous will be lifted up. [<sup>a</sup>Heb *I*]

## Psalm 76 [\[Books\]](#)

### *The Victorious Power of the God of Jacob.*

**For the choir director; on stringed instruments. A Psalm of Asaph, a Song.**

<sup>1</sup> God is known in Judah; His name is great in Israel.

<sup>2</sup>His <sup>a</sup>tabernacle is in Salem; His dwelling place also is in Zion. [<sup>a</sup>Lit *shelter*]

<sup>3</sup>There He broke the <sup>a</sup>flaming arrows, The shield and the sword and the <sup>b</sup>weapons of war. <sup>c</sup>Selah. [<sup>a</sup>Lit *fiery shafts of the bow* <sup>b</sup>Lit *battle* <sup>c</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>4</sup> You are resplendent, <sup>a</sup>More majestic than the mountains of prey. [<sup>a</sup>Or *Majestic from the mountains*]

<sup>5</sup>The stouthearted were plundered, <sup>a</sup>They sank into sleep; And none of the <sup>b</sup>warriors could use his hands. [<sup>a</sup>Lit *They slumbered their sleep* <sup>b</sup>Lit *men of might have found their hands*]

<sup>6</sup>At Your rebuke, O God of Jacob, Both <sup>a</sup>rider and horse were cast into a dead sleep. [<sup>a</sup>Lit *chariot*]

<sup>7</sup>You, even You, are to be feared; And who may stand in Your presence when once <sup>a</sup>You are angry? [<sup>a</sup>Lit *Your anger is*]

<sup>8</sup> You caused judgment to be heard from heaven; The earth feared and was still <sup>9</sup>When God arose to judgment, To save all the humble of the earth. Selah.

<sup>10</sup>For the <sup>a</sup>wrath of man shall praise You; With a remnant of wrath You will gird Yourself. [<sup>a</sup>Lit *wraths*]

<sup>11</sup> Make vows to the LORD your God and fulfill *them*; Let all who are around Him bring gifts to Him who is to be feared.

<sup>12</sup>He will cut off the spirit of princes; He is <sup>a</sup>feared by the kings of the earth. [<sup>a</sup>Lit *awesome to*]

## Psalm 77 [\[Books\]](#)

### *Comfort in Trouble from Recalling God's Mighty Deeds.*

**For the choir director; <sup>a</sup>according to Jeduthun. A Psalm of Asaph.**

[<sup>a</sup>1 Chr 16:41]

<sup>1</sup> My voice *rises* to God, and I will cry aloud; My voice *rises* to God, and He will hear me.

<sup>2</sup> In the day of my trouble I sought the Lord; In the night my hand was stretched out <sup>a</sup>without weariness; My soul refused to be comforted.  
[<sup>a</sup>Lit *and did not grow numb*]

<sup>3</sup> *When* I remember God, then I am disturbed; *When* I sigh, then my spirit grows faint. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo or Musical interlude*]

<sup>4</sup> You have held my eyelids *open*; I am so troubled that I cannot speak.

<sup>5</sup> I have considered the days of old, The years of long ago.

<sup>6</sup> I will remember my song in the night; I will meditate with my heart, And my spirit <sup>a</sup>ponders: [<sup>a</sup>Lit *searched*]

<sup>7</sup> Will the Lord reject forever?

And will He never be favorable again?

<sup>8</sup> Has His lovingkindness ceased forever?

Has *His* <sup>a</sup>promise come to an end <sup>b</sup>forever? [<sup>a</sup>Lit *word* <sup>b</sup>Lit *from generation to generation*]

<sup>9</sup> Has God forgotten to be gracious, Or has He in anger <sup>a</sup>withdrawn His compassion? Selah. [<sup>a</sup>Lit *shut up*]

<sup>10</sup> Then I said, "It is my <sup>a</sup>grief, That the right hand of the Most High has changed." [<sup>a</sup>Or *infirmity, the years of the right hand of the Most High*]

<sup>11</sup> I shall remember the deeds of <sup>a</sup>the LORD; Surely I will remember Your wonders of old. [<sup>a</sup>Heb *YAH*]

<sup>12</sup> I will meditate on all Your work And muse on Your deeds.

<sup>13</sup> Your way, O God, is holy; What god is great like our God?

<sup>14</sup> You are the God who works wonders; You have made known Your strength among the peoples.

- <sup>15</sup>You have by Your <sup>a</sup>power redeemed Your people, The sons of Jacob  
and Joseph. Selah. [<sup>a</sup>Lit *arm*]
- <sup>16</sup> The waters saw You, O God; The waters saw You, they were in  
anguish; The deeps also trembled.
- <sup>17</sup>The clouds poured out water; The skies gave forth a sound; Your  
arrows <sup>a</sup>flashed here and there. [<sup>a</sup>Lit *went*]
- <sup>18</sup>The sound of Your thunder was in the whirlwind; The lightnings lit  
up the world; The earth trembled and shook.
- <sup>19</sup>Your way was in the sea And Your paths in the mighty waters, And  
Your footprints may not be known.
- <sup>20</sup>You led Your people like a flock By the hand of Moses and Aaron.

## Psalm 78 [\[Books\]](#)

*God's Guidance of His People in Spite of Their Unfaithfulness.*

A <sup>a</sup>Maskil of Asaph.

[<sup>a</sup>Possibly, *Contemplative*, or *Didactic*, or *Skillful Psalm*]

- 1 Listen, O my people, to my <sup>a</sup>instruction; Incline your ears to the words of my mouth. [<sup>a</sup>Or *law, teaching*]
- <sup>2</sup>I will open my mouth in a parable; I will utter dark sayings of old, <sup>3</sup>Which we have heard and known, And our fathers have told us. <sup>4</sup>We will not conceal them from their children, But tell to the generation to come the praises of the LORD, And His strength and His wondrous works that He has done.
- 5 For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should <sup>a</sup>teach them to their children, [<sup>a</sup>Lit *make them known*]
- <sup>6</sup>That the generation to come might know, *even* the children *yet* to be born, *That* they may arise and tell *them* to their children, <sup>7</sup>That they should put their confidence in God And not forget the works of God, But keep His commandments, <sup>8</sup>And not be like their fathers, A stubborn and rebellious generation, A generation that did not <sup>a</sup>prepare its heart And whose spirit was not faithful to God. [<sup>a</sup>Or *put right*]
- 9 The sons of Ephraim <sup>a</sup>were archers equipped with bows, *Yet* they turned back in the day of battle. [<sup>a</sup>Or *being*]
- <sup>10</sup>They did not keep the covenant of God And refused to walk in His law; <sup>11</sup>They forgot His deeds And His <sup>a</sup>miracles that He had shown them. [<sup>a</sup>Or *wonderful works*]
- <sup>12</sup>He wrought wonders before their fathers In the land of Egypt, in the field of Zoan.
- <sup>13</sup>He divided the sea and caused them to pass through, And He made the waters stand up like a heap.
- <sup>14</sup>Then He led them with the cloud by day And all the night with a light of fire.

<sup>15</sup>He split the rocks in the wilderness And gave *them* abundant drink  
like the ocean depths.

<sup>16</sup>He brought forth streams also from the rock And caused waters to run  
down like rivers.

<sup>17</sup>Yet they still continued to sin against Him, To rebel against the Most  
High in the desert.

<sup>18</sup>And in their heart they put God to the test By asking food according  
to their desire.

<sup>19</sup>Then they spoke against God; They said, “Can God prepare a table in  
the wilderness?”

<sup>20</sup>“Behold, He struck the rock so that waters gushed out, And streams  
were overflowing; Can He give bread also?  
Will He provide <sup>a</sup>meat for His people?” [<sup>a</sup>Lit *flesh*]

<sup>21</sup>Therefore the LORD heard and <sup>a</sup>was full of wrath; And a fire was  
kindled against Jacob And anger also mounted against Israel, [<sup>a</sup>Or  
*became infuriated*]

<sup>22</sup>Because they did not believe in God And did not trust in His  
salvation.

<sup>23</sup>Yet He commanded the clouds above And opened the doors of  
heaven; <sup>24</sup>He rained down manna upon them to eat And gave them  
<sup>a</sup>food from heaven. [<sup>a</sup>Lit *grain*]

<sup>25</sup>Man did eat the bread of <sup>a</sup>angels; He sent them <sup>b</sup>food <sup>c</sup>in abundance.  
[<sup>a</sup>Lit *mighty ones* <sup>b</sup>Or *provision* <sup>c</sup>Lit *to satiation*]

<sup>26</sup>He caused the east wind to blow in the heavens And by His <sup>a</sup>power  
He directed the south wind. [<sup>a</sup>Or *strength*]

<sup>27</sup>When He rained <sup>a</sup>meat upon them like the dust, Even winged fowl  
like the sand of the seas, [<sup>a</sup>Lit *flesh*]

<sup>28</sup>Then He let *them* fall in the midst of <sup>a</sup>their camp, Round about their  
dwellings. [<sup>a</sup>Lit *His*]

<sup>29</sup>So they ate and were well filled, And their desire He gave to them.

<sup>30a</sup>Before they had satisfied their desire, While their food was in their  
mouths, [<sup>a</sup>Lit *They were not estranged from*]

<sup>31</sup>The anger of God rose against them And killed <sup>a</sup>some of their stoutest  
ones, And <sup>b</sup>subdued the choice men of Israel. [<sup>a</sup>Lit *among their fat*  
*ones* <sup>b</sup>Lit *caused to bow down*]

<sup>32</sup>In spite of all this they still sinned And did not believe in His  
wonderful works.

<sup>33</sup>So He brought their days to an end in <sup>a</sup>futility And their years in sudden terror. [<sup>a</sup>Lit *vanity, a mere breath*]

**34** When He killed them, then they sought Him, And returned and searched diligently for God; <sup>35</sup>And they remembered that God was their rock, And the Most High God their Redeemer.

<sup>36</sup>But they deceived Him with their mouth And lied to Him with their tongue.

<sup>37</sup>For their heart was not steadfast toward Him, Nor were they faithful in His covenant.

<sup>38</sup>But He, being compassionate, <sup>a</sup>forgave *their* iniquity and did not destroy *them*; And often He <sup>b</sup>restrained His anger And did not arouse all His wrath. [<sup>a</sup>Lit *covered over, atoned for* <sup>b</sup>Lit *turned away*]

<sup>39</sup>Thus He remembered that they were but flesh, A <sup>a</sup>wind that passes and does not return. [<sup>a</sup>Or *breath*]

**40** How often they rebelled against Him in the wilderness And grieved Him in the desert!

<sup>41</sup>Again and again they <sup>a</sup>tempted God, And pained the Holy One of Israel. [<sup>a</sup>Or *put God to the test*]

<sup>42</sup>They did not remember His <sup>a</sup>power, The day when He redeemed them from the adversary, [<sup>a</sup>Lit *hand*]

<sup>43</sup>When He performed His signs in Egypt And His marvels in the field of Zoan, <sup>44</sup>And turned their rivers to blood, And their streams, they could not drink.

<sup>45</sup>He sent among them swarms of flies which devoured them, And frogs which destroyed them.

<sup>46</sup>He gave also their crops to the grasshopper And the product of their labor to the locust.

<sup>47</sup>He <sup>a</sup>destroyed their vines with hailstones And their sycamore trees with frost. [<sup>a</sup>Lit *was killing*]

<sup>48</sup>He gave over their cattle also to the hailstones And their herds to bolts of lightning.

<sup>49</sup>He sent upon them His burning anger, Fury and indignation and trouble, <sup>a</sup>A band of destroying angels. [<sup>a</sup>Lit *A deputation of angels of evil*]

<sup>50</sup>He leveled a path for His anger; He did not spare their soul from death, But gave over their life to the plague, <sup>51</sup>And smote all the

firstborn in Egypt, The first *issue* of their virility in the tents of Ham.

<sup>52</sup>But He led forth His own people like sheep And guided them in the wilderness like a flock; <sup>53</sup>He led them safely, so that they did not fear; But the sea engulfed their enemies.

<sup>54</sup> So He brought them to His holy <sup>a</sup>land, To this <sup>b</sup>hill country which His right hand had gained. [<sup>a</sup>Lit *border, territory* <sup>b</sup>Or *mountain*]

<sup>55</sup>He also drove out the nations before them And apportioned them for an inheritance by measurement, And made the tribes of Israel dwell in their tents.

<sup>56</sup>Yet they <sup>a</sup>tempted and rebelled against the Most High God And did not keep His testimonies, [<sup>a</sup>Or *put to the test*]

<sup>57</sup>But turned back and acted treacherously like their fathers; They turned aside like a treacherous bow.

<sup>58</sup>For they provoked Him with their high places And aroused His jealousy with their graven images.

<sup>59</sup>When God heard, He <sup>a</sup>was filled with wrath And greatly abhorred Israel; [<sup>a</sup>Or *became infuriated*]

<sup>60</sup>So that He abandoned the dwelling place at Shiloh, The tent <sup>a</sup>which He had pitched among men, [<sup>a</sup>Some ancient versions read *where He dwelt*]

<sup>61</sup>And gave up His strength to captivity And His glory into the hand of the adversary.

<sup>62</sup>He also delivered His people to the sword, And <sup>a</sup>was filled with wrath at His inheritance. [<sup>a</sup>Or *became infuriated*]

<sup>63</sup>Fire devoured <sup>a</sup>His young men, And <sup>a</sup>His virgins had no wedding songs. [<sup>a</sup>Or *their*]

<sup>64a</sup>His priests fell by the sword, And <sup>a</sup>His widows could not weep. [<sup>a</sup>Or *their*]

<sup>65</sup> Then the Lord awoke as *if from sleep*, Like a warrior <sup>a</sup>overcome by wine. [<sup>a</sup>Or *sobered up from*]

<sup>66</sup>He <sup>a</sup>drove His adversaries backward; He put on them an everlasting reproach. [<sup>a</sup>Lit *smote*]

<sup>67</sup>He also rejected the tent of Joseph, And did not choose the tribe of Ephraim, <sup>68</sup>But chose the tribe of Judah, Mount Zion which He loved.

<sup>69</sup>And He built His sanctuary like the heights, Like the earth which He has founded forever.

<sup>70</sup>He also chose David His servant And took him from the sheepfolds;

<sup>71</sup>From <sup>a</sup>the care of the <sup>b</sup>ewes with suckling lambs He brought him To shepherd Jacob His people, And Israel His inheritance. [<sup>a</sup>Lit *following* <sup>b</sup>Lit *ewes which gave suck, He...*]

<sup>72</sup>So he shepherded them according to the integrity of his heart, And guided them with his skillful hands.

## Psalm 79 [\[Books\]](#)

### *A Lament over the Destruction of Jerusalem, and Prayer for Help.*

#### **A Psalm of Asaph.**

- 1 O God, the nations have <sup>a</sup>invaded Your inheritance; They have defiled Your holy temple; They have laid Jerusalem in ruins. [<sup>a</sup>Lit *come into*]
- 2 They have given the dead bodies of Your servants for food to the birds of the heavens, The flesh of Your godly ones to the beasts of the earth.
- 3 They have poured out their blood like water round about Jerusalem; And there was no one to bury them.
- 4 We have become a reproach to our neighbors, A scoffing and derision to those around us.
- 5 How long, O LORD? Will You be angry forever? Will Your jealousy burn like fire?
- 6 Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name.
- 7 For they have devoured Jacob And laid waste his <sup>a</sup>habitation. [<sup>a</sup>Lit *pasture*]
- 8 Do not remember <sup>a</sup>the iniquities of *our* forefathers against us; Let Your compassion come quickly to meet us, For we are brought very low. [<sup>a</sup>Or our *former iniquities*]
- 9 Help us, O God of our salvation, for the glory of Your name; And deliver us and <sup>a</sup>forgive our sins for Your name's sake. [<sup>a</sup>Lit *cover over, atone for*]
- 10 Why should the nations say, "Where is their God?" Let there be known among the nations in our sight, Vengeance for the blood of Your servants which has been shed.
- 11 Let the groaning of the prisoner come before You; According to the greatness of Your <sup>a</sup>power preserve <sup>b</sup>those who are doomed to die. [<sup>a</sup>Lit *arm* <sup>b</sup>Lit *the children of death*]
- 12 And return to our neighbors sevenfold into their bosom <sup>a</sup>The reproach with which they have reproached You, O Lord. [<sup>a</sup>Lit *Their*]

<sup>13</sup>So we Your people and the sheep of Your <sup>a</sup>pasture Will give thanks to  
You forever; To all generations we will tell of Your praise. [<sup>a</sup>Or  
*pasturing*]

## Psalm 80 [\[Books\]](#)

*God Implored to Rescue His People from Their Calamities.*

**For the choir director; set to <sup>a</sup>El Shoshannim; <sup>b</sup>Eduth. A Psalm of Asaph.**

[<sup>a</sup>Possibly, *to the Lilies* <sup>b</sup>Lit *A testimony*]

- 1 Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned *above* the cherubim, shine forth!
- <sup>2</sup>Before Ephraim and Benjamin and Manasseh, stir up Your power And come to save us!
- <sup>3</sup>O God, restore us And cause Your face to shine *upon us*, <sup>a</sup>and we will be saved. [<sup>a</sup>Or *that we may*]
- 4 O LORD God *of* hosts, How long will You <sup>a</sup>be angry with the prayer of Your people? [<sup>a</sup>Lit *smoke against*]
- <sup>5</sup>You have fed them with the bread of tears, And You have made them to drink tears in <sup>a</sup>large measure. [<sup>a</sup>Lit *a third part of a*]
- <sup>6</sup>You make us <sup>a</sup>an object of contention to our neighbors, And our enemies laugh among themselves. [<sup>a</sup>Lit *a strife to*]
- <sup>7</sup>O God *of* hosts, restore us And cause Your face to shine *upon us*, <sup>a</sup>and we will be saved. [<sup>a</sup>Or *that we may*]
- 8 You removed a vine from Egypt; You drove out the <sup>a</sup>nations and planted it. [<sup>a</sup>Or *Gentiles*]
- <sup>9</sup>You cleared *the ground* before it, And it took deep root and filled the land.
- <sup>10</sup>The mountains were covered with its shadow, And <sup>a</sup>the cedars of God with its boughs. [<sup>a</sup>Or *its boughs are like the cedars of God*]
- <sup>11</sup>It was sending out its branches to the sea And its shoots to the River.
- <sup>12</sup>Why have You broken down its <sup>a</sup>hedges, So that all who pass *that* way pick its *fruit*? [<sup>a</sup>Or *walls, fences*]
- <sup>13</sup>A boar from the forest eats it away And whatever moves in the field feeds on it.
- 14 O God *of* hosts, turn again now, we beseech You; Look down from heaven and see, and take care of this vine, <sup>15</sup>Even the <sup>a</sup>shoot which

Your right hand has planted, And on the <sup>b</sup>son whom You have  
<sup>c</sup>strengthened for Yourself. [<sup>a</sup>Or *root* <sup>b</sup>Or figuratively: *branch* <sup>c</sup>Or  
*secured*]

<sup>16</sup>It is burned with fire, it is cut down; They perish at the rebuke of  
Your countenance.

<sup>17</sup>Let Your hand be upon the man of Your right hand, Upon the son of  
man whom You made strong for Yourself.

<sup>18</sup>Then we shall not turn back from You; Revive us, and we will call  
upon Your name.

<sup>19</sup>O LORD God of hosts, restore us; Cause Your face to shine *upon us*,  
<sup>a</sup>and we will be saved. [<sup>a</sup>Or *that we may*]

## Psalm 81 [\[Books\]](#)

### *God's Goodness and Israel's Waywardness.*

**For the choir director; <sup>a</sup>on the Gittith. A Psalm of Asaph.**

[<sup>a</sup>Or *according to*]

1 Sing for joy to God our strength; Shout joyfully to the God of Jacob.

<sup>2</sup>Raise a song, strike the timbrel, The sweet sounding lyre with the harp.

<sup>3</sup>Blow the trumpet at the new moon, At the full moon, on our feast day.

<sup>4</sup>For it is a statute for Israel, An ordinance of the God of Jacob.

<sup>5</sup>He established it for a testimony in Joseph When he <sup>a</sup>went throughout the land of Egypt.

I heard a language that I did not know: [<sup>a</sup>Lit *went out over*]

6 "I <sup>a</sup>relieved his shoulder of the burden, His hands were freed from the <sup>b</sup>basket. [<sup>a</sup>Lit *removed his shoulder from* <sup>b</sup>Or *brick load*]

<sup>7</sup>"You called in trouble and I rescued you; I answered you in the hiding place of thunder;

I proved you at the waters of Meribah. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>8</sup>"Hear, O My people, and I will <sup>a</sup>admonish you; O Israel, if you would listen to Me! [<sup>a</sup>Or *bear witness against*]

<sup>9</sup>"Let there be no strange god among you; Nor shall you worship any foreign god.

<sup>10</sup>"I, the LORD, am your God, Who brought you up from the land of Egypt;

Open your mouth wide and I will fill it.

11 "But My people did not listen to My voice, And Israel did not <sup>a</sup>obey Me. [<sup>a</sup>Lit *yield to*]

<sup>12</sup>"So I gave <sup>a</sup>them over to the stubbornness of their heart, To walk in their own devices. [<sup>a</sup>Lit *him*]

<sup>13</sup>"Oh that My people would listen to Me, That Israel would walk in My ways!

<sup>14</sup>“I would quickly subdue their enemies And turn My hand against their adversaries.

<sup>15</sup>“Those who hate the LORD would pretend obedience to Him, And their time of *punishment* would be forever.

<sup>16</sup>“<sup>a</sup>But I would feed you with the <sup>b</sup>finest of the wheat, And with honey from the rock I would satisfy you.” [<sup>a</sup>Lit *He would feed him* <sup>b</sup>Lit *fat*]

## Psalm 82 [\[Books\]](#)

### *Unjust Judgments Rebuked.*

#### **A Psalm of Asaph.**

- 1 God takes His stand in <sup>a</sup>His own congregation; He judges in the midst of the <sup>b</sup>rulers. [<sup>a</sup>Lit *the congregation of God* <sup>b</sup>Lit *gods*]
- <sup>2</sup>How long will you judge unjustly And show partiality to the wicked?  
<sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- <sup>3</sup>Vindicate the weak and fatherless; Do justice to the afflicted and destitute.
- <sup>4</sup>Rescue the weak and needy; Deliver *them* out of the hand of the wicked.
- <sup>5</sup>They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken.
- <sup>6a</sup>I said, “You are gods, And all of you are sons of the Most High. [<sup>a</sup>Lit *I, on my part*]
- <sup>7</sup>“Nevertheless you will die like men And fall like *any* one of the princes.”
- <sup>8</sup>Arise, O God, judge the earth!  
For it is You who possesses all the nations.

## Psalm 83 [\[Books\]](#)

### *God Implored to Confound His Enemies.*

#### **A Song, a Psalm of Asaph.**

- 1 O God, do not remain quiet; Do not be silent and, O God, do not be still.
- 2 For behold, Your enemies make an uproar, And those who hate You have <sup>a</sup>exalted themselves. [<sup>a</sup>Lit *lifted up the head*]
- 3 They make shrewd plans against Your people, And <sup>a</sup>conspire together against Your <sup>b</sup>treasured ones. [<sup>a</sup>Or *consult* <sup>b</sup>Or *hidden ones*]
- 4 They have said, “Come, and let us wipe them out <sup>a</sup>as a nation, That the name of Israel be remembered no more.” [<sup>a</sup>Lit *from*]
- 5 For they have <sup>a</sup>conspired together with one mind; Against You they make a covenant: [<sup>a</sup>Or *consulted*]
- 6 The tents of Edom and the Ishmaelites, Moab and the Hagrites; <sup>7</sup>Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; <sup>8</sup>Assyria also has joined with them; They have become <sup>a</sup>a help to the children of Lot. <sup>b</sup>Selah. [<sup>a</sup>Lit *an arm* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- 9 Deal with them as with Midian, As with Sisera *and* Jabin at the torrent of Kishon, <sup>10</sup>Who were destroyed at En-dor, Who became as dung for the ground.
- <sup>11</sup>Make their nobles like Oreb and Zeeb And all their princes like Zebah and Zalmunna, <sup>12</sup>Who said, “Let us possess for ourselves The pastures of God.”
- 13 O my God, make them like the <sup>a</sup>whirling dust, Like chaff before the wind. [<sup>a</sup>Or *tumbleweed*]
- <sup>14</sup>Like fire that burns the forest And like a flame that sets the mountains on fire, <sup>15</sup>So pursue them with Your tempest And terrify them with Your storm.
- <sup>16</sup>Fill their faces with dishonor, That they may seek Your name, O LORD.
- <sup>17</sup>Let them be ashamed and dismayed forever, And let them be humiliated and perish, <sup>18</sup>That they may know that You alone, whose

name is the LORD, Are the Most High over all the earth.

## Psalm 84 [\[Books\]](#)

### *Longing for the Temple Worship.*

**For the choir director; <sup>a</sup>on the Gittith. A Psalm of the sons of Korah.**

[<sup>a</sup>Or *according to*]

1 How lovely are Your dwelling places,  
O LORD of hosts!

<sup>2</sup>My soul longed and even yearned for the courts of the LORD;  
My heart and my flesh sing for joy to the living God.

<sup>3</sup>The bird also has found a house,  
And the swallow a nest for herself, where she may lay her young,  
Even Your altars, O LORD of hosts,  
My King and my God.

<sup>4</sup>How blessed are those who dwell in Your house!  
They are ever praising You. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause*,  
*Crescendo* or *Musical interlude*]

5 How blessed is the man whose strength is in You,  
In <sup>a</sup>whose heart are the highways to Zion! [<sup>a</sup>*Lit their*]

<sup>6</sup>Passing through the valley of <sup>a</sup>Baca they make it a <sup>b</sup>spring;  
The early rain also covers it with blessings. [<sup>a</sup>Probably, *Weeping*; or  
*Balsam trees* <sup>b</sup>Or *place of springs*]

<sup>7</sup>They go from strength to strength,  
<sup>a</sup>*Every one of them* appears before God in Zion. [<sup>a</sup>Some ancient  
versions read *The God of gods will be seen in Zion*]

8 O LORD God of hosts, hear my prayer;  
Give ear, O God of Jacob! Selah.

<sup>9</sup>Behold our shield, O God,  
And look upon the face of Your anointed.

<sup>10</sup>For a day in Your courts is better than a thousand *outside*.  
I would rather stand at the threshold of the house of my God  
Than dwell in the tents of wickedness.

<sup>11</sup>For the LORD God is a sun and shield;  
The LORD gives grace and glory;

No good thing does He withhold <sup>a</sup>from those who walk <sup>b</sup>uprightly. [<sup>a</sup>Lit  
*with regard to* <sup>b</sup>Lit *with integrity*]

<sup>12</sup>O LORD of hosts,

How blessed is the man who trusts in You!

## Psalm 85 [\[Books\]](#)

### *Prayer for God's Mercy upon the Nation.*

#### **For the choir director. A Psalm of the sons of Korah.**

- <sup>1</sup> O LORD, You showed favor to Your land; You <sup>a</sup>restored the captivity of Jacob. [<sup>a</sup>Or *restore the fortunes*]
- <sup>2</sup> You forgave the iniquity of Your people; You covered all their sin.  
<sup>a</sup>Selah. [<sup>a</sup>Selah may mean: *Pause, Crescendo or Musical interlude*]
- <sup>3</sup> You withdrew all Your fury; You turned away from Your burning anger.
- <sup>4</sup> Restore us, O God of our salvation, And cause Your indignation toward us to cease.
- <sup>5</sup> Will You be angry with us forever?  
Will You prolong Your anger to <sup>a</sup>all generations? [<sup>a</sup>Lit *generation and generation*]
- <sup>6</sup> Will You not Yourself <sup>a</sup>revive us again, That Your people may rejoice in You? [<sup>a</sup>Or *bring to life*]
- <sup>7</sup> Show us Your lovingkindness, O LORD, And grant us Your salvation.
- <sup>8</sup> <sup>a</sup>I will hear what God the LORD will say; For He will speak peace to His people, <sup>b</sup>to His godly ones; But let them not turn back to <sup>c</sup>folly.  
[<sup>a</sup>Or *Let me hear* <sup>b</sup>Lit *even to* <sup>c</sup>Or *stupidity*]
- <sup>9</sup> Surely His salvation is near to those who <sup>a</sup>fear Him, That glory may dwell in our land. [<sup>a</sup>Or *reverence*]
- <sup>10</sup> Lovingkindness and <sup>a</sup>truth have met together; Righteousness and peace have kissed each other. [<sup>a</sup>Or *faithfulness*]
- <sup>11a</sup> Truth springs from the earth, And righteousness looks down from heaven. [<sup>a</sup>Or *Faithfulness*]
- <sup>12</sup> Indeed, the LORD will give what is good, And our land will yield its produce.
- <sup>13</sup> Righteousness will go before Him And will make His footsteps into a way.

## Psalm 86 [\[Books\]](#)

### *A Psalm of Supplication and Trust.*

#### **A Prayer of David.**

- 1 Incline Your ear, O LORD, *and* answer me; For I am afflicted and needy.
- 2 Preserve my <sup>a</sup>soul, for I am a godly man; O You my God, save Your servant who trusts in You. [<sup>a</sup>Or *life*]
- 3 Be gracious to me, O Lord, For to You I cry all day long.
- 4 Make glad the soul of Your servant, For to You, O Lord, I lift up my soul.
- 5 For You, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon You.
- 6 Give ear, O LORD, to my prayer; And give heed to the voice of my supplications!
- 7 In the day of my trouble I shall call upon You, For You will answer me.
- 8 There is no one like You among the gods, O Lord, Nor are there any works like Yours.
- 9 All nations whom You have made shall come and worship before You, O Lord, And they shall glorify Your name.
- 10 For You are great and do <sup>a</sup>wondrous deeds; You alone are God. [<sup>a</sup>Or *miracles*]
- 11 Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name.
- 12 I will give thanks to You, O Lord my God, with all my heart, And will glorify Your name forever.
- 13 For Your lovingkindness toward me is great, And You have delivered my soul from the <sup>a</sup>depths of <sup>b</sup>Sheol. [<sup>a</sup>Lit *lowest Sheol* <sup>b</sup>I.e. the nether world]
- 14 O God, arrogant men have risen up against me, And <sup>a</sup>a band of violent men have sought my <sup>b</sup>life, And they have not set You before them. [<sup>a</sup>Or *an assembly* <sup>b</sup>Lit *soul*]

- <sup>15</sup>But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and <sup>a</sup>truth. [<sup>a</sup>Or *faithfulness*]
- <sup>16</sup>Turn to me, and be gracious to me; Oh grant Your strength to Your servant, And save the son of Your handmaid.
- <sup>17</sup>Show me a sign for good, That those who hate me may see *it* and be ashamed, Because You, O LORD, have helped me and comforted me.

## Psalm 87 [\[Books\]](#)

### *The Privileges of Citizenship in Zion.*

#### **A Psalm of the sons of Korah. A Song.**

<sup>1</sup> His foundation is in the holy mountains.

<sup>2</sup> The LORD loves the gates of Zion More than all the *other* dwelling places of Jacob.

<sup>3</sup> Glorious things are spoken of you, O city of God. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

<sup>4</sup> "I shall mention <sup>a</sup>Rahab and Babylon <sup>b</sup>among those who know Me; Behold, Philistia and Tyre with <sup>c</sup>Ethiopia: 'This one was born there.'"  
" [<sup>a</sup>I.e. Egypt <sup>b</sup>Or *as* <sup>c</sup>Lit *Cush*]

<sup>5</sup> But of Zion it shall be said, "This one and that one were born in her";  
And the Most High Himself will establish her.

<sup>6</sup> The LORD will count when He registers the peoples, "This one was born there." Selah.

<sup>7</sup> Then those who sing as well as those who <sup>a</sup>play the flutes *shall say*,  
"All my springs *of joy* are in you." [<sup>a</sup>Or *dance*]

## Psalm 88 [\[Books\]](#)

### *A Petition to Be Saved from Death.*

**A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A <sup>a</sup>Maskil of Heman <sup>b</sup>the Ezrahite.**

[<sup>a</sup>Possibly, *Contemplative*, or *Didactic*, or *Skillful Psalm* <sup>b</sup>1 Kin 4:31; 1 Chr 2:6; Ps 89: title]

- <sup>1</sup> O LORD, the God of my salvation, I have cried out by day and in the night before You.
- <sup>2</sup> Let my prayer come before You; Incline Your ear to my cry!
- <sup>3</sup> For my soul has <sup>a</sup>had enough troubles, And my life has drawn near to <sup>b</sup>Sheol. [<sup>a</sup>Or *been satisfied with* <sup>b</sup>I.e. the nether world]
- <sup>4</sup> I am reckoned among those who go down to the pit; I have become like a man without strength, <sup>5a</sup>Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand. [<sup>a</sup>Lit *A freed one among the dead*]
- <sup>6</sup> You have put me in the lowest pit, In dark places, in the depths.
- <sup>7</sup> Your wrath has rested upon me, And You have afflicted me with all Your waves. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]
- <sup>8</sup> You have removed my acquaintances far from me; You have made me an <sup>a</sup>object of loathing to them; I am shut up and cannot go out. [<sup>a</sup>Lit *abomination to them*]
- <sup>9</sup> My eye has wasted away because of affliction; I have called upon You every day, O LORD; I have spread out my <sup>a</sup>hands to You. [<sup>a</sup>Lit *palms*]
- 10** Will You perform wonders for the dead?  
Will the <sup>a</sup>departed spirits rise *and* praise You? Selah. [<sup>a</sup>Or *ghosts, shades*]
- <sup>11</sup> Will Your lovingkindness be declared in the grave, Your faithfulness in <sup>a</sup>Abaddon? [<sup>a</sup>I.e. place of destruction]
- <sup>12</sup> Will Your wonders be made known in the darkness?  
And Your <sup>a</sup>righteousness in the land of forgetfulness? [<sup>a</sup>I.e. faithfulness to His gracious promises]

13 But I, O LORD, have cried out to You for help, And in the morning  
my prayer comes before You.

<sup>14</sup>O LORD, why do You reject my soul?

Why do You hide Your face from me?

<sup>15</sup>I was afflicted and about to die from my youth on; I suffer Your  
terrors; I am <sup>a</sup>overcome. [<sup>a</sup>Or *embarrassed*]

<sup>16</sup>Your burning anger has passed over me; Your terrors have <sup>a</sup>destroyed  
me. [<sup>a</sup>Or *silenced*]

<sup>17</sup>They have surrounded me like water all day long; They have  
encompassed me altogether.

<sup>18</sup>You have removed lover and friend far from me; My acquaintances  
are *in* darkness.

## Psalm 89 [\[Books\]](#)

*The LORD's Covenant with David, and Israel's Afflictions.*

A <sup>a</sup>Maskil of <sup>b</sup>Ethan <sup>c</sup>the Ezrahite.

[<sup>a</sup>Possibly, *Contemplative*, or *Didactic*, or *Skillful Psalm* <sup>b1</sup> Kin 4:31 <sup>c</sup>Ps 88: title]

- 1 I will sing of the lovingkindness of the LORD forever; To all generations I will make known Your faithfulness with my mouth.
- <sup>2</sup>For I have said, "Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness."
- <sup>3</sup>"I have made a covenant with My chosen; I have sworn to David My servant, <sup>4</sup>I will establish your seed forever And build up your throne to all generations." <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause*, *Crescendo* or *Musical interlude*]
- 5 The heavens will praise Your wonders, O LORD; Your faithfulness also in the assembly of the holy ones.
- <sup>6</sup>For who in the skies is comparable to the LORD?  
Who among the <sup>a</sup>sons of the mighty is like the LORD, [<sup>a</sup>Or *sons of gods*]
- <sup>7</sup>A God greatly feared in the council of the holy ones, And awesome above all those who are around Him?
- <sup>8</sup>O LORD God of hosts, who is like You, O mighty <sup>a</sup>LORD?  
Your faithfulness also surrounds You. [<sup>a</sup>Heb *YAH*]
- <sup>9</sup>You rule the swelling of the sea; When its waves rise, You still them.
- <sup>10</sup>You Yourself crushed <sup>a</sup>Rahab like one who is slain; You scattered Your enemies with <sup>b</sup>Your mighty arm. [<sup>a</sup>I.e. Egypt <sup>b</sup>Lit *the arm of Your might*]
- 11 The heavens are Yours, the earth also is Yours; The world and <sup>a</sup>all it contains, You have founded them. [<sup>a</sup>Lit *its fullness*]
- <sup>12</sup>The north and the south, You have created them; Tabor and Hermon shout for joy at Your name.
- <sup>13</sup>You have <sup>a</sup>a strong arm; Your hand is mighty, Your right hand is exalted. [<sup>a</sup>Lit *an arm with strength*]

<sup>14</sup>Righteousness and justice are the foundation of Your throne;  
Lovingkindness and <sup>a</sup>truth go before You. [<sup>a</sup>Or *faithfulness*]

<sup>15</sup>How blessed are the people who know the <sup>a</sup>joyful sound!  
O LORD, they walk in the light of Your countenance. [<sup>a</sup>Or *blast of the trumpet, shout of joy*]

<sup>16</sup>In Your name they rejoice all the day, And by Your righteousness  
they are exalted.

<sup>17</sup>For You are the glory of their strength, And by Your favor <sup>a</sup>our horn is  
exalted. [<sup>a</sup>Another reading is *You exalt our horn*]

<sup>18</sup>For our shield belongs to the LORD, <sup>a</sup>And our king to the Holy One of  
Israel. [<sup>a</sup>Or *Even to the Holy One of Israel our King*]

<sup>19</sup> <sup>a</sup>Once You spoke in vision to Your godly <sup>b</sup>ones, And said, “I have  
<sup>c</sup>given help to one who is mighty; I have exalted one chosen from  
the people. [<sup>a</sup>Or *At that time* <sup>b</sup>Some mss read *one* <sup>c</sup>Lit *placed help upon*]

<sup>20</sup>“I have found David My servant; With My holy oil I have anointed  
him, <sup>21</sup>With whom My hand will be established; My arm also will  
strengthen him.

<sup>22</sup>“The enemy will not <sup>a</sup>deceive him, Nor the <sup>b</sup>son of wickedness afflict  
him. [<sup>a</sup>Or *exact usury from him* <sup>b</sup>Or *wicked man*]

<sup>23</sup>“But I shall crush his adversaries before him, And strike those who  
hate him.

<sup>24</sup>“My faithfulness and My lovingkindness will be with him, And in  
My name his horn will be exalted.

<sup>25</sup>“I shall also set his hand on the sea And his right hand on the rivers.

<sup>26</sup>“He will cry to Me, ‘You are my Father, My God, and the rock of my  
salvation.’

<sup>27</sup>“I also shall make him *My* firstborn, The highest of the kings of the  
earth.

<sup>28</sup>“My lovingkindness I will keep for him forever, And My covenant  
shall be confirmed to him.

<sup>29</sup>“So I will establish his <sup>a</sup>descendants forever And his throne as the  
days of heaven. [<sup>a</sup>Lit *seed*]

<sup>30</sup> “If his sons forsake My law And do not walk in My judgments, <sup>31</sup>If  
they <sup>a</sup>violate My statutes And do not keep My commandments, [<sup>a</sup>Lit  
*profane*]

<sup>32</sup>Then I will punish their transgression with the rod And their iniquity with stripes.

<sup>33</sup>“But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness.

<sup>34</sup>“My covenant I will not <sup>a</sup>violate, Nor will I alter <sup>b</sup>the utterance of My lips. [<sup>a</sup>Lit *profane* <sup>b</sup>Lit *that which goes forth*]

<sup>35</sup>“<sup>a</sup>Once I have sworn by My holiness; I will not lie to David. [<sup>a</sup>Or *One thing*]

<sup>36</sup>“His <sup>a</sup>descendants shall endure forever And his throne as the sun before Me. [<sup>a</sup>Lit *seed*]

<sup>37</sup>“It shall be established forever like the moon, And the witness in the sky is faithful.” <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause, Crescendo* or *Musical interlude*]

**38** But You have cast off and rejected, You have been full of wrath <sup>a</sup>against Your anointed. [<sup>a</sup>Lit *with*]

<sup>39</sup>You have spurned the covenant of Your servant; You have profaned his crown <sup>a</sup>in the dust. [<sup>a</sup>Lit *to the ground*]

<sup>40</sup>You have broken down all his walls; You have brought his strongholds to ruin.

<sup>41</sup>All who pass along the way plunder him; He has become a reproach to his neighbors.

<sup>42</sup>You have exalted the right hand of his adversaries; You have made all his enemies rejoice.

<sup>43</sup>You also turn back the edge of his sword And have not made him stand in battle.

<sup>44</sup>You have made his <sup>a</sup>splendor to cease And cast his throne to the ground. [<sup>a</sup>Lit *clearness, luster*]

<sup>45</sup>You have shortened the days of his youth; You have covered him with shame. Selah.

**46** How long, O LORD?  
Will You hide Yourself forever?  
Will Your wrath burn like fire?

<sup>47</sup>Remember <sup>a</sup>what my span of life is; For what vanity <sup>b</sup>You have created all the sons of men! [<sup>a</sup>Lit *of what duration I am* <sup>b</sup>Or *have You...men?*]

<sup>48</sup>What man can live and not see death?

Can he deliver his soul from the <sup>a</sup>power of <sup>b</sup>Sheol? Selah. [<sup>a</sup>Lit *hand*  
<sup>b</sup>I.e. the nether world]

49 Where are Your former lovingkindnesses, O Lord, Which You swore to David in Your faithfulness?

<sup>50</sup>Remember, O Lord, the reproach of Your servants; <sup>a</sup>How I bear in my bosom *the reproach of* all the many peoples, [<sup>a</sup>Lit *My bearing in my bosom*]

<sup>51</sup>With which Your enemies have reproached, O LORD, With which they have reproached the footsteps of Your anointed.

52 Blessed be the LORD forever!

Amen and Amen.

# Book 4

## Psalm 90 [\[Books\]](#)

### *God's Eternity and Man's Transitoriness.*

#### **A Prayer of <sup>a</sup>Moses, the man of God.**

[<sup>a</sup>Deut 33:1]

- 1 Lord, You have been our <sup>a</sup>dwelling place in all generations. [<sup>a</sup>Or *hiding place*; some ancient mss read *place of refuge*]
- 2 Before the mountains were born <sup>a</sup>Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. [<sup>a</sup>Or *And*]
- 3 You turn man back into dust And say, "Return, O children of men."
- 4 For a thousand years in Your sight Are like yesterday when it passes by,  
<sup>a</sup>Or *as a watch in the night*. [<sup>a</sup>Or *And*]
- 5 You have <sup>a</sup>swept them away like a flood, they <sup>b</sup>fall asleep; In the morning they are like grass which <sup>c</sup>sprouts anew. [<sup>a</sup>Or *flooded* <sup>b</sup>Lit *become asleep* <sup>c</sup>Or *passes away*]
- 6 In the morning it flourishes and <sup>a</sup>sprouts anew; Toward evening it fades and withers away. [<sup>a</sup>Or *passes away*]
- 7 For we have been consumed by Your anger And by Your wrath we have been <sup>a</sup>dismayed. [<sup>a</sup>Or *terrified*]
- 8 You have placed our iniquities before You, Our secret *sins* in the light of Your presence.
- 9 For all our days have declined in Your fury; We have finished our years like a <sup>a</sup>sigh. [<sup>a</sup>Or *whisper*]
- 10 As for the days of our <sup>a</sup>life, <sup>b</sup>they contain seventy years, Or if due to strength, eighty years,  
Yet their pride is *but* labor and sorrow; For soon it is gone and we fly away. [<sup>a</sup>Lit *years* <sup>b</sup>Lit *in them are*]
- 11 Who <sup>a</sup>understands the power of Your anger And Your fury, according to the fear <sup>b</sup>that is due You? [<sup>a</sup>Or *knows* <sup>b</sup>Lit *of You*]
- 12 So teach us to number our days, That we may <sup>a</sup>present to You a heart of wisdom. [<sup>a</sup>Or *gain, bring in*]

13 Do return, O LORD; how long *will it be?*

And <sup>a</sup>be sorry for Your servants. [<sup>a</sup>Or *repent in regard to*]

<sup>14</sup>O satisfy us in the morning with Your lovingkindness, That we may sing for joy and be glad all our days.

<sup>15</sup>Make us glad <sup>a</sup>according to the days You have afflicted us, *And* the years we have seen <sup>b</sup>evil. [<sup>a</sup>Or *as many days as* <sup>b</sup>Or *trouble*]

<sup>16</sup>Let Your work appear to Your servants *And* Your majesty <sup>a</sup>to their children. [<sup>a</sup>Or *upon*]

<sup>17</sup>Let the favor of the Lord our God be upon us; *And* <sup>a</sup>confirm for us the work of our hands; Yes, <sup>a</sup>confirm the work of our hands. [<sup>a</sup>Or *give permanence to*]

## Psalm 91 [\[Books\]](#)

### *Security of the One Who Trusts in the LORD.*

- 1 He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.
- 2 I will say to the LORD, “My refuge and my fortress, My God, in whom I trust!”
- 3 For it is He who delivers you from the snare of the trapper And from the deadly pestilence.
- 4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark.
- 5 You will not be afraid of the terror by night, Or of the arrow that flies by day; <sup>6</sup>Of the pestilence that <sup>a</sup>stalks in darkness, Or of the destruction that lays waste at noon. [<sup>a</sup>Or *walks*]
- 7 A thousand may fall at your side And ten thousand at your right hand, *But* it shall not approach you.
- 8 You will only look on with your eyes And see the recompense of the wicked.
- 9<sup>a</sup>For you have made the LORD, my refuge, *Even* the Most High, your dwelling place. [<sup>a</sup>Or *For You O LORD are my Refuge; You have made the Most High your dwelling place*]
- 10 No evil will befall you, Nor will any plague come near your <sup>a</sup>tent. [<sup>a</sup>Or *dwelling*]
- 11 For He will give His angels charge concerning you, To guard you in all your ways.
- 12 They will bear you up in their hands, That you do not strike your foot against a stone.
- 13 You will tread upon the lion and cobra, The young lion and the <sup>a</sup>serpent you will trample down. [<sup>a</sup>Or *dragon*]
- 14 “Because he has loved Me, therefore I will deliver him; I will set him *securely* on high, because he has known My name.
- 15 “He will call upon Me, and I will answer him; I will be with him in <sup>a</sup>trouble; I will rescue him and honor him. [<sup>a</sup>Or *distress*]
- 16 “With <sup>a</sup>a long life I will satisfy him And <sup>b</sup>let him see My salvation.” [<sup>a</sup>Lit *length of days* <sup>b</sup>Or *cause him to feast his eyes on*]

## Psalm 92 [\[Books\]](#)

*Praise for the LORD's Goodness.*

**A Psalm, a Song for the Sabbath day.**

1 It is good to give thanks to the LORD  
And to sing praises to Your name, O Most High;  
2To declare Your lovingkindness in the morning  
And Your faithfulness <sup>a</sup>by night, [<sup>a</sup>Lit *nights*]  
3<sup>a</sup>With the ten-stringed lute and <sup>a</sup>with the harp,  
<sup>a</sup>With resounding music <sup>b</sup>upon the lyre. [<sup>a</sup>Lit *Upon* <sup>b</sup>Lit *by means of*]  
4For You, O LORD, have made me glad by <sup>a</sup>what You have done,  
I will sing for joy at the works of Your hands. [<sup>a</sup>Lit *Your working*]  
5 How great are Your works, O LORD!  
Your <sup>a</sup>thoughts are very deep. [<sup>a</sup>Or *purposes*]  
6A senseless man has no knowledge,  
Nor does a stupid man understand this:  
7That when the wicked sprouted up like grass  
And all who did iniquity flourished,  
It *was only* that they might be destroyed forevermore.  
8But You, O LORD, are on high forever.  
9For, behold, Your enemies, O LORD,  
For, behold, Your enemies will perish;  
All who do iniquity will be scattered.  
10 But You have exalted my horn like *that of* the wild ox;  
I have <sup>a</sup>been anointed with fresh oil. [<sup>a</sup>Or *become moist*]  
11And my eye has looked *exultantly* upon <sup>a</sup>my foes,  
My ears hear of the evildoers who rise up against me. [<sup>a</sup>Or *those who  
lie in wait for me*]  
12The righteous man will <sup>a</sup>flourish like the palm tree,  
He will grow like a cedar in Lebanon. [<sup>a</sup>Lit *sprout*]  
13Planted in the house of the LORD,  
They will flourish in the courts of our God.  
14They will still <sup>a</sup>yield fruit in old age;  
They shall be <sup>b</sup>full of sap and very green, [<sup>a</sup>Or *thrive in* <sup>b</sup>Lit *fat and*]

<sup>15</sup>To <sup>a</sup>declare that the LORD is upright;  
*He is my rock, and there is no unrighteousness in Him. [<sup>a</sup>Or show  
forth]*

## Psalm 93 [\[Books\]](#)

### *The Majesty of the LORD.*

<sup>1</sup> The LORD <sup>a</sup>reigns, He is clothed with majesty;  
The LORD has clothed and girded Himself with strength;  
Indeed, the world is firmly established, it will not be moved. [<sup>a</sup>Or *has assumed kingship*]

<sup>2</sup>Your throne is established from of old;  
You are from everlasting.

<sup>3</sup> The floods have lifted up, O LORD,  
The floods have lifted up their voice,  
The floods lift up their pounding waves.

<sup>4</sup>More than the sounds of many waters,  
*Than* the mighty breakers of the sea,  
The LORD on high is mighty.

<sup>5</sup>Your testimonies are fully confirmed;  
Holiness befits Your house,  
O LORD, <sup>a</sup>forevermore. [<sup>a</sup>Lit *for length of days*]

## Psalm 94 [\[Books\]](#)

### *The LORD Implored to Avenge His People.*

1 O LORD, God of <sup>a</sup>vengeance,  
God of <sup>a</sup>vengeance, <sup>b</sup>shine forth! [<sup>a</sup>Or *avenging acts* <sup>b</sup>Or *has shone forth*]

2 Rise up, O Judge of the earth,  
Render recompense to the proud.

3 How long shall the wicked, O LORD,  
How long shall the wicked exult?

4 They pour forth *words*, they speak arrogantly;  
All who do wickedness vaunt themselves.

5 They crush Your people, O LORD,  
And afflict Your heritage.

6 They slay the widow and the <sup>a</sup>stranger  
And murder the orphans. [<sup>a</sup>Or *sojourner*]

7 They have said, “<sup>a</sup>The LORD does not see,  
Nor does the God of Jacob pay heed.” [<sup>a</sup>Heb *YAH*]

8 Pay heed, you senseless among the people;  
And when will you understand, stupid ones?

9 He who planted the ear, <sup>a</sup>does He not hear?  
He who formed the eye, <sup>a</sup>does He not see? [<sup>a</sup>Or *can*]

10 He who <sup>a</sup>chastens the nations, will He not rebuke,  
*Even* He who teaches man knowledge? [<sup>a</sup>Or *instructs*]

11 The LORD knows the thoughts of man,  
<sup>a</sup>That they are a *mere* breath. [<sup>a</sup>Or *For*]

12 Blessed is the man whom You chasten, O <sup>a</sup>LORD,  
And whom You teach out of Your law; [<sup>a</sup>Heb *YAH*]

13 That You may grant him relief from the days of adversity,  
Until a pit is dug for the wicked.

14 For the LORD will not abandon His people,  
Nor will He forsake His inheritance.

15 For <sup>a</sup>judgment <sup>b</sup>will again be righteous,  
And all the upright in heart <sup>c</sup>will follow it. [<sup>a</sup>I.e. administration of justice <sup>b</sup>Lit *will return to righteousness* <sup>c</sup>Lit *will be after it*]

<sup>16</sup>Who will stand up for me against evildoers?  
Who will take his stand for me against those who do wickedness?  
<sup>17</sup> If the LORD had not been my help,  
My soul would soon have dwelt in *the abode of silence*.  
<sup>18</sup>If I should say, "My foot has slipped,"  
Your lovingkindness, O LORD, will hold me up.  
<sup>19</sup>When my anxious thoughts <sup>a</sup>multiply within me,  
Your consolations delight my soul. [<sup>a</sup>Or *are many*]  
<sup>20</sup>Can a <sup>a</sup>throne of destruction be allied with You,  
One which devises <sup>b</sup>mischief by decree? [<sup>a</sup>Or *tribunal* <sup>b</sup>Or *trouble, misfortune*]  
<sup>21</sup>They band themselves together against the <sup>a</sup>life of the righteous  
And condemn <sup>b</sup>the innocent to death. [<sup>a</sup>Or *soul* <sup>b</sup>Lit *innocent blood*]  
<sup>22</sup>But the LORD has been my stronghold,  
And my God the rock of my refuge.  
<sup>23</sup>He has brought back their wickedness upon them  
And will <sup>a</sup>destroy them in their evil;  
The LORD our God will <sup>a</sup>destroy them. [<sup>a</sup>Or *silence*]

## Psalm 95 [\[Books\]](#)

### *Praise to the LORD, and Warning against Unbelief.*

1 O come, let us sing for joy to the LORD, Let us shout joyfully to the rock of our salvation.

2 Let us come before His presence with <sup>a</sup>thanksgiving, Let us shout joyfully to Him with <sup>b</sup>psalms. [<sup>a</sup>Or *a song of thanksgiving* <sup>b</sup>Or *songs* (with instrumental accompaniment)]

3 For the LORD is a great God And a great King above all gods, <sup>4</sup>In whose hand are the depths of the earth, The peaks of the mountains are His also.

<sup>5a</sup>The sea is His, for it was He who made it, And His hands formed the dry land. [<sup>a</sup>Lit *Who has the sea*]

6 Come, let us worship and bow down, Let us kneel before the LORD our Maker.

<sup>7</sup>For He is our God, And we are the people of His <sup>a</sup>pasture and the sheep of His hand.

Today, <sup>b</sup>if you would hear His voice, [<sup>a</sup>Lit *pasturing* <sup>b</sup>Or *O that you would obey*]

<sup>8</sup>Do not harden your hearts, as at <sup>a</sup>Meribah, As in the day of <sup>b</sup>Massah in the wilderness, [<sup>a</sup>Or *place of strife* <sup>b</sup>Or *temptation*]

<sup>9</sup>“When your fathers tested Me, They tried Me, though they had seen My work.

<sup>10</sup>“For forty years I loathed *that* generation, And said they are a people who err in their heart, And they do not know My ways.

<sup>11</sup>“Therefore I swore in My anger, Truly they shall not enter into My rest.”

## Psalm 96 [\[Books\]](#)

### *A Call to Worship the LORD the Righteous Judge.*

1 Sing to the LORD a new song;  
Sing to the LORD, all the earth.  
2Sing to the LORD, bless His name;  
Proclaim good tidings of His salvation from day to day.  
3Tell of His glory among the nations,  
His wonderful deeds among all the peoples.  
4For great is the LORD and greatly to be praised;  
He is to be feared above all gods.  
5For all the gods of the peoples are <sup>a</sup>idols,  
But the LORD made the heavens. [<sup>a</sup>Or *non-existent things*]  
6Splendor and majesty are before Him,  
Strength and beauty are in His sanctuary.  
7 <sup>a</sup>Ascribe to the LORD, O families of the peoples,  
<sup>a</sup>Ascribe to the LORD glory and strength. [<sup>a</sup>Lit *Give*]  
8<sup>a</sup>Ascribe to the LORD the glory of His name;  
Bring an <sup>b</sup>offering and come into His courts. [<sup>a</sup>Lit *Give* <sup>b</sup>Or *meal offering*]  
9Worship the LORD in <sup>a</sup>holy attire;  
Tremble before Him, all the earth. [<sup>a</sup>Or *the splendor of holiness*]  
10Say among the nations, “The LORD reigns;  
Indeed, the world is firmly established, it will not be moved;  
He will judge the peoples with <sup>a</sup>equity.” [<sup>a</sup>Or *uprightness*]  
11 Let the heavens be glad, and let the earth rejoice;  
Let the sea <sup>a</sup>roar, and <sup>b</sup>all it contains; [<sup>a</sup>Or *thunder* <sup>b</sup>Lit *its fullness*]  
12Let the field exult, and all that is in it.  
Then all the trees of the forest will sing for joy  
13Before the LORD, for He is coming,  
For He is coming to judge the earth.  
He will judge the world in righteousness  
And the peoples in His faithfulness.

## Psalm 97 [\[Books\]](#)

### *The LORD's Power and Dominion.*

- <sup>1</sup> The LORD <sup>a</sup>reigns, let the earth rejoice; Let the many <sup>b</sup>islands be glad.  
[<sup>a</sup>Or *has assumed Kingship* <sup>b</sup>Or *coastlands*]
- <sup>2</sup>Clouds and thick darkness surround Him; Righteousness and justice  
are the foundation of His throne.
- <sup>3</sup>Fire goes before Him And burns up His adversaries round about.
- <sup>4</sup>His lightnings lit up the world; The earth saw and trembled.
- <sup>5</sup>The mountains melted like wax at the presence of the LORD, At the  
presence of the Lord of the whole earth.
- <sup>6</sup>The heavens declare His righteousness, And all the peoples have seen  
His glory.
- <sup>7</sup>Let all those be ashamed who serve graven images, Who boast  
themselves of idols; <sup>a</sup>Worship Him, all you <sup>b</sup>gods. [<sup>a</sup>Or *All the gods  
have worshiped Him* <sup>b</sup>Or *supernatural powers*]
- <sup>8</sup>Zion <sup>a</sup>heard *this* and was glad, And the daughters of Judah have  
rejoiced Because of Your judgments, O LORD. [<sup>a</sup>Or possibly *hears  
and is glad*]
- <sup>9</sup>For You are the LORD Most High over all the earth; You are exalted  
far above all <sup>a</sup>gods. [<sup>a</sup>Or *supernatural powers*]
- <sup>10</sup>Hate evil, you who love the LORD, Who preserves the souls of His  
godly ones; He delivers them from the hand of the wicked.
- <sup>11</sup>Light is sown *like seed* for the righteous And gladness for the upright  
in heart.
- <sup>12</sup>Be glad in the LORD, you righteous ones, And give thanks <sup>a</sup>to His  
holy name. [<sup>a</sup>Lit *for the memory of His holiness*]

## Psalm 98 [\[Books\]](#)

### *A Call to Praise the LORD for His Righteousness.*

#### **A Psalm.**

1 O sing to the LORD a new song,  
For He has done wonderful things,  
His right hand and His holy arm have <sup>a</sup>gained the victory for Him. [<sup>a</sup>Or  
*accomplished salvation*]

<sup>2</sup>The LORD has made known His salvation;  
He has revealed His <sup>a</sup>righteousness in the sight of the nations. [<sup>a</sup>I.e.  
faithfulness to His gracious promises]

<sup>3</sup>He has remembered His lovingkindness and His faithfulness to the  
house of Israel;  
All the ends of the earth have seen the salvation of our God.

4 Shout joyfully to the LORD, all the earth;  
Break forth and sing for joy and sing praises.

<sup>5</sup>Sing praises to the LORD with the lyre,  
With the lyre and the <sup>a</sup>sound of melody. [<sup>a</sup>Or *voice of song*  
(accompanied by music)]

<sup>6</sup>With trumpets and the sound of the horn  
Shout joyfully before the King, the LORD.

7 Let the sea roar and <sup>a</sup>all it contains,  
The world and those who dwell in it. [<sup>a</sup>Lit *its fullness*]

<sup>8</sup>Let the rivers clap their hands,  
Let the mountains sing together for joy

<sup>9</sup>Before the LORD, for He is coming to judge the earth;  
He will judge the world with righteousness  
And the peoples with <sup>a</sup>equity. [<sup>a</sup>Or *uprightness*]

## Psalm 99 [\[Books\]](#)

### *Praise to the LORD for His Fidelity to Israel.*

1 The LORD reigns, let the peoples tremble;  
He <sup>a</sup>is enthroned *above* the cherubim, let the earth shake! [<sup>a</sup>Lit sits]

2 The LORD <sup>a</sup>is great in Zion,  
And He is exalted above all the peoples. [<sup>a</sup>Or *in Zion is great*]

3 Let them praise Your great and awesome name;  
Holy is <sup>a</sup>He. [<sup>a</sup>Or *it*]

4 The <sup>a</sup>strength of the King loves <sup>b</sup>justice;  
You have established <sup>c</sup>equity;  
You have executed <sup>b</sup>justice and righteousness in Jacob. [<sup>a</sup>Or *You have established in equity the strength of the King who loves justice* <sup>b</sup>Or *judgment* <sup>c</sup>Or *uprightness*]

5<sup>a</sup> Exalt the LORD our God  
And worship at His footstool;  
Holy is He. [<sup>a</sup>The verb is plural]

6 Moses and Aaron were among His priests,  
And Samuel was among those who called on His name;  
They called upon the LORD and He answered them.

7 He spoke to them in the pillar of cloud;

They kept His testimonies  
And the statute that He gave them.  
<sup>8</sup>O LORD our God, You answered them;  
You were a forgiving God to them,  
And *yet* an avenger of their *evil* deeds.  
<sup>9</sup>Exalt the LORD our God  
And worship at His holy hill,  
For holy is the LORD our God.

## Psalm 100 [\[Books\]](#)

*All Men Exhorted to Praise God.*

**A Psalm for <sup>a</sup>Thanksgiving.**

[<sup>a</sup>Or *thank offering*]

1 Shout joyfully to the LORD, all the earth.

<sup>2</sup>Serve the LORD with gladness;

Come before Him with joyful singing.

<sup>3</sup>Know that the LORD <sup>a</sup>Himself is God;

It is He who has made us, and <sup>b</sup>not we ourselves;

*We are* His people and the sheep of His pasture. [<sup>a</sup>Or *He* <sup>b</sup>Some mss  
read *His we are*]

4 Enter His gates with <sup>a</sup>thanksgiving

*And* His courts with praise.

Give thanks to Him, bless His name. [<sup>a</sup>Or *a thank offering*]

<sup>5</sup>For the LORD is good;

His lovingkindness is everlasting  
And His faithfulness to all generations.

## Psalm 101 [\[Books\]](#)

### *The Psalmist's Profession of Uprightness.*

#### A Psalm of David.

- <sup>1</sup> I will sing of lovingkindness and <sup>a</sup>justice, To You, O LORD, I will sing praises. [<sup>a</sup>Or *judgment*]
- <sup>2</sup> I will <sup>a</sup>give heed to the <sup>b</sup>blameless way.  
When will You come to me?  
I will walk within my house in the <sup>c</sup>integrity of my heart. [<sup>a</sup>Or *behave prudently in* <sup>b</sup>Or *way of integrity* <sup>c</sup>Or *blamelessness*]
- <sup>3</sup> I will set no worthless thing before my eyes; I hate the <sup>a</sup>work of those who fall away; It shall not fasten its grip on me. [<sup>a</sup>Or *practice of apostasy*]
- <sup>4</sup> A perverse heart shall depart from me; I will know no evil.
- <sup>5</sup> Whoever secretly slanders his neighbor, him I will <sup>a</sup>destroy; No one who has a haughty look and an arrogant heart will I endure. [<sup>a</sup>Or *silence*]
- <sup>6</sup> My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a <sup>a</sup>blameless way is the one who will minister to me. [<sup>a</sup>Or *way of integrity*]
- <sup>7</sup> He who practices deceit shall not dwell within my house; He who speaks falsehood shall not <sup>a</sup>maintain his position before me. [<sup>a</sup>Lit *be established before my eyes*]
- <sup>8</sup> Every morning I will <sup>a</sup>destroy all the wicked of the land, So as to cut off from the city of the LORD all those who do iniquity. [<sup>a</sup>Or *silence*]

## Psalm 102 [\[Books\]](#)

*Prayer of an Afflicted Man for Mercy on Himself and on Zion.*

**A Prayer of the Afflicted when he is faint and <sup>a</sup>pours out his complaint  
before the LORD.**

[<sup>a</sup>Ps 142:2]

1 Hear my prayer, O LORD!

And let my cry for help come to You.

<sup>2</sup>Do not hide Your face from me in the day of my distress;

Incline Your ear to me;

In the day when I call answer me quickly.

<sup>3</sup>For my days have been <sup>a</sup>consumed in smoke,

And my bones have been scorched like a hearth. [<sup>a</sup>Or *finished*]

<sup>4</sup>My heart has been smitten like <sup>a</sup>grass and has withered away,

Indeed, I forget to eat my bread. [<sup>a</sup>Lit *herbage*]

<sup>5</sup>Because of the <sup>a</sup>loudness of my groaning

My bones <sup>b</sup>cling to my flesh. [<sup>a</sup>Lit *voice* <sup>b</sup>Lit *have cleaved*]

<sup>6</sup>I <sup>a</sup>resemble a pelican of the wilderness;

I have become like an owl of the waste places. [<sup>a</sup>Lit *have become similar to*]

<sup>7</sup>I lie awake,

I have become like a lonely bird on a housetop.

<sup>8</sup> My enemies have reproached me all day long;

Those who <sup>a</sup>deride me <sup>b</sup>have used my *name* as a curse. [<sup>a</sup>Or *made a fool of* <sup>b</sup>Lit *have sworn by me*]

<sup>9</sup>For I have eaten ashes like bread

And mingled my drink with weeping

<sup>10</sup>Because of Your indignation and Your wrath,

For You have lifted me up and cast me away.

<sup>11</sup>My days are like a <sup>a</sup>lengthened shadow,

And <sup>b</sup>I wither away like <sup>c</sup>grass. [<sup>a</sup>Lit *stretched out* <sup>b</sup>Or *as for me, I* <sup>c</sup>Lit *herbage*]

12 But You, O LORD, <sup>a</sup>abide forever,

And Your <sup>b</sup>name to all generations. [<sup>a</sup>Or *sit enthroned* <sup>b</sup>Lit *memorial*]

<sup>13</sup>You will arise *and* have compassion on Zion;

For it is time to be gracious to her,

For the appointed time has come.

<sup>14</sup>Surely Your servants <sup>a</sup>find pleasure in her stones

And feel pity for her dust. [<sup>a</sup>Or *have found*]

<sup>15a</sup>So the <sup>b</sup>nations will fear the name of the LORD

And all the kings of the earth Your glory. [<sup>a</sup>Or *And* <sup>b</sup>Or *Gentiles, heathen*]

<sup>16</sup>For the LORD has built up Zion;

He has appeared in His glory.

<sup>17</sup>He has regarded the prayer of the <sup>a</sup>destitute

And has not despised their prayer. [<sup>a</sup>Or *naked*]

**18** <sup>a</sup>This will be written for the generation to come,

<sup>b</sup>That a people yet to be created <sup>c</sup>may praise <sup>d</sup>the LORD. [<sup>a</sup>Or *Let this be written* <sup>b</sup>Or *And* <sup>c</sup>Or *will* <sup>d</sup>Heb *YAH*]

<sup>19</sup>For He looked down from His holy height;

From heaven the LORD gazed <sup>a</sup>upon the earth, [<sup>a</sup>Lit *toward*]

<sup>20</sup>To hear the groaning of the prisoner,

To set free <sup>a</sup>those who were doomed to death, [<sup>a</sup>Lit *the sons of death*]

<sup>21</sup>That *men* may tell of the name of the LORD in Zion

And His praise in Jerusalem,

<sup>22</sup>When the peoples are gathered together,

And the kingdoms, to serve the LORD.

**23** He has weakened my strength in the way;

He has shortened my days.

<sup>24</sup>I say, “O my God, do not take me away in the <sup>a</sup>midst of my days,

Your years are throughout all generations. [<sup>a</sup>Lit *half*]

<sup>25</sup>“Of old You founded the earth,

And the heavens are the work of Your hands.

<sup>26</sup>“<sup>a</sup>Even they will perish, but You endure;

And all of them will wear out like a garment;

Like clothing You will change them and they will be changed. [<sup>a</sup>Lit *They themselves*]

<sup>27</sup>“But You are <sup>a</sup>the same,

And Your years will not come to an end. [<sup>a</sup>Lit *He*]

<sup>28</sup>“The children of Your servants will continue,

And their <sup>a</sup>descendants will be established before You.” [<sup>a</sup>Lit *seed*]

## Psalm 103 [\[Books\]](#)

*Praise for the LORD's Mercies.*

*A Psalm of David.*

1 Bless the LORD, O my soul,  
And all that is within me, *bless* His holy name.  
2 Bless the LORD, O my soul,  
And forget none of His benefits;  
3 Who pardons all your iniquities,  
Who heals all your diseases;  
4 Who redeems your life from the pit,  
Who crowns you with lovingkindness and compassion;  
5 Who satisfies your <sup>a</sup>years with good things,  
*So that* your youth is renewed like the eagle. [<sup>a</sup>Or *desire*]  
6 The LORD performs <sup>a</sup>righteous deeds  
And judgments for all who are oppressed. [<sup>a</sup>Or *deeds of vindication*]  
7 He made known His ways to Moses,  
His acts to the sons of Israel.  
8 The LORD is compassionate and gracious,  
Slow to anger and abounding in lovingkindness.  
9 He will not always strive *with us*,  
Nor will He keep *His anger* forever.  
10 He has not dealt with us according to our sins,  
Nor rewarded us according to our iniquities.  
11 For as high as the heavens are above the earth,  
So great is His lovingkindness toward those who <sup>a</sup>fear Him. [<sup>a</sup>Or  
*revere*]  
12 As far as the east is from the west,  
So far has He removed our transgressions from us.  
13 Just as a father has compassion on *his* children,  
So the LORD has compassion on those who <sup>a</sup>fear Him. [<sup>a</sup>Or *revere*]  
14 For He Himself knows <sup>a</sup>our frame;  
He is mindful that we are *but* dust. [<sup>a</sup>I.e. what we are made of]  
15 As for man, his days are like grass;

As a flower of the field, so he flourishes.

<sup>16</sup>When the wind has passed over it, it is no more,  
And its place acknowledges it no longer.

<sup>17</sup>But the lovingkindness of the LORD is from everlasting to everlasting  
on those who <sup>a</sup>fear Him,  
And His <sup>b</sup>righteousness to children's children, [<sup>a</sup>Or *revere* <sup>b</sup>I.e.  
faithfulness to His gracious promises]

<sup>18</sup>To those who keep His covenant  
And remember His precepts to do them.

<sup>19</sup> The LORD has established His throne in the heavens,  
And His <sup>a</sup>sovereignty rules over <sup>b</sup>all. [<sup>a</sup>Or *kingdom* <sup>b</sup>I.e. the universe]

<sup>20</sup>Bless the LORD, you His angels,  
Mighty in strength, who perform His word,  
Obeying the voice of His word!

<sup>21</sup>Bless the LORD, all you His hosts,  
You who serve Him, doing His will.

<sup>22</sup>Bless the LORD, all you works of His,  
In all places of His dominion;  
Bless the LORD, O my soul!

## Psalm 104 [\[Books\]](#)

### *The LORD's Care over All His Works.*

1 Bless the LORD, O my soul!

O LORD my God, You are very great; You are clothed with splendor and majesty, <sup>2</sup>Covering Yourself with light as with a cloak, Stretching out heaven like a *tent* curtain.

<sup>3a</sup>He lays the beams of His upper chambers in the waters; <sup>a</sup>He makes the clouds His chariot; <sup>a</sup>He walks upon the wings of the wind; [<sup>a</sup>Lit *The one who*]

<sup>4a</sup>He makes <sup>b</sup>the winds His messengers, <sup>c</sup>Flaming fire His ministers. [<sup>a</sup>Lit *Who* <sup>b</sup>Or *His angels, spirits* <sup>c</sup>Or *His ministers flames of fire*]

5 He established the earth upon its foundations, So that it will not <sup>a</sup>totter forever and ever. [<sup>a</sup>Or *move out of place*]

<sup>6</sup>You covered it with the deep as with a garment; The waters were standing above the mountains.

<sup>7</sup>At Your rebuke they fled, At the sound of Your thunder they hurried away.

<sup>8</sup>The mountains rose; the valleys sank down To the place which You established for them.

<sup>9</sup>You set a boundary that they may not pass over, So that they will not return to cover the earth.

10 <sup>a</sup>He sends forth springs in the valleys; They flow between the mountains; [<sup>a</sup>Lit *The one who sends*]

<sup>11</sup>They give drink to every beast of the field; The wild donkeys quench their thirst.

<sup>12a</sup>Beside them the birds of the heavens dwell; They <sup>b</sup>lift up *their* voices among the branches. [<sup>a</sup>Or *Over, Above* <sup>b</sup>Lit *give forth*]

<sup>13a</sup>He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works. [<sup>a</sup>Lit *Who*]

14 <sup>a</sup>He causes the grass to grow for the <sup>b</sup>cattle, And vegetation for the <sup>c</sup>labor of man, So that <sup>d</sup>he may bring forth <sup>e</sup>food from the earth, [<sup>a</sup>Lit *Who* <sup>b</sup>Or *beasts* <sup>c</sup>Or *cultivation by or service of* <sup>d</sup>Or *He* <sup>e</sup>Lit *bread*]

<sup>15</sup>And wine which makes man's heart glad, So that he may make *his* face glisten with oil, And <sup>a</sup>food which sustains man's heart. [<sup>a</sup>Lit

*bread]*

- <sup>16</sup>The trees of the LORD <sup>a</sup>drink their fill, The cedars of Lebanon which He planted, [<sup>a</sup>Lit *are satisfied*]
- <sup>17</sup>Where the birds build their nests, *And* the stork, whose home is the <sup>a</sup>fir trees. [<sup>a</sup>Or *cypress*]
- 18** The high mountains are for the wild goats; The cliffs are a refuge for the <sup>a</sup>shephanim. [<sup>a</sup>Small, shy, furry animals (*Hyrax syriacus*) found in the peninsula of the Sinai, northern Israel, and the region round the Dead Sea; KJV *coney*, orig NASB *rock badgers*]
- <sup>19</sup>He made the moon for the seasons; The sun knows the place of its setting.
- <sup>20</sup>You appoint darkness and it becomes night, In which all the beasts of the forest <sup>a</sup>prowl about. [<sup>a</sup>Lit *creep*]
- <sup>21</sup>The young lions roar after their prey <sup>a</sup>And seek their food from God. [<sup>a</sup>Lit *And to seek*]
- <sup>22</sup>*When* the sun rises they withdraw *And* lie down in their dens.
- <sup>23</sup>Man goes forth to his work *And* to his labor until evening.
- 24** O LORD, how many are Your works!  
<sup>a</sup>In wisdom You have made them all; The earth is full of Your <sup>b</sup>possessions. [<sup>a</sup>Or *With* <sup>b</sup>Or *creatures*]
- <sup>25a</sup>There is the sea, great and <sup>b</sup>broad, In which are swarms without number, Animals both small and great. [<sup>a</sup>Or *This* <sup>b</sup>Or *broad of dimensions* (lit *hands*)]
- <sup>26</sup>There the ships move along, *And* <sup>a</sup>Leviathan, which You have formed to sport in it. [<sup>a</sup>Or *a sea monster*]
- 27** They all wait for You To give them their food in <sup>a</sup>due season. [<sup>a</sup>Lit *its appointed time*]
- <sup>28</sup>You give to them, they gather *it* up; You open Your hand, they are satisfied with good.
- <sup>29</sup>You hide Your face, they are dismayed; You take away their <sup>a</sup>spirit, they expire *And* return to their dust. [<sup>a</sup>Or *breath*]
- <sup>30</sup>You send forth Your <sup>a</sup>spirit, they are created; *And* You renew the face of the ground. [<sup>a</sup>Or *breath*]
- 31** Let the glory of the LORD endure forever; Let the LORD be glad in His works; <sup>32a</sup>He looks at the earth, and it trembles; He touches the mountains, and they smoke. [<sup>a</sup>Lit *The one who*]

<sup>33a</sup>I will sing to the LORD <sup>b</sup>as long as I live; <sup>a</sup>I will sing praise to my God <sup>c</sup>while I have my being. [<sup>a</sup>Or *Let me sing* <sup>b</sup>*Lit in my lifetime* <sup>c</sup>*Lit while I still am*]

<sup>34</sup>Let my meditation be pleasing to Him; As for me, I shall be glad in the LORD.

<sup>35</sup>Let sinners be consumed from the earth And let the wicked be no more.

Bless the LORD, O my soul.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 105 [\[Books\]](#)

### *The LORD's Wonderful Works in Behalf of Israel.*

- 1 Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.
- 2 Sing to Him, sing praises to Him; <sup>a</sup>Speak of all His <sup>b</sup>wonders. [<sup>a</sup>Or *Meditate on* <sup>b</sup>I.e. wonderful acts]
- 3<sup>a</sup>Glory in His holy name; Let the heart of those who seek the LORD be glad. [<sup>a</sup>Or *Boast*]
- 4 Seek the LORD and His strength; Seek His face continually.
- 5 Remember His <sup>a</sup>wonders which He has done, His marvels and the judgments <sup>b</sup>uttered by His mouth, [<sup>a</sup>I.e. wonderful acts <sup>b</sup>Lit *of His mouth*]
- 6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones!
- 7 He is the LORD our God; His judgments are in all the earth.
- 8 He has remembered His covenant forever, The word which He commanded to a thousand generations, <sup>9</sup>*The covenant* which He made with Abraham, And His oath to Isaac.
- 10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, <sup>11</sup>Saying, “To you I will give the land of Canaan As the <sup>a</sup>portion of your inheritance,” [<sup>a</sup>Lit *measuring line*]
- 12 When they were only a few men in number, Very few, and strangers in it.
- 13 And they wandered about from nation to nation, From *one* kingdom to another people.
- 14 He permitted no man to oppress them, And He reprov'd kings for their sakes: <sup>15</sup>“Do not touch My anointed ones, And do My prophets no harm.”
- 16 And He called for a famine upon the land; He broke the whole staff of bread.
- 17 He sent a man before them, Joseph, *who* was sold as a slave.
- 18 They afflicted his feet with fetters, <sup>a</sup>He himself was laid in irons; [<sup>a</sup>Lit *His soul came into*]
- 19 Until the time that his word came to pass, The word of the LORD <sup>a</sup>tested him. [<sup>a</sup>Or *refined*]

<sup>20</sup>The king sent and released him, The ruler of peoples, and set him free.

<sup>21</sup>He made him lord of his house And ruler over all his possessions,  
<sup>22</sup>To <sup>a</sup>imprison his princes <sup>b</sup>at will, That he might teach his elders wisdom. [<sup>a</sup>Lit *bind* <sup>b</sup>Lit *at his*]

<sup>23</sup>Israel also came into Egypt; Thus Jacob sojourned in the land of Ham.

<sup>24</sup>And He caused His people to be very fruitful, And made them stronger than their adversaries.

<sup>25</sup>He turned their heart to hate His people, To deal craftily with His servants.

<sup>26</sup>He sent Moses His servant, And Aaron, whom He had chosen.

<sup>27</sup>They <sup>a</sup>performed His wondrous acts among them, And miracles in the land of Ham. [<sup>a</sup>Lit *set the words of His signs*]

<sup>28</sup>He sent darkness and made *it* dark; And they did not rebel against His words.

<sup>29</sup>He turned their waters into blood And caused their fish to die.

<sup>30</sup>Their land swarmed with frogs *Even* in the chambers of their kings.

<sup>31</sup>He spoke, and there came a swarm of flies *And* gnats in all their territory.

<sup>32</sup>He <sup>a</sup>gave them hail for rain, *And* flaming fire in their land. [<sup>a</sup>Or *made their rain hail*]

<sup>33</sup>He struck down their vines also and their fig trees, And shattered the trees of their territory.

<sup>34</sup>He spoke, and locusts came, And young locusts, even without number, <sup>35</sup>And ate up all vegetation in their land, And ate up the fruit of their ground.

<sup>36</sup>He also struck down all the firstborn in their land, The first fruits of all their vigor.

<sup>37</sup>Then He brought them out with silver and gold, And among His tribes there was not one who stumbled.

<sup>38</sup>Egypt was glad when they departed, For the dread of them had fallen upon them.

<sup>39</sup>He spread a cloud for a <sup>a</sup>covering, And fire to illumine by night. [<sup>a</sup>Or *curtain*]

<sup>40a</sup>They asked, and He brought quail, And satisfied them with the <sup>b</sup>bread of heaven. [<sup>a</sup>Or *One* <sup>b</sup>Or *food*]

<sup>41</sup>He opened the <sup>a</sup>rock and water flowed out; <sup>b</sup>It ran in the dry places  
*like* a river. [<sup>a</sup>Or *boulder* <sup>b</sup>Lit *They went*]

<sup>42</sup>For He remembered His holy word *With* Abraham His servant; <sup>43</sup>And  
He brought forth His people with joy, His chosen ones with a joyful  
shout.

<sup>44</sup>He gave them also the lands of the <sup>a</sup>nations, That they might take  
possession of *the fruit of* the peoples' labor, [<sup>a</sup>Or *Gentiles*]

<sup>45</sup>So that they might keep His statutes And observe His laws, <sup>a</sup>Praise  
<sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 106 [\[Books\]](#)

### *Israel's Rebelliousness and the LORD's Deliverances.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

Oh give thanks to the LORD, for He is good; For His lovingkindness is everlasting. [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

<sup>2</sup>Who can speak of the mighty deeds of the LORD, Or can show forth all His praise?

<sup>3</sup>How blessed are those who keep <sup>a</sup>justice, <sup>b</sup>Who practice righteousness at all times! [<sup>a</sup>Or *judgment* <sup>b</sup>Many Heb mss read *The one who performs*]

<sup>4</sup>Remember me, O LORD, in *Your* favor <sup>a</sup>toward Your people; Visit me with Your salvation, [<sup>a</sup>Lit *of*]

<sup>5</sup>That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your <sup>a</sup>inheritance. [<sup>a</sup>I.e. people]

<sup>6</sup>We have sinned <sup>a</sup>like our fathers, We have committed iniquity, we have behaved wickedly. [<sup>a</sup>Lit *with*]

<sup>7</sup>Our fathers in Egypt did not understand Your <sup>a</sup>wonders; They did not remember <sup>b</sup>Your abundant kindnesses, But rebelled by the sea, at the <sup>c</sup>Red Sea. [<sup>a</sup>I.e. wonderful acts <sup>b</sup>Lit *the multitude of Your lovingkindnesses* <sup>c</sup>Lit *Sea of Reeds*]

<sup>8</sup>Nevertheless He saved them for the sake of His name, That He might make His power known.

<sup>9</sup>Thus He rebuked the <sup>a</sup>Red Sea and it dried up, And He led them through the deeps, as through the wilderness. [<sup>a</sup>Lit *Sea of Reeds*]

<sup>10</sup>So He saved them from the <sup>a</sup>hand of the one who hated *them*, And redeemed them from the <sup>a</sup>hand of the enemy. [<sup>a</sup>Or *power*]

<sup>11</sup>The waters covered their adversaries; Not one of them was left.

<sup>12</sup>Then they believed His words; They sang His praise.

<sup>13</sup>They quickly forgot His works; They did not wait for His counsel, <sup>14</sup>But craved intensely in the wilderness, And <sup>a</sup>tempted God in the desert. [<sup>a</sup>Or *put God to the test*]

<sup>15</sup>So He gave them their request, But sent a <sup>a</sup>wasting disease among them. [<sup>a</sup>Or *leanness into their soul*]

16 When they became envious of Moses in the camp, And of Aaron, the  
holy one of the LORD, <sup>17</sup>The earth opened and swallowed up Dathan,  
And engulfed the <sup>a</sup>company of Abiram. [<sup>a</sup>Or *assembly, band*]

18 And a fire blazed up in their <sup>a</sup>company; The flame consumed the  
wicked. [<sup>a</sup>Or *assembly, band*]

19 They made a calf in Horeb And worshiped a molten image.

20 Thus they exchanged their glory For the image of an ox that eats  
grass.

21 They forgot God their Savior, Who had done great things in Egypt,  
<sup>22a</sup>Wonders in the land of Ham And awesome things by the <sup>b</sup>Red Sea.  
[<sup>a</sup>I.e. Wonderful acts <sup>b</sup>Lit *Sea of Reeds*]

23 Therefore He said that He would destroy them, Had not Moses His  
chosen one stood in the breach before Him, To turn away His wrath  
from destroying *them*.

24 Then they despised the pleasant land; They did not believe in His  
word, <sup>25</sup>But grumbled in their tents; They did not listen to the voice  
of the LORD.

26 Therefore He <sup>a</sup>swore to them That He would cast them down in the  
wilderness, [<sup>a</sup>Lit *lifted up His hand*]

27 And that He would cast their seed among the nations And scatter  
them in the lands.

28 They joined themselves also to <sup>a</sup>Baal-peor, And ate sacrifices offered  
to the dead. [<sup>a</sup>Or *Baal of Peor*]

29 Thus they provoked *Him* to anger with their deeds, And the plague  
broke out among them.

30 Then Phinehas stood up and interposed, And so the plague was  
stayed.

31 And it was reckoned to him for righteousness, To all generations  
forever.

32 They also provoked *Him* to wrath at the waters of <sup>a</sup>Meribah, So that  
it went hard with Moses on their account; [<sup>a</sup>Lit *strife*]

33 Because they were rebellious against <sup>a</sup>His Spirit, He spoke rashly  
with his lips. [<sup>a</sup>Or *his spirit*]

34 They did not destroy the peoples, As the LORD commanded them,  
<sup>35</sup>But they mingled with the nations And learned their <sup>a</sup>practices,  
[<sup>a</sup>Lit *works*]

36 And served their idols, Which became a snare to them.

<sup>37</sup>They even sacrificed their sons and their daughters to the demons,  
<sup>38</sup>And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with the blood.

<sup>39</sup>Thus they became unclean in their <sup>a</sup>practices, And played the harlot in their deeds. [<sup>a</sup>Lit *works*]

**40** Therefore the anger of the LORD was kindled against His people And He abhorred His <sup>a</sup>inheritance. [<sup>a</sup>I.e. people]

<sup>41</sup>Then He gave them into the hand of the <sup>a</sup>nations, And those who hated them ruled over them. [<sup>a</sup>Or *Gentiles*]

<sup>42</sup>Their enemies also oppressed them, And they were subdued under their <sup>a</sup>power. [<sup>a</sup>Lit *hand*]

<sup>43</sup>Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity.

**44** Nevertheless He looked upon their distress When He heard their cry;  
<sup>45</sup>And He remembered His covenant for their sake, And <sup>a</sup>relented according to the greatness of His lovingkindness. [<sup>a</sup>Lit *was sorry*]

<sup>46</sup>He also made them *objects* of compassion In the presence of all their captors.

**47** Save us, O LORD our God, And gather us from among the nations, To give thanks to Your holy name And <sup>a</sup>glory in Your praise. [<sup>a</sup>Lit *boast*]

<sup>48</sup>Blessed be the LORD, the God of Israel, From everlasting even to everlasting.

And let all the people say, "Amen."

<sup>a</sup>Praise <sup>b</sup>the LORD!

## **Book 5**

[<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 107 [\[Books\]](#)

### *The LORD Delivers Men from Manifold Troubles.*

1 Oh give thanks to the LORD, for He is good,  
For His lovingkindness is everlasting.

2 Let the redeemed of the LORD say so,  
Whom He has redeemed from the hand of the adversary

3 And gathered from the lands,  
From the east and from the west,  
From the north and from the <sup>a</sup>south. [<sup>a</sup>Lit *sea*]

4 They wandered in the wilderness in a <sup>a</sup>desert region;  
They did not find a way to <sup>b</sup>an inhabited city. [<sup>a</sup>Lit *waste* <sup>b</sup>Or *a habitable city*; lit *a city of habitation*]

5 They were hungry <sup>a</sup>and thirsty;  
Their soul fainted within them. [<sup>a</sup>Lit *also*]

6 Then they cried out to the LORD in their trouble;  
He delivered them out of their distresses.

7 He led them also by a <sup>a</sup>straight way,  
To go to <sup>b</sup>an inhabited city. [<sup>a</sup>Or *level* <sup>b</sup>Or *a habitable city*; lit *a city of habitation*]

8 Let them give thanks to the LORD for His lovingkindness,  
And for His <sup>a</sup>wonders to the sons of men! [<sup>a</sup>I.e. wonderful acts]

9 For He has satisfied the <sup>a</sup>thirsty soul,  
And the hungry soul He has filled with what is good. [<sup>a</sup>Or *parched*]

10 There were those who dwelt in darkness and in the shadow of death,  
Prisoners in <sup>a</sup>misery and <sup>b</sup>chains, [<sup>a</sup>Lit *affliction* <sup>b</sup>Lit *irons*]

11 Because they had rebelled against the words of God  
And spurned the counsel of the Most High.

12 Therefore He humbled their heart with labor;  
They stumbled and there was none to help.

13 Then they cried out to the LORD in their trouble;  
He saved them out of their distresses.

14 He brought them out of darkness and the shadow of death  
And broke their bands apart.

15 Let them give thanks to the LORD for His lovingkindness,

And for His <sup>a</sup>wonders to the sons of men! [<sup>a</sup>I.e. wonderful acts]  
16 For He has shattered gates of bronze  
And cut bars of iron asunder.  
17 Fools, because of <sup>a</sup>their rebellious way,  
And because of their iniquities, were afflicted. [<sup>a</sup>Lit *the way of their transgression*]  
18 Their soul abhorred all kinds of food,  
And they drew near to the gates of death.  
19 Then they cried out to the LORD in their trouble;  
He saved them out of their distresses.  
20 He sent His word and healed them,  
And delivered *them* from their <sup>a</sup>destructions. [<sup>a</sup>Or *pits*]  
21 Let them give thanks to the LORD for His lovingkindness,  
And for His <sup>a</sup>wonders to the sons of men! [<sup>a</sup>I.e. wonderful acts]  
22 Let them also offer sacrifices of thanksgiving,  
And tell of His works with joyful singing.  
23 Those who go down to the sea in ships,  
Who do business on great waters;  
24 They have seen the works of the LORD,  
And His <sup>a</sup>wonders in the deep. [<sup>a</sup>I.e. wonderful acts]  
25 For He spoke and raised up a stormy wind,  
Which lifted up the waves <sup>a</sup>of the sea. [<sup>a</sup>Lit *of it*]  
26 They rose up to the heavens, they went down to the depths;  
Their soul melted away in *their* misery.  
27 They reeled and staggered like a drunken man,  
And <sup>a</sup>were at their wits' end. [<sup>a</sup>Lit *all their wisdom was swallowed up*]  
28 Then they cried to the LORD in their trouble,  
And He brought them out of their distresses.  
29 He caused the storm to be still,  
So that the waves <sup>a</sup>of the sea were hushed. [<sup>a</sup>Lit *of it*]  
30 Then they were glad because they were quiet,  
So He guided them to their desired haven.  
31 Let them give thanks to the LORD for His lovingkindness,  
And for His <sup>a</sup>wonders to the sons of men! [<sup>a</sup>I.e. wonderful acts]  
32 Let them extol Him also in the congregation of the people,  
And praise Him at the seat of the elders.  
33 He <sup>a</sup>changes rivers into a <sup>b</sup>wilderness

And springs of water into a thirsty ground; [<sup>a</sup>Or *turns* <sup>b</sup>Or *desert*]  
<sup>34</sup>A fruitful land into a salt waste,  
Because of the wickedness of those who dwell in it.  
<sup>35</sup>He <sup>a</sup>changes a <sup>b</sup>wilderness into a pool of water  
And a dry land into springs of water; [<sup>a</sup>Or *turns* <sup>b</sup>Or *desert*]  
<sup>36</sup>And there He makes the hungry to dwell,  
So that they may establish <sup>a</sup>an inhabited city, [<sup>a</sup>Or *a habitable city*; lit *a city of habitation*]  
<sup>37</sup>And sow fields and plant vineyards,  
And <sup>a</sup>gather a fruitful harvest. [<sup>a</sup>Lit *acquire fruits of yield*]  
<sup>38</sup>Also He blesses them and they multiply greatly,  
And He does not let their cattle decrease.  
<sup>39</sup> When they are diminished and bowed down  
Through oppression, misery and sorrow,  
<sup>40</sup>He pours contempt upon <sup>a</sup>princes  
And makes them wander in a pathless waste. [<sup>a</sup>Or *nobles*]  
<sup>41</sup>But He sets the needy <sup>a</sup>securely on high away from affliction,  
And makes *his* families like a flock. [<sup>a</sup>Lit *in an inaccessibly high place*]  
<sup>42</sup>The upright see it and are glad;  
But all unrighteousness shuts its mouth.  
<sup>43</sup>Who is wise? Let him give heed to these things,  
And consider the lovingkindnesses of the LORD.

## Psalm 108 [\[Books\]](#)

*God Praised and Supplicated to Give Victory.*

**A Song, a Psalm of David.**

- 1 My heart is steadfast, O God; I will sing, I will sing praises, even  
with my <sup>a</sup>soul. [<sup>a</sup>Lit *glory*]
- 2 Awake, harp and lyre; I will awaken the dawn!
- 3 I will give thanks to You, O LORD, among the peoples, And I will sing  
praises to You among the nations.
- 4 For Your lovingkindness is great above the heavens, And Your truth  
*reaches* to the skies.
- 5 Be exalted, O God, above the heavens, And Your glory above all the  
earth.
- 6 That Your beloved may be delivered, Save with Your right hand, and  
answer me!
- 7 God has spoken in His <sup>a</sup>holiness: “I will exult, I will portion out  
Shechem And measure out the valley of Succoth. [<sup>a</sup>Or *sanctuary*]
- 8 “Gilead is Mine, Manasseh is Mine; Ephraim also is the <sup>a</sup>helmet of  
My head; Judah is My <sup>b</sup>scepter. [<sup>a</sup>Lit *protection* <sup>b</sup>Or *lawgiver*]
- 9 “Moab is My washbowl; Over Edom I shall throw My shoe; Over  
Philistia I will shout aloud.”
- 10 Who will bring me into the besieged city?  
Who <sup>a</sup>will lead me to Edom? [<sup>a</sup>Or *has led*]
- 11 Have not You Yourself, O God, rejected us?  
And will You not go forth with our armies, O God?
- 12 Oh give us help against the adversary, For deliverance <sup>a</sup>by man is in  
vain. [<sup>a</sup>Lit *of*]
- 13<sup>a</sup> Through God we will do valiantly, And it is He who shall tread  
down our adversaries. [<sup>a</sup>Or *In* or *With*]

## Psalm 109 [\[Books\]](#)

### *Vengeance Invoked upon Adversaries.*

#### **For the choir director. A Psalm of David.**

1 O God of my praise,  
Do not be silent!

2For they have opened the <sup>a</sup>wicked and deceitful mouth against me;  
They have spoken <sup>b</sup>against me with a lying tongue. [<sup>a</sup>Lit *wicked mouth*  
*and the deceitful* <sup>b</sup>Lit *with*]

3They have also surrounded me with words of hatred,  
And fought against me without cause.

4In return for my love they act as my accusers;  
But I am *in* prayer.

5Thus they have <sup>a</sup>repaid me evil for good  
And hatred for my love. [<sup>a</sup>Lit *laid upon me*]

6 Appoint a wicked man over him,  
And let an <sup>a</sup>accuser stand at his right hand. [<sup>a</sup>Or *adversary, Satan*]

7When he is judged, let him come forth guilty,  
And let his prayer become sin.

8Let his days be few;  
Let another take his office.

9Let his children be fatherless  
And his wife a widow.

10Let his children wander about and beg;  
And let them seek *sustenance* <sup>a</sup>far from their ruined homes. [<sup>a</sup>Or *out of*  
*their desolate places*]

11Let the creditor <sup>a</sup>seize all that he has,  
And let strangers plunder the product of his labor. [<sup>a</sup>Lit *ensnare, strike*  
*at*]

12Let there be none to <sup>a</sup>extend lovingkindness to him,  
Nor any to be gracious to his fatherless children. [<sup>a</sup>Lit *continue*]

13Let his posterity be <sup>a</sup>cut off;  
In a following generation let their name be blotted out. [<sup>a</sup>Lit *for cutting*  
*off*]

14 Let the iniquity of his fathers be remembered <sup>a</sup>before the LORD,  
And do not let the sin of his mother be blotted out. [<sup>a</sup>Lit *to*]  
15 Let them be before the LORD continually,  
That He may cut off their memory from the earth;  
16 Because he did not remember to show lovingkindness,  
But persecuted the afflicted and needy man,  
And the despondent in heart, to put *them* to death.  
17 He also loved cursing, so it came to him;  
And he did not delight in blessing, so it was far from him.  
18 But he clothed himself with cursing as with his garment,  
And it entered into <sup>a</sup>his body like water  
And like oil into his bones. [<sup>a</sup>Lit *his inward parts*]  
19 Let it be to him as a garment with which he covers himself,  
And for a belt with which he constantly girds himself.  
20<sup>a</sup> Let this be the reward of my accusers from the LORD,  
And of those who speak evil against my soul. [<sup>a</sup>Lit *This is*]  
21 But You, O <sup>a</sup>GOD, the Lord, deal *kindly* with me for Your name's  
sake;  
Because Your lovingkindness is good, deliver me; [<sup>a</sup>Heb *YHWH*,  
usually rendered *LORD*]  
22 For I am afflicted and needy,  
And <sup>a</sup>my heart is wounded within me. [<sup>a</sup>Lit *one has pierced my heart  
within me*]  
23 I am passing like a shadow when it lengthens;  
I am shaken off like the locust.  
24 My knees <sup>a</sup>are weak from fasting,  
And my flesh has grown lean, without fatness. [<sup>a</sup>Or *totter*]  
25 I also have become a reproach to them;  
When they see me, they wag their head.  
26 Help me, O LORD my God;  
Save me according to Your lovingkindness.  
27<sup>a</sup> And let them know that this is Your hand;  
You, LORD, have done it. [<sup>a</sup>Or *That they may know*]  
28 Let them curse, but You bless;  
When they arise, they shall be ashamed,  
But Your servant shall be glad.  
29<sup>a</sup> Let my accusers be clothed with dishonor,

And <sup>b</sup>let them cover themselves with their own shame as with a robe.

[<sup>a</sup>Or *My accusers will be* <sup>b</sup>Or *they will cover*]

**30** With my mouth I will give thanks abundantly to the LORD;

And in the midst of many I will praise Him.

<sup>31</sup>For He stands at the right hand of the needy,

To save him from those who judge his soul.

## Psalm 110 [\[Books\]](#)

### *The LORD Gives Dominion to the King.*

#### **A Psalm of David.**

<sup>1</sup> The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”

<sup>2</sup> The LORD will stretch forth Your strong scepter from Zion, *saying*,  
“Rule in the midst of Your enemies.”

<sup>3</sup> Your people <sup>a</sup>will volunteer freely in the day of Your <sup>b</sup>power; In <sup>c</sup>holy array, from the womb of the dawn, <sup>d</sup>Your youth are to You as the dew. [<sup>a</sup>Lit *will be freewill offerings* <sup>b</sup>Or *army* <sup>c</sup>Or *the splendor of holiness* <sup>d</sup>Or *The dew of Your youth is Yours*]

<sup>4</sup> The LORD has sworn and will not <sup>a</sup>change His mind, “You are a priest forever According to the order of Melchizedek.” [<sup>a</sup>Lit *be sorry*]

<sup>5</sup> The Lord is at Your right hand; He <sup>a</sup>will shatter kings in the day of His wrath. [<sup>a</sup>Or *has shattered*]

<sup>6</sup> He will judge among the nations, He <sup>a</sup>will fill *them* with corpses, He <sup>b</sup>will shatter the <sup>c</sup>chief men over a broad country. [<sup>a</sup>Or *has filled* <sup>b</sup>Or *has shattered* <sup>c</sup>Lit *head over*]

<sup>7</sup> He will drink from the brook by the wayside; Therefore He will lift up *His* head.

## Psalm 111 [\[Books\]](#)

### *The LORD Praised for His Goodness.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!  
I will give thanks to the LORD with all *my* heart,  
In the company of the upright and in the assembly. [<sup>a</sup>Or *Hallelujah! I will* <sup>b</sup>Heb *YAH*]

2 Great are the works of the LORD;  
*They are* <sup>a</sup>studied by all who delight in them. [<sup>a</sup>Lit *sought out*]

3 <sup>a</sup>Splendid and majestic is His work,  
And His righteousness endures forever. [<sup>a</sup>Lit *Splendor and majesty*]

4 He has made His <sup>a</sup>wonders <sup>b</sup>to be remembered;  
The LORD is gracious and compassionate. [<sup>a</sup>I.e. wonderful acts <sup>b</sup>Lit *a memorial*]

5 He has given <sup>a</sup>food to those who <sup>b</sup>fear Him;  
He will remember His covenant forever. [<sup>a</sup>Lit *prey* <sup>b</sup>Or *revere*]

6 He has made known to His people the power of His works,  
In giving them the heritage of the nations.

7 The works of His hands are <sup>a</sup>truth and justice;  
All His precepts are <sup>b</sup>sure. [<sup>a</sup>Or *faithfulness* <sup>b</sup>Or *trustworthy*]

8 They are upheld forever and ever;  
They are performed in <sup>a</sup>truth and uprightness. [<sup>a</sup>Or *faithfulness*]

9 He has sent redemption to His people;  
He has <sup>a</sup>ordained His covenant forever;  
Holy and <sup>b</sup>awesome is His name. [<sup>a</sup>Lit *commanded* <sup>b</sup>I.e. inspiring reverence]

10 The <sup>a</sup>fear of the LORD is the beginning of wisdom;  
A good understanding have all those who <sup>b</sup>do *His commandments*;  
His praise endures forever. [<sup>a</sup>Or *reverence for* <sup>b</sup>Lit *do them*]

## Psalm 112 [\[Books\]](#)

### *Prosperity of the One Who Fears the LORD.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

How blessed is the man who <sup>c</sup>fears the LORD, Who greatly delights in His commandments. [<sup>a</sup>Or *Hallelujah! Blessed* <sup>b</sup>Heb *YAH* <sup>c</sup>Or *reveres*]

<sup>2</sup>His <sup>a</sup>descendants will be mighty <sup>b</sup>on earth; The generation of the upright will be blessed. [<sup>a</sup>Lit *seed* <sup>b</sup>Or *in the land*]

<sup>3</sup>Wealth and riches are in his house, And his righteousness endures forever.

<sup>4</sup>Light arises in the darkness for the upright; *He is* gracious and compassionate and righteous.

<sup>5</sup>It is well with the man who is gracious and lends; He will <sup>a</sup>maintain his cause in judgment. [<sup>a</sup>Or *conduct his affairs with justice*]

<sup>6</sup>For he will never be shaken; The righteous will be <sup>a</sup>remembered forever. [<sup>a</sup>Lit *for an eternal remembrance*]

<sup>7</sup> He will not fear evil tidings; His heart is steadfast, trusting in the LORD.

<sup>8</sup>His heart is upheld, he will not fear, Until he looks *with satisfaction* on his adversaries.

<sup>9a</sup>He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honor. [<sup>a</sup>Lit *He has scattered, he has given to...*]

<sup>10</sup> The wicked will see it and be <sup>a</sup>vexed, He will gnash his teeth and melt away; The desire of the wicked will perish. [<sup>a</sup>Or *angry*]

## Psalm 113 [\[Books\]](#)

### *The LORD Exalts the Humble.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

Praise, O servants of the LORD,

Praise the name of the LORD. [<sup>a</sup>Or *Hallelujah! Praise* <sup>b</sup>Heb *YAH*]

<sup>2</sup>Blessed be the name of the LORD

From this time forth and forever.

<sup>3</sup>From the rising of the sun to its setting

The name of the LORD is to be praised.

<sup>4</sup>The LORD is high above all nations;

His glory is above the heavens.

<sup>5</sup>Who is like the LORD our God,

Who is enthroned on high,

<sup>6</sup>Who <sup>a</sup>humbles Himself to behold

*The things that are* in heaven and in the earth? [<sup>a</sup>Or *looks far below in the heavens and on the earth?*]

<sup>7</sup>He raises the poor from the dust

And lifts the needy from the ash heap,

<sup>8</sup>To make *them* sit with <sup>a</sup>princes,

With the <sup>a</sup>princes of His people. [<sup>a</sup>Or *nobles*]

<sup>9</sup>He makes the barren woman abide in the house

As a joyful mother of children.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 114 [\[Books\]](#)

### *God's Deliverance of Israel from Egypt.*

- <sup>1</sup> When Israel went forth from Egypt, The house of Jacob from a  
people of strange language, <sup>2</sup> Judah became His sanctuary, Israel, His  
dominion.
- <sup>3</sup> The sea looked and fled; The Jordan turned back.
- <sup>4</sup> The mountains skipped like rams, The hills, like lambs.
- <sup>5</sup> What ails you, O sea, that you flee?  
O Jordan, that you turn back?
- <sup>6</sup> O mountains, that you skip like rams?  
O hills, like lambs?
- <sup>7</sup> Tremble, O earth, before the Lord, Before the God of Jacob, <sup>8</sup> Who  
turned the rock into a pool of water, The flint into a fountain of  
water.

## Psalm 115 [\[Books\]](#)

### *Heathen Idols Contrasted with the LORD.*

<sup>1</sup> Not to us, O LORD, not to us,  
But to Your name give glory  
Because of Your lovingkindness, because of Your <sup>a</sup>truth. [<sup>a</sup>Or  
*faithfulness*]

<sup>2</sup> Why should the nations say,  
“Where, now, is their God?”

<sup>3</sup> But our God is in the heavens;  
He does whatever He pleases.

<sup>4</sup> Their idols are silver and gold,  
The work of man’s hands.

<sup>5</sup> They have mouths, but they cannot speak;  
They have eyes, but they cannot see;

<sup>6</sup> They have ears, but they cannot hear;  
They have noses, but they cannot smell;

<sup>7a</sup> They have hands, but they cannot feel;  
<sup>b</sup> They have feet, but they cannot walk;  
They cannot make a sound with their throat. [<sup>a</sup>Lit *Their hands* <sup>b</sup>Lit  
*Their feet*]

<sup>8</sup> Those who make them <sup>a</sup>will become like them,  
Everyone who trusts in them. [<sup>a</sup>Or *are like them*]

<sup>9</sup> O Israel, trust in the LORD;  
He is their help and their shield.

<sup>10</sup> O house of Aaron, trust in the LORD;  
He is their help and their shield.

<sup>11</sup> You who <sup>a</sup>fear the LORD, trust in the LORD;  
He is their help and their shield. [<sup>a</sup>Or *revere*]

<sup>12</sup> The LORD has been mindful of us; He will bless *us*;  
He will bless the house of Israel;  
He will bless the house of Aaron.

<sup>13</sup> He will bless those who <sup>a</sup>fear the LORD,  
The small together with the great. [<sup>a</sup>Or *revere*]

<sup>14</sup> May the LORD give you increase,

You and your children.

<sup>15</sup>May you be blessed of the LORD,  
Maker of heaven and earth.

**16** The heavens are the heavens of the LORD,  
But the earth He has given to the sons of men.

<sup>17</sup>The dead do not praise <sup>a</sup>the LORD,  
Nor *do* any who go down into silence; [<sup>a</sup>Heb *YAH*]

<sup>18</sup>But as for us, we will bless <sup>a</sup>the LORD  
From this time forth and forever.

<sup>b</sup>Praise <sup>a</sup>the LORD! [<sup>a</sup>Heb *YAH* <sup>b</sup>Or *Hallelujah!*]

## Psalm 116 [\[Books\]](#)

### *Thanksgiving for Deliverance from Death.*

1 I love the LORD, because He hears  
My voice *and* my supplications.  
2 Because He has inclined His ear to me,  
Therefore I shall call *upon Him* as long as I live.  
3 The cords of death encompassed me  
And the <sup>a</sup>terrors of <sup>b</sup>Sheol <sup>c</sup>came upon me;  
I found distress and sorrow. [<sup>a</sup>Lit *straits* <sup>b</sup>I.e. the nether world <sup>c</sup>Lit  
*found me*]  
4 Then I called upon the name of the LORD:  
“O LORD, I beseech You, <sup>a</sup>save my life!” [<sup>a</sup>Or *deliver my soul*]  
5 Gracious is the LORD, and righteous;  
Yes, our God is compassionate.  
6 The LORD preserves the simple;  
I was brought low, and He saved me.  
7 Return to your rest, O my soul,  
For the LORD has dealt bountifully with you.  
8 For You have rescued my soul from death,  
My eyes from tears,  
My feet from stumbling.  
9 I shall walk before the LORD  
In the <sup>a</sup>land of the living. [<sup>a</sup>Lit *lands*]  
10 I believed when I said,  
“I am greatly afflicted.”  
11 I said in my alarm,  
“All men are liars.”  
12 What shall I render to the LORD  
For all His benefits <sup>a</sup>toward me? [<sup>a</sup>Lit *upon*]  
13 I shall lift up the cup of salvation  
And call upon the name of the LORD.  
14 I shall pay my vows to the LORD,  
Oh *may it be* in the presence of all His people.  
15 Precious in the sight of the LORD

Is the death of His godly ones.

<sup>16</sup>O LORD, <sup>a</sup>surely I am Your servant,

I am Your servant, the son of Your handmaid,

You have loosed my bonds. [<sup>a</sup>Or *because*]

<sup>17</sup>To You I shall offer a sacrifice of thanksgiving,

And call upon the name of the LORD.

<sup>18</sup>I shall pay my vows to the LORD,

Oh *may it be* in the presence of all His people,

<sup>19</sup>In the courts of the LORD'S house,

In the midst of you, O Jerusalem.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 117 [\[Books\]](#)

### *A Psalm of Praise.*

<sup>1</sup> Praise the LORD, all nations;  
Laud Him, all peoples!

<sup>2</sup>For His lovingkindness <sup>a</sup>is great toward us,  
And the <sup>b</sup>truth of the LORD is everlasting.

<sup>c</sup>Praise <sup>d</sup>the LORD! [<sup>a</sup>Lit *prevails over us* <sup>b</sup>Or *faithfulness* <sup>c</sup>Or  
*Hallelujah!* <sup>d</sup>Heb *YAH*]

## Psalm 118 [\[Books\]](#)

### *Thanksgiving for the LORD'S Saving Goodness.*

1 Give thanks to the LORD, for He is good;  
For His lovingkindness is everlasting.

2 Oh let Israel say,  
“His lovingkindness is everlasting.”

3 Oh let the house of Aaron say,  
“His lovingkindness is everlasting.”

4 Oh let those who <sup>a</sup>fear the LORD say,  
“His lovingkindness is everlasting.” [<sup>a</sup>Or *revere*]

5 From *my* distress I called upon <sup>a</sup>the LORD;  
<sup>a</sup>The LORD answered me *and set me* in a large place. [<sup>a</sup>Heb *YAH*]

6 The LORD is for me; I will not fear;  
What can man do to me?

7 The LORD is for me among those who help me;  
Therefore I will look *with satisfaction* on those who hate me.

8 It is better to take refuge in the LORD  
Than to trust in man.

9 It is better to take refuge in the LORD  
Than to trust in princes.

10 All nations surrounded me;  
In the name of the LORD I will surely cut them off.

11 They surrounded me, yes, they surrounded me;  
In the name of the LORD I will surely cut them off.

12 They surrounded me like bees;  
They were extinguished as a fire of thorns;  
In the name of the LORD I will surely cut them off.

13 You pushed me violently so that I <sup>a</sup>was falling,  
But the LORD helped me. [<sup>a</sup>Or *fell*]

14<sup>a</sup>The LORD is my strength and song,  
And He has become my salvation. [<sup>a</sup>Heb *YAH*]

15 The sound of joyful shouting and salvation is in the tents of the  
righteous;  
The right hand of the LORD does valiantly.

<sup>16</sup>The right hand of the LORD is exalted;  
The right hand of the LORD does valiantly.  
<sup>17</sup>I will not die, but live,  
And tell of the works of <sup>a</sup>the LORD. [<sup>a</sup>Heb *YAH*]  
<sup>18a</sup>The LORD has disciplined me severely,  
But He has not given me over to death. [<sup>a</sup>Heb *YAH*]  
<sup>19</sup> Open to me the gates of righteousness;  
I shall enter through them, I shall give thanks to <sup>a</sup>the LORD. [<sup>a</sup>Heb *YAH*]  
<sup>20</sup>This is the gate of the LORD;  
The righteous will enter through it.  
<sup>21</sup>I shall give thanks to You, for You have answered me,  
And You have become my salvation.  
<sup>22</sup> The stone which the builders rejected  
Has become the chief corner *stone*.  
<sup>23</sup>This is <sup>a</sup>the LORD's doing;  
It is marvelous in our eyes. [<sup>a</sup>Lit *from the LORD*]  
<sup>24</sup>This is the day which the LORD has made;  
Let us rejoice and be glad in it.  
<sup>25</sup>O LORD, do save, we beseech You;  
O LORD, we beseech You, do send prosperity!  
<sup>26</sup>Blessed is the one who comes in the name of the LORD;  
We have blessed you from the house of the LORD.  
<sup>27</sup>The LORD is God, and He has given us light;  
Bind the festival sacrifice with cords <sup>a</sup>to the horns of the altar. [<sup>a</sup>Lit  
*unto*]  
<sup>28</sup>You are my God, and I give thanks to You;  
*You are* my God, I extol You.  
<sup>29</sup>Give thanks to the LORD, for He is good;  
For His lovingkindness is everlasting.

## Psalm 119 [\[Books\]](#)

### *Meditations and Prayers Relating to the Law of God.*

#### **Aleph.**

<sup>1</sup> How blessed are those whose way is <sup>a</sup>blameless,  
Who walk in the law of the LORD. [<sup>a</sup>Lit *complete*; or *having integrity*]  
<sup>2</sup>How blessed are those who observe His testimonies,  
Who seek Him with all *their* heart.  
<sup>3</sup>They also do no unrighteousness;  
They walk in His ways.  
<sup>4</sup>You have <sup>a</sup>ordained Your precepts,  
<sup>b</sup>That we should keep *them* diligently. [<sup>a</sup>Lit *commanded* <sup>b</sup>Lit *To keep*]  
<sup>5</sup>Oh that my ways may be established  
To keep Your statutes!  
<sup>6</sup>Then I shall not be ashamed  
When I look <sup>a</sup>upon all Your commandments. [<sup>a</sup>Lit *to*]  
<sup>7</sup>I shall give thanks to You with uprightness of heart,  
When I learn Your righteous judgments.  
<sup>8</sup>I shall keep Your statutes;  
Do not forsake me utterly!

#### **Beth.**

<sup>9</sup> How can a young man keep his way pure?  
By keeping *it* according to Your word.  
<sup>10</sup>With all my heart I have sought You;  
Do not let me wander from Your commandments.  
<sup>11</sup>Your word I have treasured in my heart,  
That I may not sin against You.  
<sup>12</sup>Blessed are You, O LORD;  
Teach me Your statutes.  
<sup>13</sup>With my lips I have told of  
All the ordinances of Your mouth.  
<sup>14</sup>I have rejoiced in the way of Your testimonies,

<sup>a</sup>As much as in all riches. [<sup>a</sup>Lit *As over all*]

<sup>15</sup>I will meditate on Your precepts

And <sup>a</sup>regard Your ways. [<sup>a</sup>Or *look upon*]

<sup>16</sup>I shall <sup>a</sup>delight in Your statutes;

I shall not forget Your word.

### **Gimel.**

[<sup>a</sup>Lit *delight myself*]

<sup>17</sup> Deal bountifully with Your servant,  
That I may live and keep Your word.

<sup>18</sup>Open my eyes, that I may behold  
Wonderful things from Your law.

<sup>19</sup>I am a stranger in the earth;

Do not hide Your commandments from me.

<sup>20</sup>My soul is crushed <sup>a</sup>with longing  
After Your ordinances at all times. [<sup>a</sup>Lit *for*]

<sup>21</sup>You rebuke the arrogant, <sup>a</sup>the cursed,

Who wander from Your commandments. [<sup>a</sup>Or *Cursed are those who  
wander...*]

<sup>22</sup>Take away reproach and contempt from me,  
For I observe Your testimonies.

<sup>23</sup>Even though princes sit *and* talk against me,  
Your servant meditates on Your statutes.

<sup>24</sup>Your testimonies also are my delight;

*They are* <sup>a</sup>my counselors.

### **Daleth.**

[<sup>a</sup>Lit *the men of my counsel*]

<sup>25</sup> My soul cleaves to the dust;  
Revive me according to Your word.

<sup>26</sup>I have told of my ways, and You have answered me;  
Teach me Your statutes.

<sup>27</sup>Make me understand the way of Your precepts,  
So I will meditate on Your wonders.

<sup>28</sup>My soul <sup>a</sup>weeps because of grief;  
Strengthen me according to Your word. [<sup>a</sup>Lit *drops*]  
<sup>29</sup>Remove the false way from me,  
And graciously grant me Your law.  
<sup>30</sup>I have chosen the faithful way;  
I have <sup>a</sup>placed Your ordinances *before me*. [<sup>a</sup>Or *accounted Your ordinances worthy*]  
<sup>31</sup>I cling to Your testimonies;  
O LORD, do not put me to shame!  
<sup>32</sup>I shall run the way of Your commandments,  
For You will enlarge my heart.

### He.

<sup>33</sup>Teach me, O LORD, the way of Your statutes,  
And I shall observe it to the end.  
<sup>34</sup>Give me understanding, that I may observe Your law  
And keep it with all *my* heart.  
<sup>35</sup>Make me walk in the path of Your commandments,  
For I delight in it.  
<sup>36</sup>Incline my heart to Your testimonies  
And not to *dishonest* gain.  
<sup>37</sup>Turn away my eyes from looking at vanity,  
And revive me in Your ways.  
<sup>38</sup>Establish Your <sup>a</sup>word to Your servant,  
<sup>b</sup>As that which produces reverence for You. [<sup>a</sup>Or *promise* <sup>b</sup>Lit *Which is for the fear of You*]  
<sup>39</sup>Turn away my reproach which I dread,  
For Your ordinances are good.  
<sup>40</sup>Behold, I long for Your precepts;  
Revive me through Your righteousness.

### Vav.

<sup>41</sup>May Your lovingkindnesses also come to me, O LORD,  
Your salvation according to Your <sup>a</sup>word; [<sup>a</sup>Or *promise*]  
<sup>42</sup>So I will have an answer for him who reproaches me,  
For I trust in Your word.

<sup>43</sup>And do not take the word of truth utterly out of my mouth,  
For I <sup>a</sup>wait for Your ordinances. [<sup>a</sup>Or *hope in*]  
<sup>44</sup>So I will keep Your law continually,  
Forever and ever.  
<sup>45</sup>And I will walk <sup>a</sup>at liberty,  
For I seek Your precepts. [<sup>a</sup>Lit *in a wide place*]  
<sup>46</sup>I will also speak of Your testimonies before kings  
And shall not be ashamed.  
<sup>47</sup>I shall <sup>a</sup>delight in Your commandments,  
Which I love. [<sup>a</sup>Lit *delight myself*]  
<sup>48</sup>And I shall lift up my hands to Your commandments,  
Which I love;  
And I will meditate on Your statutes.

### **Zayin.**

<sup>49</sup>Remember the word to Your servant,  
<sup>a</sup>In which You have made me hope. [<sup>a</sup>Lit *On*]  
<sup>50</sup>This is my comfort in my affliction,  
That Your word has <sup>a</sup>revived me. [<sup>a</sup>Or *preserved me alive*]  
<sup>51</sup>The arrogant utterly deride me,  
*Yet* I do not turn aside from Your law.  
<sup>52</sup>I have remembered Your ordinances from <sup>a</sup>of old, O LORD,  
And comfort myself. [<sup>a</sup>Or *everlasting*]  
<sup>53</sup>Burning indignation has seized me because of the wicked,  
Who forsake Your law.  
<sup>54</sup>Your statutes are my songs  
In the house of my pilgrimage.  
<sup>55</sup>O LORD, I remember Your name in the night,  
And keep Your law.  
<sup>56</sup>This has become mine,  
<sup>a</sup>That I observe Your precepts.

### **Heth.**

[<sup>a</sup>Or *Because*]

<sup>57</sup>The LORD is my portion;

I have <sup>a</sup>promised to keep Your words. [<sup>a</sup>Lit *said that I would keep*]  
<sup>58</sup>I sought Your favor with all *my* heart;  
Be gracious to me according to Your <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>59</sup>I considered my ways  
And turned my feet to Your testimonies.  
<sup>60</sup>I hastened and did not delay  
To keep Your commandments.  
<sup>61</sup>The cords of the wicked have encircled me,  
*But* I have not forgotten Your law.  
<sup>62</sup>At midnight I shall rise to give thanks to You  
Because of Your righteous ordinances.  
<sup>63</sup>I am a companion of all those who <sup>a</sup>fear You,  
And of those who keep Your precepts. [<sup>a</sup>Or *revere*]  
<sup>64</sup>The earth is full of Your lovingkindness, O LORD;  
Teach me Your statutes.

### **Teth.**

<sup>65</sup> You have dealt well with Your servant,  
O LORD, according to Your word.  
<sup>66</sup>Teach me good <sup>a</sup>discernment and knowledge,  
For I believe in Your commandments. [<sup>a</sup>Or *judgment*]  
<sup>67</sup>Before I was afflicted I went astray,  
But now I keep Your word.  
<sup>68</sup>You are good and do good;  
Teach me Your statutes.  
<sup>69</sup>The arrogant <sup>a</sup>have forged a lie against me;  
With all *my* heart I will observe Your precepts. [<sup>a</sup>Lit *besmear me with  
lies*]  
<sup>70</sup>Their heart is <sup>a</sup>covered with fat,  
*But* I delight in Your law. [<sup>a</sup>Lit *gross like fat*]  
<sup>71</sup>It is good for me that I was afflicted,  
That I may learn Your statutes.  
<sup>72</sup>The law of Your mouth is better to me  
Than thousands of gold and silver *pieces*.

### **Yodh.**

73 Your hands made me and <sup>a</sup>fashioned me;  
Give me understanding, that I may learn Your commandments. [<sup>a</sup>Lit  
*established*]

74 May those who <sup>a</sup>fear You see me and be glad,  
Because I <sup>b</sup>wait for Your word. [<sup>a</sup>Or *revere* <sup>b</sup>Or *hope in*]

75 I know, O LORD, that Your judgments are righteous,  
And that in faithfulness You have afflicted me.

76 O may Your lovingkindness <sup>a</sup>comfort me,  
According to Your <sup>b</sup>word to Your servant. [<sup>a</sup>Lit *be for my comfort* <sup>b</sup>Or  
*promise*]

77 May Your compassion come to me that I may live,  
For Your law is my delight.

78 May the arrogant be ashamed, for they subvert me with a lie;  
*But* I shall meditate on Your precepts.

79 May those who <sup>a</sup>fear You turn to me,  
Even those who know Your testimonies. [<sup>a</sup>Or *revere*]

80 May my heart be <sup>a</sup>blameless in Your statutes,  
So that I will not be ashamed.

### **Kaph.**

[<sup>a</sup>Lit *complete; or having integrity*]

81 My soul languishes for Your salvation;  
I <sup>a</sup>wait for Your word. [<sup>a</sup>Or *hope in*]

82 My eyes fail *with longing* for Your <sup>a</sup>word,  
<sup>b</sup>While I say, “When will You comfort me?” [<sup>a</sup>Or *promise* <sup>b</sup>Lit *Saying*]

83 Though I have become like a wineskin in the smoke,  
I do not forget Your statutes.

84 How many are the days of Your servant?  
When will You execute judgment on those who persecute me?

85 The arrogant have dug pits for me,  
*Men* who are not <sup>a</sup>in accord with Your law. [<sup>a</sup>Lit *according to Your law*]

86 All Your commandments are faithful;  
They have persecuted me with a lie; help me!

87 They almost destroyed me <sup>a</sup>on earth,  
But as for me, I did not forsake Your precepts. [<sup>a</sup>Lit *in the earth*]

<sup>88</sup>Revive me according to Your lovingkindness,  
So that I may keep the testimony of Your mouth.

### **Lamedh.**

<sup>89</sup> Forever, O LORD,  
Your word <sup>a</sup>is settled in heaven. [<sup>a</sup>Lit *stands firm*]  
<sup>90</sup>Your faithfulness *continues* <sup>a</sup>throughout all generations;  
You established the earth, and it stands. [<sup>a</sup>Lit *to*]  
<sup>91</sup>They stand this day according to Your ordinances,  
For all things are Your servants.  
<sup>92</sup>If Your law had not been my delight,  
Then I would have perished in my affliction.  
<sup>93</sup>I will never forget Your precepts,  
For by them You have <sup>a</sup>revived me. [<sup>a</sup>Or *kept me alive*]  
<sup>94</sup>I am Yours, save me;  
For I have sought Your precepts.  
<sup>95</sup>The wicked wait for me to destroy me;  
I shall diligently consider Your testimonies.  
<sup>96</sup>I have seen <sup>a</sup>a limit to all perfection;  
Your commandment is exceedingly broad.

### **Mem.**

[<sup>a</sup>Lit *an end of*]

<sup>97</sup> O how I love Your law!  
It is my meditation all the day.  
<sup>98</sup>Your commandments make me wiser than my enemies,  
For they are ever <sup>a</sup>mine. [<sup>a</sup>Or *with me*]  
<sup>99</sup>I have more insight than all my teachers,  
For Your testimonies are my meditation.  
<sup>100</sup>I understand more than the aged,  
Because I have observed Your precepts.  
<sup>101</sup>I have restrained my feet from every evil way,  
That I may keep Your word.  
<sup>102</sup>I have not turned aside from Your ordinances,  
For You Yourself have taught me.

<sup>103</sup>How sweet are Your <sup>a</sup>words to my <sup>b</sup>taste!  
Yes, *sweeter* than honey to my mouth! [<sup>a</sup>Or *promises* <sup>b</sup>Lit *palate*]  
<sup>104</sup>From Your precepts I get understanding;  
Therefore I hate every false way.

### Nun.

<sup>105</sup>Your word is a lamp to my feet  
And a light to my path.  
<sup>106</sup>I have sworn and I will confirm it,  
That I will keep Your righteous ordinances.  
<sup>107</sup>I am exceedingly afflicted;  
<sup>a</sup>Revive me, O LORD, according to Your word. [<sup>a</sup>Or *Keep me alive*]  
<sup>108</sup>O accept the freewill offerings of my mouth, O LORD,  
And teach me Your ordinances.  
<sup>109</sup>My <sup>a</sup>life is continually <sup>b</sup>in my hand,  
Yet I do not forget Your law. [<sup>a</sup>Lit *soul* <sup>b</sup>I.e. in danger]  
<sup>110</sup>The wicked have laid a snare for me,  
Yet I have not gone astray from Your precepts.  
<sup>111</sup>I have inherited Your testimonies forever,  
For they are the joy of my heart.  
<sup>112</sup>I have inclined my heart to perform Your statutes  
Forever, *even* to the end.

### Samekh.

<sup>113</sup>I hate those who are double-minded,  
But I love Your law.  
<sup>114</sup>You are my hiding place and my shield;  
I <sup>a</sup>wait for Your word. [<sup>a</sup>Or *hope in*]  
<sup>115</sup>Depart from me, evildoers,  
That I may observe the commandments of my God.  
<sup>116</sup>Sustain me according to Your <sup>a</sup>word, that I may live;  
And do not let me be <sup>b</sup>ashamed of my hope. [<sup>a</sup>Or *promise* <sup>b</sup>Lit *put to shame because of*]  
<sup>117</sup>Uphold me that I may be safe,  
That I may have regard for Your statutes continually.  
<sup>118</sup>You have <sup>a</sup>rejected all those who wander from Your statutes,

For their deceitfulness is <sup>b</sup>useless. [<sup>a</sup>Lit *made light of* <sup>b</sup>Lit *falsehood*]  
<sup>119</sup>You have <sup>a</sup>removed all the wicked of the earth *like* dross;  
Therefore I love Your testimonies. [<sup>a</sup>Lit *caused to cease*]  
<sup>120</sup>My flesh <sup>a</sup>trembles for fear of You,  
And I am afraid of Your judgments.

### Ayin.

[<sup>a</sup>Lit *bristles up from*]

<sup>121</sup> I have done justice and righteousness;  
Do not leave me to my oppressors.  
<sup>122</sup>Be surety for Your servant for good;  
Do not let the arrogant oppress me.  
<sup>123</sup>My eyes fail *with longing* for Your salvation  
And for Your righteous <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>124</sup>Deal with Your servant according to Your lovingkindness  
And teach me Your statutes.  
<sup>125</sup>I am Your servant; give me understanding,  
That I may know Your testimonies.  
<sup>126</sup>It is time for the LORD to act,  
*For* they have broken Your law.  
<sup>127</sup>Therefore I love Your commandments  
Above gold, yes, above fine gold.  
<sup>128</sup>Therefore I esteem right all *Your* precepts concerning everything,  
I hate every false way.

### Pe.

<sup>129</sup> Your testimonies are wonderful;  
Therefore my soul observes them.  
<sup>130</sup>The unfolding of Your words gives light;  
It gives understanding to the simple.  
<sup>131</sup>I opened my mouth wide and panted,  
For I longed for Your commandments.  
<sup>132</sup>Turn to me and be gracious to me,  
After Your manner <sup>a</sup>with those who love Your name. [<sup>a</sup>Lit *to*]  
<sup>133</sup>Establish my footsteps in Your <sup>a</sup>word,

And do not let any iniquity have dominion over me. [<sup>a</sup>Or *promise*]

<sup>134</sup>Redeem me from the oppression of man,  
That I may keep Your precepts.

<sup>135</sup>Make Your face shine upon Your servant,  
And teach me Your statutes.

<sup>136</sup>My eyes <sup>a</sup>shed streams of water,  
Because they do not keep Your law.

### **Tsadhe.**

[<sup>a</sup>Lit *run down*]

<sup>137</sup>Righteous are You, O LORD,  
And upright are Your judgments.

<sup>138</sup>You have commanded Your testimonies in righteousness  
And exceeding faithfulness.

<sup>139</sup>My zeal has <sup>a</sup>consumed me,  
Because my adversaries have forgotten Your words. [<sup>a</sup>Lit *put an end to*]

<sup>140</sup>Your <sup>a</sup>word is very <sup>b</sup>pure,  
Therefore Your servant loves it. [<sup>a</sup>Or *promise* <sup>b</sup>Lit *refined*]

<sup>141</sup>I am small and despised,  
Yet I do not forget Your precepts.

<sup>142</sup>Your righteousness is an everlasting righteousness,  
And Your law is truth.

<sup>143</sup>Trouble and anguish have <sup>a</sup>come upon me,  
Yet Your commandments are my delight. [<sup>a</sup>Lit *found me*]

<sup>144</sup>Your testimonies are righteous forever;  
Give me understanding that I may live.

### **Qoph.**

<sup>145</sup> I cried with all my heart; answer me, O LORD!  
I will observe Your statutes.

<sup>146</sup>I cried to You; save me  
And I shall keep Your testimonies.

<sup>147</sup>I <sup>a</sup>rise before dawn and cry for help;  
I <sup>b</sup>wait for Your words. [<sup>a</sup>Lit *anticipate the dawn* <sup>b</sup>Or *hope in*]

<sup>148</sup>My eyes anticipate the night watches,  
That I may meditate on Your <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>149</sup>Hear my voice according to Your lovingkindness;  
Revive me, O LORD, according to Your ordinances.  
<sup>150</sup>Those who follow after wickedness draw near;  
They are far from Your law.  
<sup>151</sup>You are near, O LORD,  
And all Your commandments are truth.  
<sup>152</sup>Of old I have known from Your testimonies  
That You have founded them forever.

### **Resh.**

<sup>153</sup>Look upon my affliction and rescue me,  
For I do not forget Your law.  
<sup>154</sup>Plead my cause and redeem me;  
Revive me according to Your <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>155</sup>Salvation is far from the wicked,  
For they do not seek Your statutes.  
<sup>156a</sup>Great are Your mercies, O LORD;  
Revive me according to Your ordinances. [<sup>a</sup>Or *Many*]  
<sup>157</sup>Many are my persecutors and my adversaries,  
*Yet* I do not turn aside from Your testimonies.  
<sup>158</sup>I behold the treacherous and loathe *them*,  
Because they do not keep Your <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>159</sup>Consider how I love Your precepts;  
Revive me, O LORD, according to Your lovingkindness.  
<sup>160</sup>The sum of Your word is truth,  
And every one of Your righteous ordinances is everlasting.

### **Shin.**

<sup>161</sup>Princes persecute me without cause,  
But my heart stands in awe of Your words.  
<sup>162</sup>I rejoice at Your <sup>a</sup>word,  
As one who finds great spoil. [<sup>a</sup>Or *promise*]  
<sup>163</sup>I hate and despise falsehood,  
*But* I love Your law.

<sup>164</sup>Seven times a day I praise You,  
Because of Your righteous ordinances.  
<sup>165</sup>Those who love Your law have great peace,  
And <sup>a</sup>nothing causes them to stumble. [<sup>a</sup>Lit *they have no stumbling  
block*]  
<sup>166</sup>I hope for Your salvation, O LORD,  
And do Your commandments.  
<sup>167</sup>My soul keeps Your testimonies,  
And I love them exceedingly.  
<sup>168</sup>I keep Your precepts and Your testimonies,  
For all my ways are before You.

### **Tav.**

<sup>169</sup> Let my cry <sup>a</sup>come before You, O LORD;  
Give me understanding according to Your word. [<sup>a</sup>Lit *come near  
before*]  
<sup>170</sup>Let my supplication come before You;  
Deliver me according to Your <sup>a</sup>word. [<sup>a</sup>Or *promise*]  
<sup>171</sup>Let my lips utter praise,  
For You teach me Your statutes.  
<sup>172</sup>Let my tongue sing of Your <sup>a</sup>word,  
For all Your commandments are righteousness. [<sup>a</sup>Or *promise*]  
<sup>173</sup>Let Your hand be <sup>a</sup>ready to help me,  
For I have chosen Your precepts. [<sup>a</sup>Lit *to help me*]  
<sup>174</sup>I long for Your salvation, O LORD,  
And Your law is my delight.  
<sup>175</sup>Let my soul live that it may praise You,  
And let Your ordinances help me.  
<sup>176</sup>I have gone astray like a lost sheep; seek Your servant,  
For I do not forget Your commandments.

## Psalm 120 [\[Books\]](#)

*Prayer for Deliverance from the Treacherous.*

**A Song of <sup>a</sup>Ascents.**

[<sup>a</sup>Ex 34:24; 1 Kin 12:27]

<sup>1</sup> In my trouble I cried to the LORD, And He answered me.

<sup>2</sup> Deliver my soul, O LORD, from lying lips, From a deceitful tongue.

<sup>3</sup> What shall be given to you, and what more shall be done to you, You  
deceitful tongue?

<sup>4</sup> Sharp arrows of the warrior, With the *burning* coals of the broom tree.

<sup>5</sup> Woe is me, for I sojourn in Meshech, For I dwell among the tents of  
Kedar!

<sup>6</sup> Too long has my soul had its dwelling With those who hate peace.

<sup>7</sup> I am *for* peace, but when I speak, They are for war.

## Psalm 121 [\[Books\]](#)

*The LORD the Keeper of Israel.*

**A Song of Ascents.**

1 I will lift up my eyes to the mountains;  
From where shall my help come?  
2 My help *comes* from the LORD,  
Who made heaven and earth.  
3 He will not allow your foot to slip;  
He who keeps you will not slumber.  
4 Behold, He who keeps Israel  
Will neither slumber nor sleep.  
5 The LORD is your keeper;  
The LORD is your shade on your right hand.  
6 The sun will not smite you by day,  
Nor the moon by night.  
7 The LORD will <sup>a</sup>protect you from all evil;  
He will keep your soul. [<sup>a</sup>Or *keep*]  
8 The LORD will <sup>a</sup>guard your going out and your coming in  
From this time forth and forever. [<sup>a</sup>Or *keep*]

## Psalm 122 [\[Books\]](#)

### *Prayer for the Peace of Jerusalem.*

#### **A Song of Ascents, of David.**

<sup>1</sup> I was glad when they said to me,  
“Let us go to the house of the LORD.”  
<sup>2</sup> Our feet are standing  
Within your gates, O Jerusalem,  
<sup>3</sup> Jerusalem, that is built  
As a city that is compact together;  
<sup>4</sup> To which the tribes go up, even the tribes of <sup>a</sup>the LORD—  
<sup>b</sup>An ordinance for Israel—  
To give thanks to the name of the LORD. [<sup>a</sup>Heb *YAH* <sup>b</sup>Or *A testimony*]  
<sup>5</sup> For there thrones were set for judgment,  
The thrones of the house of David.  
<sup>6</sup> Pray for the peace of Jerusalem:  
“May they prosper who love you.  
<sup>7</sup> “May peace be within your walls,  
And prosperity within your palaces.”  
<sup>8</sup> For the sake of my brothers and my friends,  
I will now say, “May peace be within you.”  
<sup>9</sup> For the sake of the house of the LORD our God,  
I will seek your good.

## Psalm 123 [\[Books\]](#)

*Prayer for the LORD'S Help.*

**A Song of Ascents.**

- <sup>1</sup> To You I lift up my eyes, O You who are enthroned in the heavens!  
<sup>2</sup> Behold, as the eyes of servants *look* to the hand of their master, As the eyes of a maid to the hand of her mistress, So our eyes *look* to the LORD our God, Until He is gracious to us.  
<sup>3</sup> Be gracious to us, O LORD, be gracious to us, For we are greatly filled with contempt.  
<sup>4</sup> Our soul is greatly filled With the scoffing of those who are at ease, *And* with the contempt of the proud.

## Psalm 124 [\[Books\]](#)

### *Praise for Rescue from Enemies.*

#### **A Song of Ascents, of David.**

1 “Had it not been the LORD who was on our side,”  
Let Israel now say,

2“Had it not been the LORD who was on our side  
When men rose up against us,

3Then they would have swallowed us alive,  
When their anger was kindled against us;

4Then the waters would have engulfed us,

The stream would have <sup>a</sup>swept over our soul; [<sup>a</sup>Or *passed over*]

5Then the raging waters would have <sup>a</sup>swept over our soul.” [<sup>a</sup>Or *passed over*]

6 Blessed be the LORD,

Who has not given us <sup>a</sup>to be torn by their teeth. [<sup>a</sup>Lit *as a prey to*]

7Our soul has escaped as a bird out of the snare of the trapper;

The snare is broken and we have escaped.

8Our help is in the name of the LORD,

Who made heaven and earth.

## Psalm 125 [\[Books\]](#)

### *The LORD Surrounds His People.*

#### **A Song of Ascents.**

- 1 Those who trust in the LORD  
Are as Mount Zion, which cannot be moved but abides forever.
- 2As the mountains surround Jerusalem, So the LORD surrounds His  
people From this time forth and forever.
- 3For the scepter of wickedness shall not rest upon the <sup>a</sup>land of the  
righteous, So that the righteous will not put forth their hands to do  
wrong. [<sup>a</sup>Lit *lot*]
- 4 Do good, O LORD, to those who are good And to those who are  
upright in their hearts.
- 5But as for those who turn aside to their crooked ways, The LORD will  
lead them away with the doers of iniquity.  
Peace be upon Israel.

## Psalm 126 [\[Books\]](#)

*Thanksgiving for Return from Captivity.*

**A Song of Ascents.**

1 When the LORD brought back <sup>a</sup>the captive ones of Zion,  
We were like those who dream. [<sup>a</sup>Or *those who returned to*]

<sup>2</sup>Then our mouth was filled with laughter  
And our tongue with joyful shouting;  
Then they said among the nations,  
“The LORD has done great things for them.”

<sup>3</sup>The LORD has done great things for us;  
We are glad.

4 Restore our captivity, O LORD,  
As the <sup>a</sup>streams in the <sup>b</sup>South. [<sup>a</sup>Lit *stream-beds* <sup>b</sup>Heb *Negev*]

<sup>5</sup>Those who sow in tears shall reap with joyful shouting.

<sup>6</sup>He who goes to and fro weeping, carrying *his* bag of seed,  
Shall indeed come again with a shout of joy, bringing his sheaves *with*  
*him*.

## Psalm 127 [\[Books\]](#)

*Prosperity Comes from the LORD.*

**A Song of Ascents, of Solomon.**

1 Unless the LORD builds the house, They labor in vain who build it;  
Unless the LORD guards the city, The watchman keeps awake in  
vain.

<sup>2</sup>It is vain for you to rise up early, To <sup>a</sup>retire late, To eat the bread of  
<sup>b</sup>painful labors; For He gives to His beloved *even in his sleep*. [<sup>a</sup>Lit  
*delay sitting* <sup>b</sup>Lit *toils*]

3 Behold, children are a <sup>a</sup>gift of the LORD, The fruit of the womb is a  
reward. [<sup>a</sup>Or *heritage*]

<sup>4</sup>Like arrows in the hand of a warrior, So are the children of one's  
youth.

<sup>5</sup>How blessed is the man whose quiver is full of them; They will not be  
ashamed When they speak with their enemies in the gate.

## Psalm 128 [\[Books\]](#)

### *Blessedness of the Fear of the LORD.*

#### **A Song of Ascents.**

1 How blessed is everyone who fears the LORD, Who walks in His ways.

<sup>2</sup>When you shall eat of the <sup>a</sup>fruit of your hands, You will be happy and it will be well with you. [<sup>a</sup>Lit *labor*]

<sup>3</sup>Your wife shall be like a fruitful vine <sup>a</sup>Within your house, Your children like olive plants Around your table. [<sup>a</sup>Lit *In the innermost parts of*]

<sup>4</sup>Behold, for thus shall the man be blessed Who fears the LORD.

<sup>5</sup>The LORD bless you from Zion, And may you see the prosperity of Jerusalem all the days of your life.

<sup>6</sup>Indeed, may you see your children's children.

Peace be upon Israel!

## Psalm 129 [\[Books\]](#)

### *Prayer for the Overthrow of Zion's Enemies.*

#### **A Song of Ascents.**

1 <sup>a</sup>“Many times they have <sup>b</sup>persecuted me from my youth up,”  
Let Israel now say, [<sup>a</sup>Lit *Much* <sup>b</sup>Lit *showed hostility toward*]

2<sup>a</sup>“Many times they have <sup>b</sup>persecuted me from my youth up; Yet they  
have not prevailed against me. [<sup>a</sup>Lit *Much* <sup>b</sup>Lit *showed hostility  
toward*]

3“<sup>a</sup>The plowers plowed upon my back; They lengthened their furrows.”

4The LORD is righteous; He has cut in two the cords of the wicked.

5 May all who hate Zion Be put to shame and turned backward; <sup>6</sup>Let  
them be like grass upon the housetops, Which withers before it  
<sup>a</sup>grows up; [<sup>a</sup>Lit *draws out*]

7With which the reaper does not fill his <sup>a</sup>hand, Or the binder of sheaves  
his bosom; [<sup>a</sup>Lit *palm*]

8Nor do those who pass by say, “The blessing of the LORD be upon  
you; We bless you in the name of the LORD.”

**Psalm 130** [\[Books\]](#)

*Hope in the LORD's Forgiving Love.*

**A Song of Ascents.**

<sup>1</sup> Out of the depths I have cried to You, O LORD.

<sup>2</sup> Lord, hear my voice!

Let Your ears be attentive  
To the voice of my supplications.  
<sup>3</sup>If You, <sup>a</sup>LORD, should mark iniquities,  
O Lord, who could stand? [<sup>a</sup>Heb *YAH*]  
<sup>4</sup>But there is forgiveness with You,  
That You may be feared.  
<sup>5</sup>I wait for the LORD, my soul does wait,  
And <sup>a</sup>in His word do I hope. [<sup>a</sup>Lit *for*]  
<sup>6</sup>My soul *waits* for the Lord  
More than the watchmen for the morning;  
*Indeed, more than* the watchmen for the morning.  
<sup>7</sup>O Israel, hope in the LORD;  
For with the LORD there is lovingkindness,  
And with Him is abundant redemption.  
<sup>8</sup>And He will redeem Israel  
From all his iniquities.

## Psalm 131 [\[Books\]](#)

*Childlike Trust in the LORD.*

**A Song of Ascents, of David.**

1 O LORD, my heart is not proud, nor my eyes <sup>a</sup>haughty; Nor do I  
<sup>b</sup>involve myself in great matters, Or in things too <sup>c</sup>difficult for me.

[<sup>a</sup>Or *lofty* <sup>b</sup>Lit *go after*, walk <sup>c</sup>Or *marvelous*]

<sup>2</sup>Surely I have composed and quieted my soul; Like a weaned child  
*rests* <sup>a</sup>against his mother, My soul is like a weaned child <sup>a</sup>within me.

[<sup>a</sup>Or *upon*]

<sup>3</sup>O Israel, hope in the LORD

From this time forth and forever.

## Psalm 132 [\[Books\]](#)

### *Prayer for the LORD's Blessing upon the Sanctuary.*

#### **A Song of Ascents.**

- 1 Remember, O LORD, on David's behalf, All his affliction; <sup>2</sup>How he swore to the LORD  
And vowed to the Mighty One of Jacob, <sup>3</sup>"Surely I will not <sup>a</sup>enter my house, Nor <sup>b</sup>lie on my bed; [<sup>a</sup>Lit *come into the tabernacle of* <sup>b</sup>Lit *go up into the couch of*]
- <sup>4</sup>I will not give sleep to my eyes Or slumber to my eyelids, <sup>5</sup>Until I find a place for the LORD, <sup>a</sup>A dwelling place for the Mighty One of Jacob." [<sup>a</sup>Lit *Dwelling places*]
- <sup>6</sup>Behold, we heard of it in Ephrathah, We found it in the field of <sup>a</sup>Jaar. [<sup>a</sup>Or *the wood*]
- <sup>7</sup>Let us go into His <sup>a</sup>dwelling place; Let us worship at His footstool. [<sup>a</sup>Lit *dwelling places*]
- <sup>8</sup>Arise, O LORD, to Your resting place, You and the ark of Your strength.
- <sup>9</sup>Let Your priests be clothed with righteousness, And let Your godly ones sing for joy.
- <sup>10</sup>For the sake of David Your servant, Do not turn away the face of Your anointed.
- <sup>11</sup>The LORD has sworn to David A truth from which He will not turn back: "Of the fruit of your body I will set upon your throne.
- <sup>12</sup>"If your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne forever."
- <sup>13</sup>For the LORD has chosen Zion; He has desired it for His habitation.
- <sup>14</sup>"This is My resting place forever; Here I will dwell, for I have desired it.
- <sup>15</sup>"I will abundantly bless her provision; I will satisfy her needy with bread.
- <sup>16</sup>"Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy.

<sup>17</sup>“There I will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed.

<sup>18</sup>“His enemies I will clothe with shame, But upon himself his crown shall shine.”

## Psalm 133 [\[Books\]](#)

### *The Excellency of Brotherly Unity.*

#### **A Song of Ascents, of David.**

<sup>1</sup> Behold, how good and how pleasant it is For brothers to dwell together in unity!

<sup>2</sup>It is like the precious oil upon the head, Coming down upon the beard, *Even Aaron's beard*, Coming down upon the edge of his robes.

<sup>3</sup>It is like the dew of Hermon Coming down upon the mountains of Zion; For there the LORD commanded the blessing—life forever.

## Psalm 134 [\[Books\]](#)

*Greetings of Night Watchers.*

**A Song of Ascents.**

<sup>1</sup> Behold, bless the LORD, all servants of the LORD,  
Who <sup>a</sup>serve by night in the house of the LORD! [<sup>a</sup>Lit *stand*]  
<sup>2</sup>Lift up your hands to the sanctuary  
And bless the LORD.  
<sup>3</sup>May the LORD bless you from Zion,  
He who made heaven and earth.

## Psalm 135 [\[Books\]](#)

### *Praise the LORD's Wonderful Works. Vanity of Idols.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!  
Praise the name of the LORD;  
Praise *Him*, O servants of the LORD, [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]  
2 You who stand in the house of the LORD,  
In the courts of the house of our God!  
3<sup>a</sup>Praise <sup>b</sup>the LORD, for the LORD is good;  
Sing praises to His name, for it is lovely. [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]  
4 For <sup>a</sup>the LORD has chosen Jacob for Himself,  
Israel for His <sup>b</sup>own possession. [<sup>a</sup>Heb *YAH* <sup>b</sup>Or *special treasure*]  
5 For I know that the LORD is great  
And that our Lord is above all gods.  
6 Whatever the LORD pleases, He does,  
In heaven and in earth, in the seas and in all deeps.  
7<sup>a</sup>He causes the <sup>b</sup>vapors to ascend from the ends of the earth;  
Who makes lightnings for the rain,  
Who brings forth the wind from His treasuries. [<sup>a</sup>Lit *The one who* <sup>b</sup>I.e. clouds]  
8 <sup>a</sup>He smote the firstborn of Egypt,  
<sup>b</sup>Both of man and beast. [<sup>a</sup>Lit *The one who* <sup>b</sup>Lit *From man to beast*]  
9<sup>a</sup>He sent signs and wonders into your midst, O Egypt,  
Upon Pharaoh and all his servants. [<sup>a</sup>Lit *The one who*]  
10<sup>a</sup>He smote many nations  
And slew mighty kings, [<sup>a</sup>Lit *The one who*]  
11 Sihon, king of the Amorites,  
And Og, king of Bashan,  
And all the kingdoms of Canaan;  
12 And He gave their land as a heritage,  
A heritage to Israel His people.  
13 Your name, O LORD, is everlasting,  
Your <sup>a</sup>remembrance, O LORD, <sup>b</sup>throughout all generations. [<sup>a</sup>Or *memorial* <sup>b</sup>Lit *to*]  
14 For the LORD will judge His people

And will have compassion on His servants.

<sup>15</sup>The idols of the nations are *but* silver and gold,  
The work of man's hands.

<sup>16</sup>They have mouths, but they do not speak;  
They have eyes, but they do not see;

<sup>17</sup>They have ears, but they do not hear,  
Nor is there any breath at all in their mouths.

<sup>18</sup>Those who make them will be like them,  
Yes, everyone who trusts in them.

<sup>19</sup> O house of Israel, bless the LORD;  
O house of Aaron, bless the LORD;

<sup>20</sup>O house of Levi, bless the LORD;  
You who <sup>a</sup>revere the LORD, bless the LORD. [<sup>a</sup>Lit *fear*]

<sup>21</sup>Blessed be the LORD from Zion,  
Who dwells in Jerusalem.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 136 [\[Books\]](#)

### *Thanks for the LORD's Goodness to Israel.*

- 1 Give thanks to the LORD, for He is good, For His lovingkindness is everlasting.
- 2 Give thanks to the God of gods, For His lovingkindness is everlasting.
- 3 Give thanks to the Lord of lords, For His lovingkindness is everlasting.
- 4 To Him who alone does great <sup>a</sup>wonders, For His lovingkindness is everlasting; [<sup>a</sup>I.e. wonderful acts]
- 5 To Him who made the heavens <sup>a</sup>with skill, For His lovingkindness is everlasting; [<sup>a</sup>Lit *with understanding*]
- 6 To Him who spread out the earth above the waters, For His lovingkindness is everlasting; <sup>7</sup>To Him who made *the* great lights, For His lovingkindness is everlasting: <sup>8</sup>The sun to rule <sup>a</sup>by day, For His lovingkindness is everlasting, [<sup>a</sup>Or *over the*]
- <sup>9</sup>The moon and stars to rule <sup>a</sup>by night, For His lovingkindness is everlasting. [<sup>a</sup>Or *over the*]
- 10 To Him who smote <sup>a</sup>the Egyptians in their firstborn, For His lovingkindness is everlasting, [<sup>a</sup>Lit *Egypt*]
- 11 And brought Israel out from their midst, For His lovingkindness is everlasting, <sup>12</sup>With a strong hand and an outstretched arm, For His lovingkindness is everlasting.
- 13 To Him who divided the <sup>a</sup>Red Sea <sup>b</sup>asunder, For His lovingkindness is everlasting, [<sup>a</sup>Lit *Sea of Reeds* <sup>b</sup>Lit *in parts*]
- 14 And made Israel pass through the midst of it, For His lovingkindness is everlasting; <sup>15</sup>But He <sup>a</sup>overthrew Pharaoh and his army in the <sup>b</sup>Red Sea, For His lovingkindness is everlasting. [<sup>a</sup>Lit *shook off* <sup>b</sup>Lit *Sea of Reeds*]
- 16 To Him who led His people through the wilderness, For His lovingkindness is everlasting; <sup>17</sup>To Him who smote great kings, For His lovingkindness is everlasting, <sup>18</sup>And slew <sup>a</sup>mighty kings, For His lovingkindness is everlasting; [<sup>a</sup>Lit *majestic*]
- 19 Sihon, king of the Amorites, For His lovingkindness is everlasting, <sup>20</sup>And Og, king of Bashan, For His lovingkindness is everlasting,

<sup>21</sup>And gave their land as a heritage, For His lovingkindness is everlasting, <sup>22</sup>Even a heritage to Israel His servant, For His lovingkindness is everlasting.

**23** Who remembered us in our low estate, For His lovingkindness is everlasting, <sup>24</sup>And has rescued us from our adversaries, For His lovingkindness is everlasting; <sup>25</sup>Who gives food to all flesh, For His lovingkindness is everlasting.

<sup>26</sup>Give thanks to the God of heaven, For His lovingkindness is everlasting.

## Psalm 137 [\[Books\]](#)

### *An Experience of the Captivity.*

- 1 By the rivers of Babylon, There we sat down and wept, When we remembered Zion.
- 2 Upon the <sup>a</sup>willows in the midst of it We hung our <sup>b</sup>harps. [<sup>a</sup>Or *poplars*  
<sup>b</sup>Lit *lyres*]
- 3 For there our captors <sup>a</sup>demanded of us <sup>b</sup>songs, And our tormentors mirth, saying, “Sing us one of the songs of Zion.” [<sup>a</sup>Lit *asked* <sup>b</sup>Lit *words of song*]
- 4 How can we sing the LORD’S song In a foreign land?
- 5 If I forget you, O Jerusalem, May my right hand <sup>a</sup>forget *her skill*. [<sup>a</sup>I.e. become lame]
- 6 May my tongue cling to the roof of my mouth If I do not remember you, If I do not <sup>a</sup>exalt Jerusalem Above my chief joy. [<sup>a</sup>Lit *cause to ascend*]
- 7 Remember, O LORD, against the sons of Edom The day of Jerusalem, Who said, “Raze it, raze it To its very foundation.”
- 8 O daughter of Babylon, you <sup>a</sup>devastated one, How blessed will be the one who repays you With <sup>b</sup>the recompense with which you have repaid us. [<sup>a</sup>Or *devastator* <sup>b</sup>Lit *your recompense*]
- 9 How blessed will be the one who seizes and dashes your little ones Against the rock.

## Psalm 138 [\[Books\]](#)

### *Thanksgiving for the LORD's Favor.*

#### *A Psalm of David.*

- <sup>1</sup> I will give You thanks with all my heart; I will sing praises to You before the gods.
- <sup>2</sup> I will bow down toward Your holy temple And give thanks to Your name for Your lovingkindness and Your <sup>a</sup>truth; For You have magnified Your <sup>b</sup>word <sup>c</sup>according to all Your name. [<sup>a</sup>Or *faithfulness* <sup>b</sup>Or *promise* <sup>c</sup>Or *together with*]
- <sup>3</sup> On the day I called, You answered me; You made me bold with strength in my soul.
- <sup>4</sup> All the kings of the earth will give thanks to You, O LORD, When they have heard the words of Your mouth.
- <sup>5</sup> And they will sing of the ways of the LORD, For great is the glory of the LORD.
- <sup>6</sup> For though the LORD is exalted, Yet He regards the lowly, But the haughty He knows from afar.
- <sup>7</sup> Though I walk in the midst of trouble, You will <sup>a</sup>revive me; You will stretch forth Your hand against the wrath of my enemies, And Your right hand will save me. [<sup>a</sup>Or *keep me alive*]
- <sup>8</sup> The LORD will accomplish what concerns me; Your lovingkindness, O LORD, is everlasting; Do not forsake the works of Your hands.

## Psalm 139 [\[Books\]](#)

### *God's Omnipresence and Omniscience.*

#### **For the choir director. A Psalm of David.**

- 1 O LORD, You have searched me and known *me*.
- 2 You know <sup>a</sup>when I sit down and <sup>b</sup>when I rise up; You understand my thought from afar. [<sup>a</sup>Lit *my sitting* <sup>b</sup>Lit *my rising*]
- 3 You <sup>a</sup>scrutinize my <sup>b</sup>path and my lying down, And are intimately acquainted with all my ways. [<sup>a</sup>Lit *winnow* <sup>b</sup>Or *journeying*]
- 4<sup>a</sup>Even before there is a word on my tongue, Behold, O LORD, You know it all. [<sup>a</sup>Lit *For there is not*]
- 5 You have enclosed me behind and before, And laid Your hand upon me.
- 6 *Such* knowledge is too wonderful for me; It is *too* high, I cannot attain to it.
- 7 Where can I go from Your Spirit?  
Or where can I flee from Your presence?
- 8 If I ascend to heaven, You are there; If I make my bed in <sup>a</sup>Sheol, behold, You are there. [<sup>a</sup>I.e. the nether world]
- 9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, <sup>10</sup>Even there Your hand will lead me, And Your right hand will lay hold of me.
- 11 If I say, "Surely the darkness will <sup>a</sup>overwhelm me, And the light around me will be night," [<sup>a</sup>Lit *bruise*; some commentators read *cover*]
- 12 Even the darkness is not dark <sup>a</sup>to You, And the night is as bright as the day.  
Darkness and light are alike *to You*. [<sup>a</sup>Lit *from*]
- 13 For You formed my <sup>a</sup>inward parts; You wove me in my mother's womb. [<sup>a</sup>Lit *kidneys*]
- 14 I will give thanks to You, for <sup>a</sup>I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. [<sup>a</sup>Some ancient versions read *You are fearfully wonderful*]

<sup>15</sup>My <sup>a</sup>frame was not hidden from You, When I was made in secret,  
And skillfully wrought in the depths of the earth; [<sup>a</sup>Lit *bones were*]  
<sup>16</sup>Your eyes have seen my unformed substance; And in Your book were  
all written The days that were ordained *for me*, When as yet there  
was not one of them.  
<sup>17</sup>How precious also are Your thoughts to me, O God!  
How vast is the sum of them!  
<sup>18</sup>If I should count them, they would outnumber the sand.  
When I awake, I am still with You.  
<sup>19</sup>O that You would slay the wicked, O God; Depart from me,  
therefore, men of bloodshed.  
<sup>20</sup>For they speak <sup>a</sup>against You wickedly, And Your enemies <sup>b</sup>take *Your*  
*name* in vain. [<sup>a</sup>Or *of* <sup>b</sup>Some mss read *lift themselves up* against You]  
<sup>21</sup>Do I not hate those who hate You, O LORD?  
And do I not loathe those who rise up against You?  
<sup>22</sup>I hate them with the utmost hatred; They have become my enemies.  
<sup>23</sup>Search me, O God, and know my heart; Try me and know my  
anxious thoughts; <sup>24</sup>And see if there be any <sup>a</sup>hurtful way in me, And  
lead me in the everlasting way. [<sup>a</sup>Lit *way of pain*]

**Psalm 140** [\[Books\]](#)

*Prayer for Protection against the Wicked.*

**For the choir director. A Psalm of David.**

1 Rescue me, O LORD, from evil men;

Preserve me from violent men

<sup>2</sup>Who devise evil things in *their* hearts;

They continually stir up wars.

<sup>3</sup>They sharpen their tongues as a serpent;

Poison of a viper is under their lips. <sup>a</sup>Selah. [<sup>a</sup>*Selah* may mean: *Pause*,  
*Crescendo* or *Musical interlude*]

<sup>4</sup> Keep me, O LORD, from the hands of the wicked;

Preserve me from violent men

Who have <sup>a</sup>purposed to <sup>b</sup>trip up my feet. [<sup>a</sup>Or *devised* <sup>b</sup>Lit *push violently*]

<sup>5</sup>The proud have hidden a trap for me, and cords;

They have spread a net by the <sup>a</sup>wayside;

They have set snares for me. Selah. [<sup>a</sup>Lit *track*]

<sup>6</sup> I said to the LORD, “You are my God;

Give ear, O LORD, to the voice of my supplications.

<sup>7</sup>“O <sup>a</sup>GOD the Lord, the strength of my salvation,

You have covered my head in the day of <sup>b</sup>battle. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>Lit *weapons*]

<sup>8</sup>“Do not grant, O LORD, the desires of the wicked;

Do not promote his *evil* device, *that* they *not* be exalted. Selah.

<sup>9</sup> “As for the head of those who surround me,

May the mischief of their lips cover them.

<sup>10</sup>“May burning coals fall upon them;

May they be cast into the fire,

Into <sup>a</sup>deep pits from which they cannot rise. [<sup>a</sup>Lit *watery*]

<sup>11</sup>“May a <sup>a</sup>slanderer not be established in the earth;

May evil hunt the violent man <sup>b</sup>speedily.” [<sup>a</sup>Lit *man of tongue* <sup>b</sup>Lit *thrust upon thrust*]

<sup>12</sup> I know that the LORD will maintain the cause of the afflicted

And justice for the poor.

<sup>13</sup>Surely the righteous will give thanks to Your name;

The upright will dwell in Your presence.

## Psalm 141 [\[Books\]](#)

### *An Evening Prayer for Sanctification and Protection.*

#### **A Psalm of David.**

- 1 O LORD, I call upon You; hasten to me!  
Give ear to my voice when I call to You!
- 2 May my prayer be <sup>a</sup>counted as incense before You; The lifting up of  
my hands as the evening offering. [<sup>a</sup>Lit *fixed*]
- 3 Set a guard, O LORD, <sup>a</sup>over my mouth; Keep watch over the door of  
my lips. [<sup>a</sup>Lit *to*]
- 4 Do not incline my heart to any evil thing, To practice deeds <sup>a</sup>of  
wickedness With men who do iniquity; And do not let me eat of  
their delicacies. [<sup>a</sup>Lit *in*]
- 5 Let the righteous smite me <sup>a</sup>in kindness and reprove me; It is oil upon  
the head; Do not let my head refuse it, <sup>b</sup>For still my prayer is  
<sup>c</sup>against their wicked deeds. [<sup>a</sup>Or *lovingly* <sup>b</sup>Lit *And my prayer* <sup>c</sup>Or *in  
spite of their calamities*]
- 6 Their judges are thrown down by the sides of the rock, And they hear  
my words, for they are pleasant.
- 7 As when one plows and breaks open the earth, Our bones have been  
scattered at the mouth of <sup>a</sup>Sheol. [<sup>a</sup>I.e. the nether world]
- 8 For my eyes are toward You, O <sup>a</sup>GOD, the Lord; In You I take refuge;  
do not <sup>b</sup>leave me defenseless. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*  
<sup>b</sup>Lit *pour out my soul*]
- 9 Keep me from the <sup>a</sup>jaws of the trap which they have set for me, And  
from the snares of those who do iniquity. [<sup>a</sup>Lit *hands of the trap*]
- 10 Let the wicked fall into their own nets, While I pass by <sup>a</sup>safely. [<sup>a</sup>Lit  
*altogether*]

## Psalm 142 [\[Books\]](#)

### *Prayer for Help in Trouble.*

**<sup>a</sup>Maskil of David, when he was <sup>b</sup>in the cave. A Prayer.**

[<sup>a</sup>Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm* <sup>b</sup>1 Sam 22:1; 24:3]

1 I cry aloud with my voice to the LORD;  
I make supplication with my voice to the LORD.  
<sup>2</sup>I pour out my complaint before Him;  
I declare my trouble before Him.  
<sup>3</sup>When my spirit <sup>a</sup>was overwhelmed within me,  
You knew my path.  
In the way where I walk  
They have hidden a trap for me. [<sup>a</sup>Lit *fainted*]  
<sup>4</sup>Look to the right and see;  
For there is no one who regards me;  
<sup>a</sup>There is no escape for me;  
No one cares for my soul. [<sup>a</sup>Lit *Escape has perished from me*]  
5 I cried out to You, O LORD;  
I said, “You are my refuge,  
My portion in the land of the living.  
<sup>6</sup>“Give heed to my cry,  
For I am brought very low;  
Deliver me from my persecutors,  
For they are too strong for me.  
<sup>7</sup>“Bring my soul out of prison,  
So that I may give thanks to Your name;  
The righteous will surround me,  
For You will deal bountifully with me.”

## Psalm 143 [\[Books\]](#)

### *Prayer for Deliverance and Guidance.*

#### **A Psalm of David.**

- 1 Hear my prayer, O LORD, Give ear to my supplications!  
Answer me in Your faithfulness, in Your righteousness!
- 2 And do not enter into judgment with Your servant, For in Your sight  
no man living is righteous.
- 3 For the enemy has persecuted my soul; He has crushed my life to the  
ground; He has made me dwell in dark places, like those who have  
long been dead.
- 4 Therefore my spirit <sup>a</sup>is overwhelmed within me; My heart is <sup>b</sup>appalled  
within me. [<sup>a</sup>Lit *faints* <sup>b</sup>Or *desolate*]
- 5 I remember the days of old; I meditate on all Your doings; I muse on  
the work of Your hands.
- 6 I stretch out my hands to You; My soul *longs* for You, as a <sup>a</sup>parched  
land. <sup>b</sup>Selah. [<sup>a</sup>Lit *weary* <sup>b</sup>*Selah* may mean: *Pause, Crescendo* or  
*Musical interlude*]
- 7 Answer me quickly, O LORD, my spirit fails; Do not hide Your face  
from me, Or I will become like those who go down to the pit.
- 8 Let me hear Your lovingkindness in the morning; For I trust in You;  
Teach me the way in which I should walk; For to You I lift up my  
soul.
- 9 Deliver me, O LORD, from my enemies; <sup>a</sup>I take refuge in You. [<sup>a</sup>Lit *To  
You have I hidden*]
- 10 Teach me to do Your will, For You are my God; Let Your good Spirit  
lead me on level <sup>a</sup>ground. [<sup>a</sup>Lit *land*]
- 11 For the sake of Your name, O LORD, revive me.  
In Your righteousness bring my soul out of trouble.
- 12 And in Your lovingkindness, <sup>a</sup>cut off my enemies And destroy all  
those who afflict my soul, For I am Your servant. [<sup>a</sup>Or *silence*]

## Psalm 144 [\[Books\]](#)

### *Prayer for Rescue and Prosperity.*

#### *A Psalm of David.*

- <sup>1</sup> Blessed be the LORD, my rock, Who trains my hands for war, *And* my fingers for battle; <sup>2</sup>My lovingkindness and my fortress, My stronghold and my deliverer, My shield and He in whom I take refuge, Who subdues <sup>a</sup>my people under me. [<sup>a</sup>Another reading is *peoples*]
- <sup>3</sup>O LORD, what is man, that You take knowledge of him?  
Or the son of man, that You think of him?
- <sup>4</sup>Man is like a mere breath; His days are like a passing shadow.
- <sup>5</sup> Bow Your heavens, O LORD, and come down; Touch the mountains, that they may smoke.
- <sup>6</sup>Flash forth lightning and scatter them; Send out Your arrows and confuse them.
- <sup>7</sup>Stretch forth Your hand from on high; Rescue me and deliver me out of great waters, Out of the hand of aliens <sup>8</sup>Whose mouths speak deceit, And whose right hand is a right hand of falsehood.
- <sup>9</sup> I will sing a new song to You, O God; Upon a harp of ten strings I will sing praises to You, <sup>10</sup>Who gives salvation to kings, Who rescues David His servant from the evil sword.
- <sup>11</sup>Rescue me and deliver me out of the hand of aliens, Whose mouth speaks deceit And whose right hand is a right hand of falsehood.
- <sup>12</sup> Let our sons in their youth be as grown-up plants, And our daughters as corner pillars <sup>a</sup>fashioned as for a palace; [<sup>a</sup>Lit *cut after the pattern of*]
- <sup>13</sup>Let our garners be full, furnishing every kind of produce, *And* our flocks bring forth thousands and ten thousands in our <sup>a</sup>fields; [<sup>a</sup>Lit *outside*]
- <sup>14</sup>Let our cattle <sup>a</sup>bear Without <sup>b</sup>mishap and without <sup>c</sup>loss, *Let there be* no outcry in our streets! [<sup>a</sup>Lit *be laden* <sup>b</sup>Lit *bursting forth* <sup>c</sup>Lit *going out*]

<sup>15</sup>How blessed are the people who are so situated; How blessed are the people whose God is the LORD!

## Psalm 145 [\[Books\]](#)

*The LORD Extolled for His Goodness.*

*A Psalm of Praise, of David.*

1 I will extol You, my God, O King,  
And I will bless Your name forever and ever.  
2 Every day I will bless You,  
And I will praise Your name forever and ever.  
3 Great is the LORD, and highly to be praised,  
And His greatness is unsearchable.  
4 One generation shall praise Your works to another,  
And shall declare Your mighty acts.  
5 On the glorious <sup>a</sup>splendor of Your majesty  
And on Your wonderful works, I will meditate. [<sup>a</sup>Or *majesty of Your  
splendor*]  
6 Men shall speak of the <sup>a</sup>power of Your awesome acts,  
And I will tell of Your greatness. [<sup>a</sup>Or *strength*]  
7 They shall <sup>a</sup>eagerly utter the memory of Your abundant goodness  
And will shout joyfully of Your righteousness. [<sup>a</sup>Or *bubble over with*]  
8 The LORD is gracious and merciful;  
Slow to anger and great in lovingkindness.  
9 The LORD is good to all,  
And His mercies are over all His works.  
10 All Your works shall give thanks to You, O LORD,  
And Your godly ones shall bless You.  
11 They shall speak of the glory of Your kingdom  
And talk of Your power;  
12 To make known to the sons of men <sup>a</sup>Your mighty acts  
And the glory of the majesty of <sup>a</sup>Your kingdom. [<sup>a</sup>Lit *His*]  
13 Your kingdom is <sup>a</sup>an everlasting kingdom,  
And Your dominion *endures* throughout all generations. [<sup>a</sup>Lit *a  
kingdom of all ages*]  
14 The LORD sustains all who fall  
And raises up all who are bowed down.

<sup>15</sup>The eyes of all <sup>a</sup>look to You,  
And You give them their food in due time. [<sup>a</sup>Lit *wait*; or *hope for*]  
<sup>16</sup>You open Your hand  
And satisfy the desire of every living thing.  
<sup>17</sup> The LORD is righteous in all His ways  
And kind in all His deeds.  
<sup>18</sup>The LORD is near to all who call upon Him,  
To all who call upon Him in truth.  
<sup>19</sup>He will fulfill the desire of those who fear Him;  
He will also hear their cry and will save them.  
<sup>20</sup>The LORD keeps all who love Him,  
But all the wicked He will destroy.  
<sup>21</sup>My mouth will speak the praise of the LORD,  
And all flesh will bless His holy name forever and ever.

## Psalm 146 [\[Books\]](#)

### *The LORD an Abundant Helper.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

Praise the LORD, O my soul! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

<sup>2</sup>I will praise the LORD while I live;

I will sing praises to my God while I have my being.

<sup>3</sup>Do not trust in princes,

In <sup>a</sup>mortal man, in whom there is no salvation. [<sup>a</sup>Lit *a son of a man*]

<sup>4</sup>His spirit departs, he returns to <sup>a</sup>the earth;

In that very day his thoughts perish. [<sup>a</sup>Lit *his earth*]

<sup>5</sup>How blessed is he whose help is the God of Jacob,

Whose hope is in the LORD his God,

<sup>6</sup>Who made heaven and earth,

The sea and all that is in them;

Who keeps <sup>a</sup>faith forever; [<sup>a</sup>Or *truth*]

<sup>7</sup>Who executes justice for the oppressed;

Who gives food to the hungry.

The LORD sets the prisoners free.

<sup>8</sup> The LORD opens *the eyes of* the blind;

The LORD raises up those who are bowed down;

The LORD loves the righteous;

<sup>9</sup>The LORD <sup>a</sup>protects the <sup>b</sup>strangers;

He <sup>c</sup>supports the fatherless and the widow,

But He <sup>d</sup>thwarts the way of the wicked. [<sup>a</sup>Or *keeps* <sup>b</sup>Or *sojourners* <sup>c</sup>Or *relieves* <sup>d</sup>Lit *makes crooked*]

<sup>10</sup>The LORD will reign forever,

Your God, O Zion, to all generations.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 147 [\[Books\]](#)

### *Praise for Jerusalem's Restoration and Prosperity.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

For it is good to sing praises to our God;

For <sup>c</sup>it is pleasant *and* praise is becoming. [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*  
<sup>c</sup>Or *He is gracious*]

<sup>2</sup>The LORD builds up Jerusalem;

He gathers the outcasts of Israel.

<sup>3</sup>He heals the brokenhearted

And binds up their <sup>a</sup>wounds. [<sup>a</sup>Lit *sorrows*]

<sup>4</sup>He counts the number of the stars;

He <sup>a</sup>gives names to all of them. [<sup>a</sup>Or *calls them all by their names*]

<sup>5</sup>Great is our Lord and abundant in strength;

His understanding is <sup>a</sup>infinite. [<sup>a</sup>Lit *innumerable*]

<sup>6</sup>The LORD <sup>a</sup>supports the afflicted;

He brings down the wicked to the ground. [<sup>a</sup>Or *relieves*]

<sup>7</sup> Sing to the LORD with thanksgiving;

Sing praises to our God on the lyre,

<sup>8</sup>Who covers the heavens with clouds,

Who provides rain for the earth,

Who makes grass to <sup>a</sup>grow on the mountains. [<sup>a</sup>Lit *spring forth*]

<sup>9</sup>He gives to the beast its food,

*And* to the young ravens which cry.

<sup>10</sup>He does not delight in the strength of the horse;

He does not take pleasure in the legs of a man.

<sup>11</sup>The LORD favors those who fear Him,

Those who wait for His lovingkindness.

<sup>12</sup> Praise the LORD, O Jerusalem!

Praise your God, O Zion!

<sup>13</sup>For He has strengthened the bars of your gates;

He has blessed your sons within you.

<sup>14</sup>He makes <sup>a</sup>peace in your borders;

He satisfies you with the <sup>b</sup>finest of the wheat. [<sup>a</sup>Lit *your borders peace*

<sup>b</sup>Lit *fat*]

<sup>15</sup>He sends forth His command to the earth;  
His word runs very swiftly.  
<sup>16</sup>He gives snow like wool;  
He scatters the frost like ashes.  
<sup>17</sup>He casts forth His ice as fragments;  
Who can stand before His cold?  
<sup>18</sup>He sends forth His word and melts them;  
He causes His wind to blow and the waters to flow.  
<sup>19</sup>He declares His words to Jacob,  
His statutes and His ordinances to Israel.  
<sup>20</sup>He has not dealt thus with any nation;  
And as for His ordinances, they have not known them.  
<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 148 [\[Books\]](#)

### *The Whole Creation Invoked to Praise the LORD.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!  
Praise the LORD from the heavens;  
Praise Him in the heights! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]  
2 Praise Him, all His angels;  
Praise Him, all His hosts!  
3 Praise Him, sun and moon;  
Praise Him, all stars of light!  
4 Praise Him, <sup>a</sup>highest heavens,  
And the waters that are above the heavens! [<sup>a</sup>Lit *heavens of heavens*]  
5 Let them praise the name of the LORD,  
For He commanded and they were created.  
6 He has also established them forever and ever;  
He has made a decree which will not pass away.  
7 Praise the LORD from the earth,  
Sea monsters and all deeps;  
8 Fire and hail, snow and clouds;  
Stormy wind, fulfilling His word;  
9 Mountains and all hills;  
Fruit trees and all cedars;  
10 Beasts and all cattle;  
Creeping things and winged fowl;  
11 Kings of the earth and all peoples;  
Princes and all judges of the earth;  
12 Both young men and virgins;  
Old men and children.  
13 Let them praise the name of the LORD,  
For His name alone is exalted;  
His glory is above earth and heaven.  
14 And He has lifted up a horn for His people,  
Praise for all His godly ones;  
*Even for the sons of Israel, a people near to Him.*  
<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 149 [\[Books\]](#)

### *Israel Invoked to Praise the LORD.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

Sing to the LORD a new song,

And His praise in the congregation of the godly ones. [<sup>a</sup>Or *Hallelujah!*

<sup>b</sup>Heb *YAH*]

<sup>2</sup>Let Israel be glad in his Maker;

Let the sons of Zion rejoice in their King.

<sup>3</sup>Let them praise His name with dancing;

Let them sing praises to Him with timbrel and lyre.

<sup>4</sup>For the LORD takes pleasure in His people;

He will beautify the afflicted ones with salvation.

<sup>5</sup>Let the godly ones exult in glory;

Let them sing for joy on their beds.

<sup>6</sup>Let the high praises of God *be* in their <sup>a</sup>mouth,

And a two-edged sword in their hand, [<sup>a</sup>Lit *throat*]

<sup>7</sup>To execute vengeance on the nations

And punishment on the peoples,

<sup>8</sup>To bind their kings with chains

And their nobles with fetters of iron,

<sup>9</sup>To execute on them the judgment written;

This is an honor for all His godly ones.

<sup>a</sup>Praise <sup>b</sup>the LORD! [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH*]

## Psalm 150 [\[Books\]](#)

### *A Psalm of Praise.*

1 <sup>a</sup>Praise <sup>b</sup>the LORD!

Praise God in His sanctuary;

Praise Him in His mighty <sup>c</sup>expanse. [<sup>a</sup>Or *Hallelujah!* <sup>b</sup>Heb *YAH* <sup>c</sup>Or *firmament*]

<sup>2</sup>Praise Him for His mighty deeds;

Praise Him according to His excellent greatness.

<sup>3</sup> Praise Him with trumpet sound;

Praise Him with harp and lyre.

<sup>4</sup>Praise Him with timbrel and dancing;

Praise Him with stringed instruments and pipe.

<sup>5</sup>Praise Him with loud cymbals;

Praise Him with resounding cymbals.

<sup>6</sup>Let everything that has breath praise <sup>a</sup>the LORD.

<sup>b</sup>Praise <sup>a</sup>the LORD! [<sup>a</sup>Heb *YAH* <sup>b</sup>Or *Hallelujah!*]

## PROVERBS 1 [\[Books\]](#)

***The Usefulness of Proverbs*** 1 The proverbs of Solomon the son of David, king of Israel: <sup>2</sup>To know wisdom and instruction, To discern the sayings of understanding, <sup>3</sup>To receive instruction in wise behavior, Righteousness, justice and equity; <sup>4</sup>To give prudence to the <sup>a</sup>naive, To the youth knowledge and discretion, [<sup>a</sup>Lit *simple ones*]

<sup>5</sup>A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel, <sup>6</sup>To understand a proverb and a figure, The words of the wise and their riddles.  
<sup>7</sup> The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.

***The Enticement of Sinners*** 8 Hear, my son, your father's instruction And do not forsake your mother's teaching; <sup>9</sup>Indeed, they are a graceful wreath to your head And <sup>a</sup>ornaments about your neck. [<sup>a</sup>Lit *necklaces*]

<sup>10</sup>My son, if sinners entice you, Do not consent.  
<sup>11</sup>If they say, "Come with us, Let us lie in wait for blood, Let us ambush the innocent without cause; <sup>12</sup>Let us swallow them alive like Sheol, Even whole, as those who go down to the pit; <sup>13</sup>We will find all *kinds* of precious wealth, We will fill our houses with spoil;  
<sup>14</sup>Throw in your lot <sup>a</sup>with us, We shall all have one purse," [<sup>a</sup>Lit *in the midst of us*]  
<sup>15</sup>My son, do not walk in the way with them.  
Keep your feet from their path, <sup>16</sup>For their feet run to evil And they hasten to shed blood.  
<sup>17</sup>Indeed, it is <sup>a</sup>useless to spread the *baited* net In the sight of any <sup>b</sup>bird; [<sup>a</sup>Lit *in vain* <sup>b</sup>Lit *possessor of wing*]  
<sup>18</sup>But they lie in wait for their own blood; They ambush their own lives.

<sup>19</sup>So are the ways of everyone who gains by violence; It takes away the life of its possessors.

**Wisdom Warns 20 Wisdom shouts in the street, She <sup>a</sup>lifts her voice in the square; [<sup>a</sup>Lit gives]**

<sup>21</sup>At the head of the noisy *streets* she cries out; At the entrance of the gates in the city she utters her sayings: <sup>22</sup>“How long, O <sup>a</sup>naive ones, will you love <sup>b</sup>being simple-minded?

And scoffers delight themselves in scoffing And fools hate knowledge? [<sup>a</sup>Lit *simple ones* <sup>b</sup>Or *naivete*]

<sup>23</sup>“Turn to my reproof, Behold, I will pour out my spirit on you; I will make my words known to you.

<sup>24</sup>“Because I called and you refused, I stretched out my hand and no one paid attention; <sup>25</sup>And you neglected all my counsel And did not want my reproof; <sup>26</sup>I will also laugh at your calamity; I will mock when your dread comes, <sup>27</sup>When your dread comes like a storm And your calamity comes like a whirlwind, When distress and anguish come upon you.

<sup>28</sup>“Then they will call on me, but I will not answer; They will seek me diligently but they will not find me, <sup>29</sup>Because they hated knowledge And did not choose the fear of the LORD.

<sup>30</sup>“They would not accept my counsel, They spurned all my reproof.

<sup>31</sup>“So they shall eat of the fruit of their own way And be satiated with their own devices.

<sup>32</sup>“For the waywardness of the <sup>a</sup>naive will kill them, And the complacency of fools will destroy them. [<sup>a</sup>Lit *simple ones*]

<sup>33</sup>“But he who listens to me shall <sup>a</sup>live securely And will be at ease from the dread of evil.” [<sup>a</sup>Lit  *dwell*]

## PROVERBS 2 [\[Books\]](#)

***The Pursuit of Wisdom Brings Security*** <sup>1</sup> My son, if you will receive my words And treasure my commandments within you, <sup>2</sup> Make your ear attentive to wisdom, Incline your heart to understanding; <sup>3</sup> For if you cry for discernment, <sup>a</sup> Lift your voice for understanding; [<sup>a</sup> Lit Give]

<sup>4</sup> If you seek her as silver And search for her as for hidden treasures;

<sup>5</sup> Then you will discern the fear of the LORD  
And discover the knowledge of God.

<sup>6</sup> For the LORD gives wisdom; From His mouth *come* knowledge and understanding.

<sup>7</sup> He stores up sound wisdom for the upright; *He is* a shield to those who walk in integrity, <sup>8</sup> Guarding the paths of justice, And He preserves the way of His godly ones.

<sup>9</sup> Then you will discern righteousness and justice And equity *and* every good course.

<sup>10</sup> For wisdom will enter your heart And knowledge will be pleasant to your soul; <sup>11</sup> Discretion will guard you, Understanding will watch over you, <sup>12</sup> To deliver you from the way of evil, From the man who speaks perverse things; <sup>13</sup> From those who leave the paths of uprightness To walk in the ways of darkness; <sup>14</sup> Who delight in doing evil And rejoice in the perversity of evil; <sup>15</sup> Whose paths are crooked, And who are devious in their ways; <sup>16</sup> To deliver you from the strange woman, From the <sup>a</sup> adulteress who flatters with her words; [<sup>a</sup> Lit *strange woman*]

<sup>17</sup> That leaves the companion of her youth And forgets the covenant of her God; <sup>18</sup> For her house <sup>a</sup> sinks down to death And her tracks *lead* to the <sup>b</sup> dead; [<sup>a</sup> Lit *bows down* <sup>b</sup> Lit *departed spirits*]

<sup>19</sup> None who go to her return again, Nor do they reach the paths of life.

<sup>20</sup> So you will walk in the way of good men And keep to the paths of the righteous.

<sup>21</sup> For the upright will <sup>a</sup> live in the land And the blameless will remain in it; [<sup>a</sup> Or *dwell*]

<sup>22</sup> But the wicked will be cut off from the land And the treacherous will be uprooted from it.

## PROVERBS 3 [\[Books\]](#)

### *The Rewards of Wisdom*

<sup>1</sup> My son, do not forget my <sup>a</sup>teaching,  
But let your heart keep my commandments; [<sup>a</sup>Or *law*]  
<sup>2</sup>For length of days and years of life  
And peace they will add to you.  
<sup>3</sup>Do not let kindness and truth leave you;  
Bind them around your neck,  
Write them on the tablet of your heart.  
<sup>4</sup>So you will find favor and good <sup>a</sup>repute  
In the sight of God and man. [<sup>a</sup>Lit *understanding*]  
<sup>5</sup>Trust in the LORD with all your heart  
And do not lean on your own understanding.  
<sup>6</sup>In all your ways acknowledge Him,  
And He will make your paths straight.  
<sup>7</sup>Do not be wise in your own eyes;  
Fear the LORD and turn away from evil.  
<sup>8</sup>It will be healing to your <sup>a</sup>body  
And refreshment to your bones. [<sup>a</sup>Lit *navel*]  
<sup>9</sup>Honor the LORD from your wealth  
And from the first of all your produce;  
<sup>10</sup>So your barns will be filled with plenty  
And your vats will overflow with new wine.  
<sup>11</sup>My son, do not reject the <sup>a</sup>discipline of the LORD  
Or loathe His reproof, [<sup>a</sup>Or *instruction*]  
<sup>12</sup>For whom the LORD loves He reproveth,  
Even as a father *corrects* the son in whom he delights.  
<sup>13</sup> How blessed is the man who finds wisdom  
And the man who gains understanding.  
<sup>14</sup>For her profit is better than the profit of silver  
And her gain better than fine gold.  
<sup>15</sup>She is more precious than <sup>a</sup>jewels;  
And nothing you desire compares with her. [<sup>a</sup>Lit *corals*]  
<sup>16a</sup>Long life is in her right hand;

In her left hand are riches and honor. [<sup>a</sup>Lit *Length of days*]  
<sup>17</sup>Her ways are pleasant ways  
And all her paths are peace.  
<sup>18</sup>She is a tree of life to those who take hold of her,  
And happy are all who hold her fast.  
<sup>19</sup>The LORD by wisdom founded the earth,  
By understanding He established the heavens.  
<sup>20</sup>By His knowledge the deeps were broken up  
And the skies drip with dew.  
<sup>21</sup>My son, let them not <sup>a</sup>vanish from your sight;  
Keep sound wisdom and discretion, [<sup>a</sup>Lit *depart*]  
<sup>22</sup>So they will be life to your soul  
And adornment to your neck.  
<sup>23</sup>Then you will walk in your way securely  
And your foot will not stumble.  
<sup>24</sup>When you lie down, you will not be afraid;  
When you lie down, your sleep will be sweet.  
<sup>25</sup>Do not be afraid of sudden fear  
Nor of the <sup>a</sup>onslaught of the wicked when it comes; [<sup>a</sup>Lit *storm*]  
<sup>26</sup>For the LORD will be <sup>a</sup>your confidence  
And will keep your foot from being caught. [<sup>a</sup>Or *at your side*]  
<sup>27</sup>Do not withhold good from <sup>a</sup>those to whom it is due,  
When it is in your power to do it. [<sup>a</sup>Lit *its owners*]  
<sup>28</sup>Do not say to your neighbor, “Go, and come back,  
And tomorrow I will give it,”  
When you have it with you.  
<sup>29</sup>Do not devise harm against your neighbor,  
While he lives securely beside you.  
<sup>30</sup>Do not contend with a man without cause,  
If he has done you no harm.  
<sup>31</sup>Do not envy a man of violence  
And do not choose any of his ways.  
<sup>32</sup>For the devious are an abomination to the LORD;  
But <sup>a</sup>He is intimate with the upright. [<sup>a</sup>Lit *His private counsel is*]  
<sup>33</sup>The curse of the LORD is on the house of the wicked,  
But He blesses the dwelling of the righteous.  
<sup>34</sup>Though He scoffs at the scoffers,

Yet He gives grace to the afflicted.  
<sup>35</sup>The wise will inherit honor,  
But fools <sup>a</sup>display dishonor. [<sup>a</sup>Lit *raise high*]

## PROVERBS 4 [\[Books\]](#)

***A Father's Instruction*** **1** Hear, O sons, the instruction of a father, And give attention that you may <sup>a</sup>gain understanding, [<sup>a</sup>Lit *know*]

<sup>2</sup>For I give you <sup>a</sup>sound teaching; Do not abandon my <sup>b</sup>instruction. [<sup>a</sup>Lit *good* <sup>b</sup>Or *law*]

<sup>3</sup>When I was a son to my father, Tender and the only son in the sight of my mother, <sup>4</sup>Then he taught me and said to me, "Let your heart hold fast my words; Keep my commandments and live; <sup>5</sup>Acquire wisdom! Acquire understanding!

Do not forget nor turn away from the words of my mouth.

<sup>6</sup>"Do not forsake her, and she will guard you; Love her, and she will watch over you.

<sup>7</sup>"The <sup>a</sup>beginning of wisdom *is*: Acquire wisdom; And with all your acquiring, get understanding. [<sup>a</sup>Or *the primary thing is wisdom*]

<sup>8</sup>"Prize her, and she will exalt you; She will honor you if you embrace her.

<sup>9</sup>"She will place on your head a garland of grace; She will present you with a crown of beauty."

**10** Hear, my son, and accept my sayings And the years of your life will be many.

<sup>11</sup>I have directed you in the way of wisdom; I have led you in upright paths.

<sup>12</sup>When you walk, your steps will not be impeded; And if you run, you will not stumble.

<sup>13</sup>Take hold of instruction; do not let go.

Guard her, for she is your life.

<sup>14</sup>Do not enter the path of the wicked And do not proceed in the way of evil men.

<sup>15</sup>Avoid it, do not pass by it; Turn away from it and pass on.

<sup>16</sup>For they cannot sleep unless they do evil; And <sup>a</sup>they are robbed of sleep unless they make *someone* stumble. [<sup>a</sup>Lit *their sleep is robbed*]

<sup>17</sup>For they eat the bread of wickedness And drink the wine of violence.

<sup>18</sup>But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day.

- <sup>19</sup>The way of the wicked is like darkness; They do not know over what they <sup>a</sup>stumble. [<sup>a</sup>Or *may stumble*]
- <sup>20</sup> My son, give attention to my words; Incline your ear to my sayings.
- <sup>21</sup>Do not let them depart from your sight; Keep them in the midst of your heart.
- <sup>22</sup>For they are life to those who find them And health to all <sup>a</sup>their body. [<sup>a</sup>Lit *his*]
- <sup>23</sup>Watch over your heart with all diligence, For from it *flow* the springs of life.
- <sup>24</sup>Put away from you a deceitful mouth And put devious <sup>a</sup>speech far from you. [<sup>a</sup>Or *lips*]
- <sup>25</sup>Let your eyes look directly ahead And let your <sup>a</sup>gaze be fixed straight in front of you. [<sup>a</sup>Or *eyelids*]
- <sup>26</sup>Watch the path of your feet And all your ways will be established.
- <sup>27</sup>Do not turn to the right nor to the left; Turn your foot from evil.

## PROVERBS 5 [\[Books\]](#)

***Pitfalls of Immorality*** **1 My son, give attention to my wisdom, Incline your ear to my understanding; <sup>2</sup>That you may observe discretion And your lips may reserve knowledge.**

<sup>3</sup>For the lips of an <sup>a</sup>adulteress drip honey And smoother than oil is her <sup>b</sup>speech; [<sup>a</sup>Lit *strange woman* <sup>b</sup>Lit *palate*]

<sup>4</sup>But in the end she is bitter as wormwood, Sharp as a two-edged sword.

<sup>5</sup>Her feet go down to death, Her steps take hold of Sheol.

<sup>6a</sup>She does not ponder the path of life; Her ways are unstable, she does not know *it*. [<sup>a</sup>Lit *That she not watch*]

<sup>7</sup> Now then, *my sons*, listen to me And do not depart from the words of my mouth.

<sup>8</sup>Keep your way far from her And do not go near the door of her house, <sup>9</sup>Or you will give your vigor to others And your years to the cruel one; <sup>10</sup>And strangers will be filled with your strength And your hard-earned goods *will go* to the house of an alien; <sup>11</sup>And you groan at your <sup>a</sup>final end, When your flesh and your body are consumed; [<sup>a</sup>Or *latter*]

<sup>12</sup>And you say, “How I have hated instruction!  
And my heart spurned reproof!

<sup>13</sup>“I have not listened to the voice of my teachers, Nor inclined my ear to my instructors!

<sup>14</sup>“I was almost in utter ruin In the midst of the assembly and congregation.”

<sup>15</sup> Drink water from your own cistern And <sup>a</sup>fresh water from your own well. [<sup>a</sup>Lit *flowing*]

<sup>16</sup>Should your springs be dispersed abroad, Streams of water in the streets?

<sup>17</sup>Let them be yours alone And not for strangers with you.

<sup>18</sup>Let your fountain be blessed, And rejoice in the wife of your youth.

<sup>19</sup>As a loving hind and a graceful doe, Let her breasts satisfy you at all times; Be <sup>a</sup>exhilarated always with her love. [<sup>a</sup>Lit *intoxicated*]

<sup>20</sup>For why should you, my son, be exhilarated with an <sup>a</sup>adulteress And embrace the bosom of a foreigner? [<sup>a</sup>Lit *strange woman*]

<sup>21</sup>For the ways of a man are before the eyes of the LORD, And He watches all his paths.

<sup>22</sup>His own iniquities will capture the wicked, And he will be held with the cords of his sin.

<sup>23</sup>He will die for lack of instruction, And in the greatness of his folly he will go astray.

## PROVERBS 6 [\[Books\]](#)

***Parental Counsel*** <sup>1</sup> My son, if you have become surety for your neighbor, Have <sup>a</sup>given a pledge for a stranger, [<sup>a</sup>Lit *clapped your palms*]

<sup>2</sup>If you have been snared with the words of your mouth, Have been caught with the words of your mouth, <sup>3</sup>Do this then, my son, and deliver yourself; Since you have come into the <sup>a</sup>hand of your neighbor, Go, humble yourself, and importune your neighbor. [<sup>a</sup>Lit *palm*]

<sup>4</sup>Give no sleep to your eyes, Nor slumber to your eyelids; <sup>5</sup>Deliver yourself like a gazelle from *the hunter's* hand And like a bird from the hand of the fowler.

<sup>6</sup> Go to the ant, O sluggard, Observe her ways and be wise, <sup>7</sup>Which, having no chief, Officer or ruler, <sup>8</sup>Prepares her food in the summer And gathers her provision in the harvest.

<sup>9</sup>How long will you lie down, O sluggard?  
When will you arise from your sleep?

<sup>10</sup>“A little sleep, a little slumber, A little folding of the hands to <sup>a</sup>rest”—  
[<sup>a</sup>Lit *lie down*]

<sup>11</sup>Your poverty will come in like a <sup>a</sup>vagabond And your need like <sup>b</sup>an armed man. [<sup>a</sup>Lit *one who walks* <sup>b</sup>Lit *a man with a shield*]

<sup>12</sup> A worthless person, a wicked man, Is the one who walks with a perverse mouth, <sup>13</sup>Who winks with his eyes, who <sup>a</sup>signals with his feet, Who <sup>b</sup>points with his fingers; [<sup>a</sup>Lit *scrapes* <sup>b</sup>Lit *instructs with*]

<sup>14</sup>Who *with* perversity in his heart continually devises evil, Who <sup>a</sup>spreads strife. [<sup>a</sup>Lit *sends out*]

<sup>15</sup>Therefore his calamity will come suddenly; Instantly he will be broken and there will be no healing.

<sup>16</sup> There are six things which the LORD hates, Yes, seven which are an abomination <sup>a</sup>to Him: [<sup>a</sup>Lit *of His soul*]

<sup>17</sup>Haughty eyes, a lying tongue, And hands that shed innocent blood,  
<sup>18</sup>A heart that devises wicked plans, Feet that run rapidly to evil, <sup>19</sup>A false witness *who* utters lies, And one who <sup>a</sup>spreads strife among brothers. [<sup>a</sup>Lit *sends out*]

20 My son, observe the commandment of your father And do not forsake the <sup>a</sup>teaching of your mother; [<sup>a</sup>Or *law*]

21 Bind them continually on your heart; Tie them around your neck.

22 When you walk about, <sup>a</sup>they will guide you; When you sleep, <sup>a</sup>they will watch over you; And when you awake, <sup>a</sup>they will talk to you. [<sup>a</sup>Lit *she*]

23 For the commandment is a lamp and the <sup>a</sup>teaching is light; And reproofs for discipline are the way of life [<sup>a</sup>Or *law*]

24 To keep you from the evil woman, From the smooth tongue of the <sup>a</sup>adulteress. [<sup>a</sup>Lit *foreign woman*]

25 Do not desire her beauty in your heart, Nor let her capture you with her eyelids.

26 For on account of a harlot *one is reduced* to a loaf of bread, And <sup>a</sup>an adulteress hunts for the precious life. [<sup>a</sup>Lit *a man's wife*]

27 Can a man <sup>a</sup>take fire in his bosom And his clothes not be burned? [<sup>a</sup>Lit *snatch up*]

28 Or can a man walk on hot coals And his feet not be scorched?

29 So is the one who goes in to his neighbor's wife; Whoever touches her will not <sup>a</sup>go unpunished. [<sup>a</sup>Lit *be innocent*]

30<sup>a</sup> Men do not despise a thief if he steals To satisfy <sup>b</sup>himself when he is hungry; [<sup>a</sup>Lit *They do not; or Do not men...?* <sup>b</sup>Lit *his soul*]

31 But when he is found, he must repay sevenfold; He must give all the <sup>a</sup>substance of his house. [<sup>a</sup>Or *wealth*]

32 The one who commits adultery with a woman is lacking <sup>a</sup>sense; He who would destroy <sup>b</sup>himself does it. [<sup>a</sup>Lit *heart* <sup>b</sup>Lit *his soul*]

33 Wounds and disgrace he will find, And his reproach will not be blotted out.

34 For jealousy <sup>a</sup>enrages a man, And he will not spare in the day of vengeance. [<sup>a</sup>Lit *is the rage of*]

35 He will not <sup>a</sup>accept any ransom, Nor will he be <sup>b</sup>satisfied though you give many <sup>c</sup>gifts. [<sup>a</sup>Lit *lift up the face of any* <sup>b</sup>Lit *willing* <sup>c</sup>Or *bribes*]

## PROVERBS 7 [\[Books\]](#)

***The Wiles of the Harlot* 1 My son, keep my words And treasure my commandments within you.**

<sup>2</sup>Keep my commandments and live, And my <sup>a</sup>teaching as the <sup>b</sup>apple of your eye. [<sup>a</sup>Or *law* <sup>b</sup>Lit *pupil*]

<sup>3</sup>Bind them on your fingers; Write them on the tablet of your heart.

<sup>4</sup>Say to wisdom, “You are my sister,”

And call understanding *your* intimate friend; <sup>5</sup>That they may keep you from an <sup>a</sup>adulteress, From the foreigner who <sup>b</sup>flatters with her words. [<sup>a</sup>Lit *strange woman* <sup>b</sup>Lit *is smooth*]

<sup>6</sup> For at the window of my house I looked out through my lattice, <sup>7</sup>And I saw among the <sup>a</sup>naive, And discerned among the <sup>b</sup>youths A young man lacking <sup>c</sup>sense, [<sup>a</sup>Lit *simple ones* <sup>b</sup>Lit *sons* <sup>c</sup>Lit *heart*]

<sup>8</sup>Passing through the street near her corner; And he <sup>a</sup>takes the way to her house, [<sup>a</sup>Lit *steps*]

<sup>9</sup>In the twilight, in the <sup>a</sup>evening, In the <sup>b</sup>middle of the night and *in* the darkness. [<sup>a</sup>Lit *evening of the day* <sup>b</sup>Lit *pupil* (of the eye)]

<sup>10</sup>And behold, a woman *comes* to meet him, Dressed as a harlot and cunning of heart.

<sup>11</sup>She is boisterous and rebellious, Her feet do not remain at home;

<sup>12</sup>*She is now in the streets, now in the squares, And lurks by every corner.*

<sup>13</sup>So she seizes him and kisses him <sup>a</sup>And with a brazen face she says to him: [<sup>a</sup>Lit *She makes bold her face and says*]

<sup>14</sup>“I was due to offer peace offerings; Today I have paid my vows. [<sup>a</sup>Lit *Sacrifices of peace offerings are with me*]

<sup>15</sup>“Therefore I have come out to meet you, To seek your presence earnestly, and I have found you.

<sup>16</sup>“I have spread my couch with coverings, With colored linens of Egypt.

<sup>17</sup>“I have sprinkled my bed With myrrh, aloes and cinnamon.

<sup>18</sup>“Come, let us drink our fill of love until morning; Let us delight ourselves with caresses.

<sup>19</sup>“For <sup>a</sup>my husband is not at home, He has gone on a long journey;  
[<sup>a</sup>Lit *the man*]

<sup>20</sup>He has taken a bag of money <sup>a</sup>with him, At the full moon he will  
come home.” [<sup>a</sup>Lit *in his hand*]

<sup>21</sup>With her many persuasions she entices him; With her <sup>a</sup>flattering lips  
she seduces him. [<sup>a</sup>Lit *smooth*]

<sup>22</sup>Suddenly he follows her As an ox goes to the slaughter, Or as <sup>a</sup>one in  
fetters to the discipline of a fool, [<sup>a</sup>Or *as a stag goes into a trap*; so  
some ancient versions]

<sup>23</sup>Until an arrow pierces through his liver; As a bird hastens to the  
snare, So he does not know that it *will cost him* his life.

<sup>24</sup> Now therefore, *my sons*, listen to me, And pay attention to the words  
of my mouth.

<sup>25</sup>Do not let your heart turn aside to her ways, Do not stray into her  
paths.

<sup>26</sup>For many are the <sup>a</sup>victims she has cast down, And numerous are all  
her slain. [<sup>a</sup>Lit *mortally wounded*]

<sup>27</sup>Her house is the way to Sheol, Descending to the chambers of death.

## PROVERBS 8 [\[Books\]](#)

### ***The Commendation of Wisdom* 1 Does not wisdom call, And understanding <sup>a</sup>lift up her voice? [<sup>a</sup>Lit give]**

- <sup>2</sup>On top of the heights beside the way, Where the paths meet, she takes her stand; <sup>3</sup>Beside the gates, at the opening to the city, At the entrance of the doors, she cries out: <sup>4</sup>“To you, O men, I call, And my voice is to the sons of men.
- <sup>5</sup>“O <sup>a</sup>naive ones, understand prudence; And, O fools, understand <sup>b</sup>wisdom. [<sup>a</sup>Lit *simple* <sup>b</sup>Lit *heart*]
- <sup>6</sup>“Listen, for I will speak noble things; And the opening of my lips *will reveal* right things.
- <sup>7</sup>“For my mouth will utter truth; And wickedness is an abomination to my lips.
- <sup>8</sup>“All the utterances of my mouth are in righteousness; There is nothing crooked or perverted in them.
- <sup>9</sup>“They are all straightforward to him who understands, And right to those who find knowledge.
- <sup>10</sup>“Take my instruction and not silver, And knowledge rather than choicest gold.
- <sup>11</sup>“For wisdom is better than <sup>a</sup>jewels; And all desirable things cannot compare with her. [<sup>a</sup>Lit *corals*]
- <sup>12</sup> “I, wisdom, dwell with prudence, And I find knowledge *and* discretion.
- <sup>13</sup>“The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate.
- <sup>14</sup>“Counsel is mine and sound wisdom; I am understanding, power is mine.
- <sup>15</sup>“By me kings reign, And rulers decree justice.
- <sup>16</sup>“By me princes rule, and nobles, All who judge rightly.
- <sup>17</sup>“I love those who love me; And those who diligently seek me will find me.
- <sup>18</sup>“Riches and honor are with me, Enduring wealth and righteousness.
- <sup>19</sup>“My fruit is better than gold, even pure gold, And my yield *better* than choicest silver.

<sup>20</sup>“I walk in the way of righteousness, In the midst of the paths of justice, <sup>21</sup>To endow those who love me with wealth, That I may fill their treasuries.

22 “The LORD possessed me at the beginning of His way, Before His works <sup>a</sup>of old. [<sup>a</sup>Lit *from then*]

<sup>23</sup>“From everlasting I was <sup>a</sup>established, From the beginning, from the earliest times of the earth. [<sup>a</sup>Or *consecrated*]

<sup>24</sup>“When there were no depths I was <sup>a</sup>brought forth, When there were no springs abounding with water. [<sup>a</sup>Or *born*]

<sup>25</sup>“Before the mountains were settled, Before the hills I was <sup>a</sup>brought forth; [<sup>a</sup>Or *born*]

<sup>26</sup>While He had not yet made the earth and the <sup>a</sup>fields, Nor the first dust of the world. [<sup>a</sup>Lit *outside places*]

<sup>27</sup>“When He established the heavens, I was there, When He inscribed a circle on the face of the deep, <sup>28</sup>When He made firm the skies above, When the springs of the deep became <sup>a</sup>fixed, [<sup>a</sup>Lit *strong*]

<sup>29</sup>When He set for the sea its boundary So that the water would not transgress His <sup>a</sup>command, When He marked out the foundations of the earth; [<sup>a</sup>Lit *mouth*]

<sup>30</sup>Then I was beside Him, *as* a master workman; And I was daily *His* delight, <sup>a</sup>Rejoicing always before Him, [<sup>a</sup>Or *Playing*]

<sup>31a</sup>Rejoicing in the world, His earth, And *having* my delight in the sons of men. [<sup>a</sup>Or *Playing*]

32 “Now therefore, O sons, listen to me, For blessed are they who keep my ways.

<sup>33</sup>“Heed instruction and be wise, And do not neglect *it*.

<sup>34</sup>“Blessed is the man who listens to me, Watching daily at my gates, Waiting at my doorposts.

<sup>35</sup>“For he who finds me finds life And obtains favor from the LORD.

<sup>36</sup>“But he who <sup>a</sup>sins against me injures himself; All those who hate me love death.” [<sup>a</sup>Or *misses me*]

## PROVERBS 9 [\[Books\]](#)

***Wisdom's Invitation*** 1 Wisdom has built her house, She has hewn out her seven pillars; 2She has <sup>a</sup>prepared her food, she has mixed her wine; She has also set her table; [<sup>a</sup>Lit *slaughtered her slaughter*]

<sup>3</sup>She has sent out her maidens, she calls From the tops of the heights of the city: <sup>4</sup>“Whoever is <sup>a</sup>naive, let him turn in here!”

To him who lacks <sup>b</sup>understanding she says, [<sup>a</sup>Lit *simple* <sup>b</sup>Lit *heart*]

<sup>5</sup>“Come, eat of my food And drink of the wine I have mixed.

<sup>6</sup><sup>a</sup>Forsake *your* folly and live, And proceed in the way of understanding.” [<sup>a</sup>Or *Forsake the simple ones*]

<sup>7</sup> He who corrects a scoffer gets dishonor for himself, And he who reproves a wicked man *gets* <sup>a</sup>insults for himself. [<sup>a</sup>Lit *a blemish*]

<sup>8</sup>Do not reprove a scoffer, or he will hate you, Reprove a wise man and he will love you.

<sup>9</sup>Give *instruction* to a wise man and he will be still wiser, Teach a righteous man and he will increase *his* learning.

<sup>10</sup>The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.

<sup>11</sup>For by me your days will be multiplied, And years of life will be added to you.

<sup>12</sup>If you are wise, you are wise for yourself, And if you scoff, you alone will bear it.

<sup>13</sup> The <sup>a</sup>woman of folly is boisterous, *She is* <sup>b</sup>naive and knows nothing. [<sup>a</sup>Or *foolish woman* <sup>b</sup>Lit *simple*]

<sup>14</sup>She sits at the doorway of her house, On a seat by the high places of the city, <sup>15</sup>Calling to those who pass by, Who are making their paths straight: <sup>16</sup>“Whoever is <sup>a</sup>naive, let him turn in here,”

And to him who lacks <sup>b</sup>understanding she says, [<sup>a</sup>Lit *simple* <sup>b</sup>Lit *heart*]

<sup>17</sup>“Stolen water is sweet; And bread *eaten* in secret is pleasant.”

<sup>18</sup>But he does not know that the <sup>a</sup>dead are there, *That* her guests are in the depths of Sheol. [<sup>a</sup>Lit *departed spirits*]

## PROVERBS 10 [\[Books\]](#)

### *Contrast of the Righteous and the Wicked*

1 The proverbs of Solomon.

A wise son makes a father glad,  
But a foolish son is a grief to his mother.

<sup>2a</sup>Ill-gotten gains do not profit,  
But righteousness delivers from death. [<sup>a</sup>Lit *Treasures of wickedness*]

<sup>3</sup>The LORD will not allow the <sup>a</sup>righteous to hunger,  
But He will <sup>b</sup>reject the craving of the wicked. [<sup>a</sup>Lit *soul of the righteous* <sup>b</sup>Lit *thrust away*]

<sup>4</sup>Poor is he who works with a negligent hand,  
But the hand of the diligent makes rich.

<sup>5</sup>He who gathers in summer is a son who acts wisely,  
*But* he who sleeps in harvest is a son who acts shamefully.

<sup>6</sup>Blessings are on the head of the righteous,  
But the mouth of the wicked conceals violence.

<sup>7</sup>The memory of the righteous is blessed,  
But the name of the wicked will rot.

<sup>8</sup>The wise of heart will receive commands,  
But <sup>a</sup>a babbling fool will be <sup>b</sup>ruined. [<sup>a</sup>Lit *the foolish of lips* <sup>b</sup>Lit *thrust down*]

<sup>9</sup>He who walks in integrity walks securely,  
But he who perverts his ways will be found out.

<sup>10</sup>He who winks the eye causes trouble,  
And <sup>a</sup>a babbling fool will be <sup>b</sup>ruined. [<sup>a</sup>Lit *the foolish of lips* <sup>b</sup>Lit *thrust down*]

<sup>11</sup>The mouth of the righteous is a fountain of life,  
But the mouth of the wicked conceals violence.

<sup>12</sup>Hatred stirs up strife,  
But love covers all transgressions.

<sup>13</sup>On the lips of the discerning, wisdom is found,  
But a rod is for the back of him who lacks <sup>a</sup>understanding. [<sup>a</sup>Lit *heart*]

<sup>14</sup>Wise men store up knowledge,

But with the mouth of the foolish, ruin is at hand.  
<sup>15</sup>The rich man's wealth is his <sup>a</sup>fortress,  
The ruin of the poor is their poverty. [<sup>a</sup>Lit *strong city*]  
<sup>16</sup>The <sup>a</sup>wages of the righteous is life,  
The income of the wicked, punishment. [<sup>a</sup>Or *work*]  
<sup>17</sup>He is *on* the path of life who heeds instruction,  
But he who ignores reproof goes astray.  
<sup>18</sup>He who conceals hatred *has* lying lips,  
And he who spreads slander is a fool.  
<sup>19</sup>When there are many words, transgression is unavoidable,  
But he who restrains his lips is wise.  
<sup>20</sup>The tongue of the righteous is *as* choice silver,  
The heart of the wicked is *worth* little.  
<sup>21</sup>The lips of the righteous feed many,  
But fools die for lack of <sup>a</sup>understanding. [<sup>a</sup>Lit *heart*]  
<sup>22</sup>It is the blessing of the LORD that makes rich,  
And He adds no sorrow to it.  
<sup>23</sup>Doing wickedness is like sport to a fool,  
And *so is* wisdom to a man of understanding.  
<sup>24</sup>What the wicked fears will come upon him,  
But the desire of the righteous will be granted.  
<sup>25</sup>When the whirlwind passes, the wicked is no more,  
But the righteous *has* an everlasting foundation.  
<sup>26</sup>Like vinegar to the teeth and smoke to the eyes,  
So is the lazy one to those who send him.  
<sup>27</sup>The fear of the LORD prolongs <sup>a</sup>life,  
But the years of the wicked will be shortened. [<sup>a</sup>Lit *days*]  
<sup>28</sup>The hope of the righteous is gladness,  
But the expectation of the wicked perishes.  
<sup>29</sup>The way of the LORD is a stronghold to the upright,  
But ruin to the workers of iniquity.  
<sup>30</sup>The righteous will never be shaken,  
But the wicked will not dwell in the land.  
<sup>31</sup>The mouth of the righteous flows with wisdom,  
But the perverted tongue will be cut out.  
<sup>32</sup>The lips of the righteous bring forth what is acceptable,  
But the mouth of the wicked what is perverted.

## PROVERBS 11 [\[Books\]](#)

***Contrast the Upright and the Wicked* 1 A false balance is an abomination to the LORD, But a just weight is His delight.**

- <sup>2</sup>When pride comes, then comes dishonor, But with the humble is wisdom.
- <sup>3</sup>The integrity of the upright will guide them, But the crookedness of the treacherous will destroy them.
- <sup>4</sup>Riches do not profit in the day of wrath, But righteousness delivers from death.
- <sup>5</sup>The righteousness of the blameless will smooth his way, But the wicked will fall by his own wickedness.
- <sup>6</sup>The righteousness of the upright will deliver them, But the treacherous will be caught by *their own* greed.
- <sup>7</sup>When a wicked man dies, *his* expectation will perish, And the hope of strong men perishes.
- <sup>8</sup>The righteous is delivered from trouble, But the wicked <sup>a</sup>takes his place. [<sup>a</sup>Lit *enters*]
- <sup>9</sup>With *his* mouth the godless man destroys his neighbor, But through knowledge the righteous will be delivered.
- <sup>10</sup>When it goes well with the righteous, the city rejoices, And when the wicked perish, there is joyful shouting.
- <sup>11</sup>By the blessing of the upright a city is exalted, But by the mouth of the wicked it is torn down.
- <sup>12</sup>He who despises his neighbor lacks <sup>a</sup>sense, But a man of understanding keeps silent. [<sup>a</sup>Lit *heart*]
- <sup>13</sup>He who goes about as a talebearer reveals secrets, But he who is <sup>a</sup>trustworthy conceals a matter. [<sup>a</sup>Lit *faithful of spirit*]
- <sup>14</sup>Where there is no guidance the people fall, But in abundance of counselors there is <sup>a</sup>victory. [<sup>a</sup>Lit *deliverance*]
- <sup>15</sup>He who is guarantor for a stranger will surely suffer for it, But he who hates <sup>a</sup>being a guarantor is secure. [<sup>a</sup>Lit *those who strike hands*]
- <sup>16</sup>A gracious woman attains honor, And ruthless men attain riches.
- <sup>17</sup>The merciful man does <sup>a</sup>himself good, But the cruel man <sup>b</sup>does himself harm. [<sup>a</sup>Lit *good to his own soul* <sup>b</sup>Lit *troubles his flesh*]

- <sup>18</sup>The wicked earns deceptive wages, But he who sows righteousness *gets* a true reward.
- <sup>19</sup>He who is steadfast in righteousness *will attain* to life, And he who pursues evil *will bring about* his own death.
- <sup>20</sup>The perverse in heart are an abomination to the LORD, But the blameless in *their* <sup>a</sup>walk are His delight. [<sup>a</sup>Lit *way*]
- <sup>21a</sup>Assuredly, the evil man will not go unpunished, But the <sup>b</sup>descendants of the righteous will be delivered. [<sup>a</sup>Lit *Hand to hand* <sup>b</sup>Lit *seed*]
- <sup>22</sup>As a ring of gold in a swine's snout *So is* a beautiful woman who lacks <sup>a</sup>discretion. [<sup>a</sup>Lit *taste*]
- <sup>23</sup>The desire of the righteous is only good, *But* the expectation of the wicked is wrath.
- <sup>24</sup>There is one who scatters, and *yet* increases all the more, And there is one who withholds what is justly due, *and yet it results* only in want.
- <sup>25</sup>The <sup>a</sup>generous man will be <sup>b</sup>prosperous, And he who waters will himself be watered. [<sup>a</sup>Lit *soul of blessing* <sup>b</sup>Lit *made fat*]
- <sup>26</sup>He who withholds grain, the people will curse him, But blessing will be on the head of him who sells *it*.
- <sup>27</sup>He who diligently seeks good seeks favor, But he who seeks evil, evil will come to him.
- <sup>28</sup>He who trusts in his riches will fall, But the righteous will flourish like the *green* leaf.
- <sup>29</sup>He who troubles his own house will inherit wind, And the foolish will be servant to the wisehearted.
- <sup>30</sup>The fruit of the righteous is a tree of life, And he who is wise <sup>a</sup>wins souls. [<sup>a</sup>Lit *takes*]
- <sup>31</sup>If the righteous will be rewarded in the earth, How much more the wicked and the sinner!

## PROVERBS 12 [\[Books\]](#)

***Contrast the Upright and the Wicked* 1 Whoever loves <sup>a</sup>discipline loves knowledge, But he who hates reproof is stupid. [<sup>a</sup>Or *instruction*]**

<sup>2</sup>A good man will obtain favor from the LORD, But He will condemn a man <sup>a</sup>who devises evil. [<sup>a</sup>Lit of *evil devices*]

<sup>3</sup>A man will not be established by wickedness, But the root of the righteous will not be moved.

<sup>4</sup>An <sup>a</sup>excellent wife is the crown of her husband, But she who shames *him* is like rottenness in his bones. [<sup>a</sup>Or *virtuous*]

<sup>5</sup>The thoughts of the righteous are just, *But* the counsels of the wicked are deceitful.

<sup>6</sup>The words of the wicked lie in wait for blood, But the mouth of the upright will deliver them.

<sup>7</sup>The wicked are overthrown and are no more, But the house of the righteous will stand.

<sup>8</sup>A man will be praised according to his insight, But one of perverse <sup>a</sup>mind will be despised. [<sup>a</sup>Lit *heart*]

<sup>9</sup>Better is he who is lightly esteemed and has a servant Than he who honors himself and lacks bread.

<sup>10</sup>A righteous man has regard for the life of his animal, But *even* the compassion of the wicked is cruel.

<sup>11</sup>He who tills his land will have plenty of bread, But he who pursues worthless *things* lacks <sup>a</sup>sense. [<sup>a</sup>Lit *heart*]

<sup>12</sup>The wicked man desires the <sup>a</sup>booty of evil men, But the root of the righteous yields *fruit*. [<sup>a</sup>Lit *net*]

<sup>13a</sup>An evil man is ensnared by the transgression of his lips, But the righteous will escape from trouble. [<sup>a</sup>Lit *In the transgression of the lips is an evil snare*]

<sup>14</sup>A man will be satisfied with good by the fruit of his <sup>a</sup>words, And the deeds of a man's hands will return to him. [<sup>a</sup>Lit *mouth*]

<sup>15</sup>The way of a fool is right in his own eyes, But a wise man is he who listens to counsel.

<sup>16</sup>A fool's anger is known at once, But a prudent man conceals dishonor.

- <sup>17</sup>He who <sup>a</sup>speaks truth tells what is right, But a false witness, deceit.  
[<sup>a</sup>Lit *breathes*]
- <sup>18</sup>There is one who speaks rashly like the thrusts of a sword, But the  
tongue of the wise brings healing.
- <sup>19</sup>Truthful lips will be established forever, But a lying tongue is only  
for a moment.
- <sup>20</sup>Deceit is in the heart of those who devise evil, But counselors of  
peace have joy.
- <sup>21</sup>No harm befalls the righteous, But the wicked are filled with trouble.
- <sup>22</sup>Lying lips are an abomination to the LORD, But those who deal  
faithfully are His delight.
- <sup>23</sup>A prudent man conceals knowledge, But the heart of fools proclaims  
folly.
- <sup>24</sup>The hand of the diligent will rule, But the <sup>a</sup>slack *hand* will be put to  
forced labor. [<sup>a</sup>Lit *slackness*]
- <sup>25</sup>Anxiety in a man's heart weighs it down, But a good word makes it  
glad.
- <sup>26</sup>The righteous is a guide to his neighbor, But the way of the wicked  
leads them astray.
- <sup>27</sup>A <sup>a</sup>lazy man does not <sup>b</sup>roast his prey, But the precious possession of a  
man is diligence. [<sup>a</sup>Lit *slackness* <sup>b</sup>Or *catch*]
- <sup>28</sup>In the way of righteousness is life, And in *its* pathway there is no  
death.

## PROVERBS 13 [\[Books\]](#)

***Contrast the Upright and the Wicked* 1 A wise son accepts his father's discipline, But a scoffer does not listen to rebuke.**

- <sup>2</sup>From the fruit of a man's mouth he <sup>a</sup>enjoys good, But the <sup>b</sup>desire of the treacherous is violence. [<sup>a</sup>Lit *eats* <sup>b</sup>Lit *soul*]
- <sup>3</sup>The one who guards his mouth preserves his life; The one who opens wide his lips <sup>a</sup>comes to ruin. [<sup>a</sup>Lit *ruin is his*]
- <sup>4</sup>The soul of the sluggard craves and *gets* nothing, But the soul of the diligent is made fat.
- <sup>5</sup>A righteous man hates falsehood, But a wicked man <sup>a</sup>acts disgustingly and shamefully. [<sup>a</sup>Lit *causes a bad odor and causes shame*]
- <sup>6</sup>Righteousness guards the <sup>a</sup>one whose way is blameless, But wickedness subverts the <sup>b</sup>sinner. [<sup>a</sup>Lit *blamelessness of way* <sup>b</sup>Lit *sin*]
- <sup>7</sup>There is one who pretends to be rich, but has nothing; *Another* <sup>a</sup>pretends to be poor, but has great wealth. [<sup>a</sup>Lit *impoverishes himself*]
- <sup>8</sup>The ransom of a man's life is his wealth, But the poor hears no rebuke.
- <sup>9</sup>The light of the righteous <sup>a</sup>rejoices, But the lamp of the wicked goes out. [<sup>a</sup>I.e. shines brightly]
- <sup>10</sup>Through insolence <sup>a</sup>comes nothing but strife, But wisdom is with those who receive counsel. [<sup>a</sup>Lit *gives*]
- <sup>11</sup>Wealth *obtained* by <sup>a</sup>fraud dwindles, But the one who gathers <sup>b</sup>by labor increases *it*. [<sup>a</sup>Lit *vanity* <sup>b</sup>Or *gradually*; lit *on the hand*]
- <sup>12</sup>Hope deferred makes the heart sick, But desire <sup>a</sup>fulfilled is a tree of life. [<sup>a</sup>Lit *coming*]
- <sup>13</sup>The one who despises the word will be <sup>a</sup>in debt to it, But the one who fears the commandment will be rewarded. [<sup>a</sup>Lit *pledged to it*]
- <sup>14</sup>The <sup>a</sup>teaching of the wise is a fountain of life, To turn aside from the snares of death. [<sup>a</sup>Or *law*]
- <sup>15</sup>Good understanding produces favor, But the way of the treacherous is hard.
- <sup>16</sup>Every prudent man acts with knowledge, But a fool <sup>a</sup>displays folly. [<sup>a</sup>Lit *spreads out*]

- <sup>17</sup>A wicked messenger falls into adversity, But a faithful envoy *brings* healing.
- <sup>18</sup>Poverty and shame *will come* to him who neglects <sup>a</sup>discipline, But he who regards reproof will be honored. [<sup>a</sup>Or *instruction*]
- <sup>19</sup>Desire realized is sweet to the soul, But it is an abomination to fools to turn away from evil.
- <sup>20</sup>He who walks with wise men will be wise, But the companion of fools will suffer harm.
- <sup>21</sup>Adversity pursues sinners, But the righteous will be rewarded with prosperity.
- <sup>22</sup>A good man leaves an inheritance to his <sup>a</sup>children's children, And the wealth of the sinner is stored up for the righteous. [<sup>a</sup>Lit *sons' sons*]
- <sup>23</sup>Abundant food *is in* the fallow ground of the poor, But <sup>a</sup>it is swept away by injustice. [<sup>a</sup>Lit *there is what is swept*]
- <sup>24</sup>He who withholds his <sup>a</sup>rod hates his son, But he who loves him <sup>b</sup>disciplines him diligently. [<sup>a</sup>I.e. correction or discipline <sup>b</sup>Lit *seeks him diligently with discipline*]
- <sup>25</sup>The righteous <sup>a</sup>has enough to satisfy his appetite, But the stomach of the wicked is in need. [<sup>a</sup>Lit *eats to the satisfaction of his soul*]

## PROVERBS 14 [\[Books\]](#)

### *Contrast the Upright and the Wicked*

- <sup>1</sup> The wise woman builds her house,  
But the foolish tears it down with her own hands.
- <sup>2</sup> He who walks in his uprightness fears the LORD,  
But he who is devious in his ways despises Him.
- <sup>3</sup> In the mouth of the foolish is a rod <sup>a</sup>for *his* back,  
But the lips of the wise will protect them. [<sup>a</sup>Lit *of pride*]
- <sup>4</sup> Where no oxen are, the manger is clean,  
But much revenue *comes* by the strength of the ox.
- <sup>5</sup> A trustworthy witness will not lie,  
But a false witness <sup>a</sup>utters lies. [<sup>a</sup>Lit *breathes out*]
- <sup>6</sup> A scoffer seeks wisdom and *finds* none,  
But knowledge is easy to one who has understanding.
- <sup>7</sup> Leave the presence of a fool,  
Or you will not <sup>a</sup>discern <sup>b</sup>words of knowledge. [<sup>a</sup>Lit *know* <sup>b</sup>Lit *lips*]
- <sup>8</sup> The wisdom of the sensible is to understand his way,  
But the foolishness of fools is deceit.
- <sup>9</sup> Fools mock at <sup>a</sup>sin,  
But among the upright there is <sup>b</sup>good will. [<sup>a</sup>Lit *guilt* <sup>b</sup>Or the *favor* of  
God]
- <sup>10</sup> The heart knows its own bitterness,  
And a stranger does not share its joy.
- <sup>11</sup> The house of the wicked will be destroyed,  
But the tent of the upright will flourish.
- <sup>12</sup> There is a way *which seems* right to a man,  
But its end is the way of death.
- <sup>13</sup> Even in laughter the heart may be in pain,  
And the end of joy may be grief.
- <sup>14</sup> The backslider in heart will have his fill of his own ways,  
But a good man will *be satisfied* <sup>a</sup>with his. [<sup>a</sup>Lit *from himself*]
- <sup>15</sup> The <sup>a</sup>naive believes everything,  
But the sensible man considers his steps. [<sup>a</sup>Lit *simple*]
- <sup>16</sup> A wise man <sup>a</sup>is cautious and turns away from evil,

But a fool is arrogant and careless. [<sup>a</sup>Lit *fears*]

<sup>17</sup>A quick-tempered man acts foolishly,  
And a man of evil devices is hated.

<sup>18</sup>The <sup>a</sup>naive inherit foolishness,

But the sensible are crowned with knowledge. [<sup>a</sup>Lit *simple*]

<sup>19</sup>The evil will bow down before the good,  
And the wicked at the gates of the righteous.

<sup>20</sup>The poor is hated even by his neighbor,  
But those who love the rich are many.

<sup>21</sup>He who despises his neighbor sins,

But happy is he who is gracious to the <sup>a</sup>poor. [<sup>a</sup>Or *afflicted*]

<sup>22</sup>Will they not go astray who devise evil?

But kindness and truth *will be to* those who devise good.

<sup>23</sup>In all labor there is profit,

But <sup>a</sup>mere talk *leads* only to poverty. [<sup>a</sup>Lit *word of lips*]

<sup>24</sup>The crown of the wise is their riches,

*But* the folly of fools is foolishness.

<sup>25</sup>A truthful witness saves lives,

But he who <sup>a</sup>utters lies is <sup>b</sup>treacherous. [<sup>a</sup>Lit *breathes out* <sup>b</sup>Lit  
*treachery*]

<sup>26</sup>In the <sup>a</sup>fear of the LORD there is strong confidence,

And <sup>b</sup>his children will have refuge. [<sup>a</sup>Or *reverence* <sup>b</sup>Or *His*]

<sup>27</sup>The <sup>a</sup>fear of the LORD is a fountain of life,

That one may avoid the snares of death. [<sup>a</sup>Or *reverence*]

<sup>28</sup>In a multitude of people is a king's glory,

But in the dearth of people is a prince's ruin.

<sup>29</sup>He who is slow to anger has great understanding,

But he who is <sup>a</sup>quick-tempered exalts folly. [<sup>a</sup>Lit *short of spirit*]

<sup>30</sup>A tranquil heart is life to the body,

But passion is rotteness to the bones.

<sup>31</sup>He who oppresses the poor taunts his Maker,

But he who is gracious to the needy honors Him.

<sup>32</sup>The wicked is thrust down by his <sup>a</sup>wrongdoing,

But the righteous has a refuge when he dies. [<sup>a</sup>Or *calamity*]

<sup>33</sup>Wisdom rests in the heart of one who has understanding,

But in the <sup>a</sup>hearts of fools it is made known. [<sup>a</sup>Lit *inward part*]

<sup>34</sup>Righteousness exalts a nation,

But sin is a disgrace to *any* people.

<sup>35</sup>The king's favor is toward a servant who acts wisely,  
But his anger is toward him who acts shamefully.

## PROVERBS 15 [\[Books\]](#)

### *Contrast the Upright and the Wicked*

- 1 A gentle answer turns away wrath,  
But a <sup>a</sup>harsh word stirs up anger. [<sup>a</sup>Lit *painful*]
- 2 The tongue of the wise makes knowledge <sup>a</sup>acceptable,  
But the mouth of fools spouts folly. [<sup>a</sup>Lit *good*]
- 3 The eyes of the LORD are in every place,  
Watching the evil and the good.
- 4 A <sup>a</sup>soothing tongue is a tree of life,  
But perversion in it <sup>b</sup>crushes the spirit. [<sup>a</sup>Lit *healing* <sup>b</sup>Lit *is the crushing of the spirit*]
- 5 A fool <sup>a</sup>rejects his father's discipline,  
But he who regards reproof is sensible. [<sup>a</sup>Or *despises*]
- 6 Great wealth is *in* the house of the righteous,  
But trouble is in the income of the wicked.
- 7 The lips of the wise spread knowledge,  
But the hearts of fools are not so.
- 8 The sacrifice of the wicked is an abomination to the LORD,  
But the prayer of the upright is His delight.
- 9 The way of the wicked is an abomination to the LORD,  
But He loves one who pursues righteousness.
- 10 Grievous punishment is for him who forsakes the way;  
He who hates reproof will die.
- 11<sup>a</sup>Sheol and <sup>b</sup>Abaddon *lie open* before the LORD,  
How much more the hearts of <sup>c</sup>men! [<sup>a</sup>I.e. the nether world <sup>b</sup>I.e. place of destruction <sup>c</sup>Lit *sons of Adam*]
- 12 A scoffer does not love one who reproves him,  
He will not go to the wise.
- 13 A joyful heart makes a <sup>a</sup>cheerful face,  
But <sup>b</sup>when the heart is sad, the spirit is broken. [<sup>a</sup>Lit *good* <sup>b</sup>Lit *in sadness of heart*]
- 14 The mind of the intelligent seeks knowledge,  
But the mouth of fools feeds on folly.
- 15 All the days of the afflicted are bad,

But a <sup>a</sup>cheerful heart *has* a continual feast. [<sup>a</sup>Lit *good*]  
<sup>16</sup>Better is a little with the <sup>a</sup>fear of the LORD  
Than great treasure and turmoil with it. [<sup>a</sup>Or *reverence*]  
<sup>17</sup>Better is a <sup>a</sup>dish of <sup>b</sup>vegetables where love is  
Than a fattened ox *served* with hatred. [<sup>a</sup>Or *portion* <sup>b</sup>Or *herbs*]  
<sup>18</sup>A hot-tempered man stirs up strife,  
But the slow to anger calms a dispute.  
<sup>19</sup>The way of the lazy is as a hedge of thorns,  
But the path of the upright is a highway.  
<sup>20</sup>A wise son makes a father glad,  
But a foolish man despises his mother.  
<sup>21</sup>Folly is joy to him who lacks <sup>a</sup>sense,  
But a man of understanding walks straight. [<sup>a</sup>Lit *heart*]  
<sup>22</sup>Without consultation, plans are frustrated,  
But with many counselors they <sup>a</sup>succeed. [<sup>a</sup>Or *are established*]  
<sup>23</sup>A man has joy in an <sup>a</sup>apt answer,  
And how delightful is a timely word! [<sup>a</sup>Lit *answer of his mouth*]  
<sup>24</sup>The path of life *leads* upward for the wise  
That he may keep away from <sup>a</sup>Sheol below. [<sup>a</sup>I.e. the nether world]  
<sup>25</sup>The LORD will tear down the house of the proud,  
But He will establish the boundary of the widow.  
<sup>26</sup>Evil plans are an abomination to the LORD,  
But pleasant words are pure.  
<sup>27</sup>He who profits illicitly troubles his own house,  
But he who hates bribes will live.  
<sup>28</sup>The heart of the righteous ponders how to answer,  
But the mouth of the wicked pours out evil things.  
<sup>29</sup>The LORD is far from the wicked,  
But He hears the prayer of the righteous.  
<sup>30a</sup>Bright eyes gladden the heart;  
Good news puts fat on the bones. [<sup>a</sup>Lit *The light of the eyes gladdens*]  
<sup>31</sup>He whose ear listens to the life-giving reproof  
Will dwell among the wise.  
<sup>32</sup>He who neglects discipline despises himself,  
But he who listens to reproof acquires <sup>a</sup>understanding. [<sup>a</sup>Lit *heart*]  
<sup>33</sup>The <sup>a</sup>fear of the LORD is the instruction for wisdom,  
And before honor *comes* humility. [<sup>a</sup>Or *reverence*]

## PROVERBS 16 [\[Books\]](#)

### *Contrast the Upright and the Wicked*

- <sup>1</sup> The plans of the heart belong to man,  
But the answer of the tongue is from the LORD.
- <sup>2</sup> All the ways of a man are clean in his own sight,  
But the LORD weighs the <sup>a</sup>motives. [<sup>a</sup>Lit *spirits*]
- <sup>3a</sup> Commit your works to the LORD  
And your plans will be established. [<sup>a</sup>Lit *Roll*]
- <sup>4</sup> The LORD has made everything for <sup>a</sup>its own purpose,  
Even the wicked for the day of evil. [<sup>a</sup>Or *His*]
- <sup>5</sup> Everyone who is proud in heart is an abomination to the LORD;  
Assuredly, he will not be unpunished.
- <sup>6</sup> By lovingkindness and truth iniquity is atoned for,  
And by the <sup>a</sup>fear of the LORD one keeps away from evil. [<sup>a</sup>Or  
*reverence*]
- <sup>7</sup> When a man's ways are pleasing to the LORD,  
He makes even his enemies to be at peace with him.
- <sup>8</sup> Better is a little with righteousness  
Than great income with injustice.
- <sup>9</sup> The mind of man plans his way,  
But the LORD directs his steps.
- <sup>10</sup> A divine decision is in the lips of the king;  
His mouth should not <sup>a</sup>err in judgment. [<sup>a</sup>Lit *be unfaithful*]
- <sup>11</sup> A just balance and scales belong to the LORD;  
All the <sup>a</sup>weights of the bag are His <sup>b</sup>concern. [<sup>a</sup>Lit *stones* <sup>b</sup>Lit *work*]
- <sup>12</sup> It is an abomination for kings to commit wicked acts,  
For a throne is established on righteousness.
- <sup>13</sup> Righteous lips are the delight of kings,  
And he who speaks right is loved.
- <sup>14</sup> The fury of a king is *like* messengers of death,  
But a wise man will appease it.
- <sup>15</sup> In the light of a king's face is life,  
And his favor is like a cloud with the <sup>a</sup>spring rain. [<sup>a</sup>Lit *latter*]
- <sup>16</sup> How much better it is to get wisdom than gold!

And to get understanding is to be chosen above silver.  
<sup>17</sup>The highway of the upright is to depart from evil;  
He who watches his way preserves his <sup>a</sup>life. [<sup>a</sup>Lit *soul*]  
<sup>18</sup>Pride *goes* before destruction,  
And a haughty spirit before stumbling.  
<sup>19</sup>It is better to be humble in spirit with the lowly  
Than to divide the spoil with the proud.  
<sup>20</sup>He who gives attention to the word will find good,  
And blessed is he who trusts in the LORD.  
<sup>21</sup>The wise in heart will be called understanding,  
And sweetness of <sup>a</sup>speech increases <sup>b</sup>persuasiveness. [<sup>a</sup>Lit *lips* <sup>b</sup>Or  
*learning*]  
<sup>22</sup>Understanding is a fountain of life to one who has it,  
But the discipline of fools is folly.  
<sup>23</sup>The heart of the wise instructs his mouth  
And adds <sup>a</sup>persuasiveness to his lips. [<sup>a</sup>Or *learning*]  
<sup>24</sup>Pleasant words are a honeycomb,  
Sweet to the soul and healing to the bones.  
<sup>25</sup>There is a way *which seems* right to a man,  
But its end is the way of death.  
<sup>26</sup>A worker's appetite works for him,  
For his <sup>a</sup>hunger urges him *on*. [<sup>a</sup>Lit *mouth*]  
<sup>27</sup>A worthless man digs up evil,  
While <sup>a</sup>his words are like scorching fire. [<sup>a</sup>Lit *on his lips*]  
<sup>28</sup>A perverse man spreads strife,  
And a slanderer separates intimate friends.  
<sup>29</sup>A man of violence entices his neighbor  
And leads him in a way that is not good.  
<sup>30</sup>He who winks his eyes *does so* to devise perverse things;  
He who compresses his lips brings evil to pass.  
<sup>31</sup>A gray head is a crown of glory;  
It is found in the way of righteousness.  
<sup>32</sup>He who is slow to anger is better than the mighty,  
And he who rules his spirit, than he who captures a city.  
<sup>33</sup>The lot is cast into the lap,  
But its every decision is from the LORD.

## PROVERBS 17 [\[Books\]](#)

***Contrast the Upright and the Wicked*** 1 **Better is a dry morsel and quietness with it Than a house full of <sup>a</sup>feasting with strife. [<sup>a</sup>Lit *sacrifices of strife*]**

<sup>2</sup>A servant who acts wisely will rule over a son who acts shamefully,  
And will share in the inheritance among brothers.

<sup>3</sup>The refining pot is for silver and the furnace for gold, But the LORD tests hearts.

<sup>4</sup>An evildoer listens to wicked lips; A <sup>a</sup>liar pays attention to a destructive tongue. [<sup>a</sup>Lit *falsehood*]

<sup>5</sup>He who mocks the poor taunts his Maker; He who rejoices at calamity will not go unpunished.

<sup>6</sup>Grandchildren are the crown of old men, And the glory of sons is their fathers.

<sup>7</sup><sup>a</sup>Excellent speech is not fitting for a fool, Much less are lying lips to a prince. [<sup>a</sup>Lit *A lip of abundance*]

<sup>8</sup>A bribe is a <sup>a</sup>charm in the sight of its owner; Wherever he turns, he prospers. [<sup>a</sup>Lit *stone of favor*]

<sup>9</sup>He who conceals a transgression seeks love, But he who repeats a matter separates intimate friends.

<sup>10</sup>A rebuke goes deeper into one who has understanding Than a hundred blows into a fool.

<sup>11</sup>A rebellious man seeks only evil, So a cruel messenger will be sent against him.

<sup>12</sup>Let a man meet a bear robbed of her cubs, Rather than a fool in his folly.

<sup>13</sup>He who returns evil for good, Evil will not depart from his house.

<sup>14</sup>The beginning of strife is *like* letting out water, So abandon the quarrel before it breaks out.

<sup>15</sup>He who justifies the wicked and he who condemns the righteous, Both of them alike are an abomination to the LORD.

<sup>16</sup>Why is there a price in the hand of a fool to buy wisdom, When <sup>a</sup>he has no sense? [<sup>a</sup>Lit *there is no heart*]

<sup>17</sup>A friend loves at all times, And a brother is born for adversity.

- <sup>18</sup>A man lacking in <sup>a</sup>sense <sup>b</sup>pledges And becomes guarantor in the presence of his neighbor. [<sup>a</sup>Lit *heart* <sup>b</sup>Lit *shakes hands*]
- <sup>19</sup>He who loves transgression loves strife; He who raises his door seeks destruction.
- <sup>20</sup>He who has a crooked <sup>a</sup>mind finds no good, And he who is perverted in his language falls into evil. [<sup>a</sup>Lit *heart*]
- <sup>21</sup>He who sires a fool *does so* to his sorrow, And the father of a fool has no joy.
- <sup>22</sup>A joyful heart <sup>a</sup>is good medicine, But a broken spirit dries up the bones. [<sup>a</sup>Lit *causes good healing*]
- <sup>23</sup>A wicked man receives a bribe from the bosom To pervert the ways of justice.
- <sup>24</sup>Wisdom is in the presence of the one who has understanding, But the eyes of a fool are on the ends of the earth.
- <sup>25</sup>A foolish son is a grief to his father And bitterness to her who bore him.
- <sup>26</sup>It is also not good to fine the righteous, *Nor* to strike the noble for *their* uprightness.
- <sup>27</sup>He who restrains his words <sup>a</sup>has knowledge, And he who has a cool spirit is a man of understanding. [<sup>a</sup>Lit *knows*]
- <sup>28</sup>Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is *considered* prudent.

## PROVERBS 18 [\[Books\]](#)

***Contrast the Upright and the Wicked*** 1 He who separates himself seeks his own desire, He <sup>a</sup>quarrels against all sound wisdom. [<sup>a</sup>Lit *breaks out*]

<sup>2</sup>A fool does not delight in understanding, But only in revealing his own <sup>a</sup>mind. [<sup>a</sup>Lit *heart*]

<sup>3</sup>When a wicked man comes, contempt also comes, And with dishonor comes scorn.

<sup>4</sup>The words of a man's mouth are deep waters; <sup>a</sup>The fountain of wisdom is a bubbling brook. [<sup>a</sup>Or *A bubbling brook, a fountain of wisdom*]

<sup>5</sup>To show partiality to the wicked is not good, *Nor* to thrust aside the righteous in judgment.

<sup>6</sup>A fool's lips <sup>a</sup>bring strife, And his mouth calls for blows. [<sup>a</sup>Lit *come with*]

<sup>7</sup>A fool's mouth is his ruin, And his lips are the snare of his soul.

<sup>8</sup>The words of a whisperer are like dainty morsels, And they go down into the <sup>a</sup>innermost parts of the body. [<sup>a</sup>Lit *chambers of the belly*]

<sup>9</sup>He also who is slack in his work Is brother to him who destroys.

<sup>10</sup>The name of the LORD is a strong tower; The righteous runs into it and is <sup>a</sup>safe. [<sup>a</sup>Lit *set on high*]

<sup>11</sup>A rich man's wealth is his strong city, And like a high wall in his own imagination.

<sup>12</sup>Before destruction the heart of man is haughty, But humility *goes* before honor.

<sup>13</sup>He who gives an answer before he hears, It is folly and shame to him.

<sup>14</sup>The spirit of a man can endure his sickness, But *as for* a broken spirit who can bear it?

<sup>15</sup>The <sup>a</sup>mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge. [<sup>a</sup>Lit *heart*]

<sup>16</sup>A man's gift makes room for him And brings him before great men.

<sup>17</sup>The first <sup>a</sup>to plead his case *seems* right, *Until* <sup>b</sup>another comes and examines him. [<sup>a</sup>Lit *in his plea* <sup>b</sup>Lit *his neighbor*]

<sup>18</sup>The *cast* lot puts an end to strife And <sup>a</sup>decides between the mighty ones. [<sup>a</sup>Lit *makes a division*]

- <sup>19</sup>A brother offended *is harder to be won* than a strong city, And contentions are like the bars of a citadel.
- <sup>20</sup>With the <sup>a</sup>fruit of a man's mouth his stomach will be satisfied; He will be satisfied *with* the product of his lips. [<sup>a</sup>I.e. speech]
- <sup>21</sup>Death and life are in the <sup>a</sup>power of the tongue, And those who love it will eat its fruit. [<sup>a</sup>Lit *hand*]
- <sup>22</sup>He who finds a wife finds a good thing And obtains favor from the LORD.
- <sup>23</sup>The poor man utters supplications, But the rich man answers roughly.
- <sup>24</sup>A man of *too many* friends *comes to* <sup>a</sup>ruin, But there is a <sup>b</sup>friend who sticks closer than a brother. [<sup>a</sup>Lit *be broken in pieces* <sup>b</sup>Or *lover*]

## PROVERBS 19 [\[Books\]](#)

### *On Life and Conduct*

- 1 Better is a poor man who walks in his integrity  
Than he who is perverse in <sup>a</sup>speech and is a fool. [<sup>a</sup>Lit *his lips*]
- 2 Also it is not good for a person to be without knowledge,  
And he who hurries <sup>a</sup>his footsteps <sup>b</sup>errs. [<sup>a</sup>Lit *with his feet* <sup>b</sup>Lit *sins*]
- 3 The foolishness of man ruins his way,  
And his heart rages against the LORD.
- 4 Wealth adds many friends,  
But a poor man is separated from his friend.
- 5 A false witness will not go unpunished,  
And he who <sup>a</sup>tells lies will not escape. [<sup>a</sup>Lit *breathes*]
- 6 Many will seek the favor of a <sup>a</sup>generous man,  
And every man is a friend to him who gives gifts. [<sup>a</sup>Or *noble*]
- 7 All the brothers of a poor man hate him;  
How much more do his friends abandon him!  
He pursues *them with words, but they are* <sup>a</sup>gone. [<sup>a</sup>Lit *not*]
- 8 He who gets <sup>a</sup>wisdom loves his own soul;  
He who keeps understanding will find good. [<sup>a</sup>Lit *heart*]
- 9 A false witness will not go unpunished,  
And he who <sup>a</sup>tells lies will perish. [<sup>a</sup>Lit *breathes*]
- 10 Luxury is not fitting for a fool;  
Much less for a slave to rule over princes.
- 11 A man's discretion makes him slow to anger,  
And it is his glory to overlook a transgression.
- 12 The king's wrath is like the roaring of a lion,  
But his favor is like dew on the grass.
- 13 A foolish son is destruction to his father,  
And the contentions of a wife are a constant dripping.
- 14 House and wealth are an inheritance from fathers,  
But a prudent wife is from the LORD.
- 15 Laziness casts into a deep sleep,  
And an idle <sup>a</sup>man will suffer hunger. [<sup>a</sup>Lit *soul*]
- 16 He who keeps the commandment keeps his soul,

But he who <sup>a</sup>is careless of <sup>b</sup>conduct will die. [<sup>a</sup>Lit *despises* <sup>b</sup>Lit *ways*]  
<sup>17</sup>One who is gracious to a poor man lends to the LORD,  
And He will repay him for his <sup>a</sup>good deed. [<sup>a</sup>Or *benefits*]  
<sup>18</sup>Discipline your son while there is hope,  
And do not desire <sup>a</sup>his death. [<sup>a</sup>Lit *causing him to die*]  
<sup>19</sup>A *man of* great anger will bear the penalty,  
For if you rescue *him*, you will only have to do it again.  
<sup>20</sup>Listen to counsel and accept discipline,  
That you may be wise <sup>a</sup>the rest of your days. [<sup>a</sup>Lit *in your latter end*]  
<sup>21</sup>Many plans are in a man's heart,  
But the counsel of the LORD will stand.  
<sup>22</sup>What is desirable in a man is his <sup>a</sup>kindness,  
And *it is* better to be a poor man than a liar. [<sup>a</sup>Or *loyalty*]  
<sup>23</sup>The <sup>a</sup>fear of the LORD *leads* to life,  
So that one may sleep satisfied, <sup>b</sup>untouched by evil. [<sup>a</sup>Or *reverence* <sup>b</sup>Lit *not visited*]  
<sup>24</sup>The sluggard buries his hand in the dish,  
*But* will not even bring it back to his mouth.  
<sup>25</sup>Strike a scoffer and the <sup>a</sup>naive may become shrewd,  
But reprove one who has understanding and he will <sup>b</sup>gain knowledge.  
[<sup>a</sup>Lit *simple* <sup>b</sup>Lit *discern*]  
<sup>26</sup>He who assaults *his* father *and* drives *his* mother away  
Is a shameful and disgraceful son.  
<sup>27</sup>Cease listening, my son, to discipline,  
*And you will* stray from the words of knowledge.  
<sup>28</sup>A rascally witness makes a mockery of justice,  
And the mouth of the wicked <sup>a</sup>spreads iniquity. [<sup>a</sup>Or *swallows*]  
<sup>29a</sup>Judgments are prepared for scoffers,  
And blows for the back of fools. [<sup>a</sup>Gr *Rods*]

## PROVERBS 20 [\[Books\]](#)

### *On Life and Conduct*

- 1 Wine is a mocker, strong drink a brawler,  
And whoever <sup>a</sup>is intoxicated by it is not wise. [<sup>a</sup>Lit *errs*]
- 2The terror of a king is like the growling of a lion;  
He who provokes him to anger <sup>a</sup>forfeits his own life. [<sup>a</sup>Lit *sins against*]
- 3<sup>a</sup>Keeping away from strife is an honor for a man,  
But any fool will <sup>b</sup>quarrel. [<sup>a</sup>Lit *Ceasing* <sup>b</sup>Lit *burst out*]
- 4The sluggard does not plow after the autumn,  
So he <sup>a</sup>begs during the harvest and has nothing. [<sup>a</sup>Lit *asks*]
- 5A plan in the heart of a man is *like* deep water,  
But a man of understanding draws it out.
- 6Many a man proclaims his own loyalty,  
But who can find a trustworthy man?
- 7A righteous man who walks in his integrity—  
How blessed are his sons after him.
- 8A king who sits on the throne of justice  
<sup>a</sup>Disperses all evil with his eyes. [<sup>a</sup>Or *Sifts*]
- 9Who can say, “I have cleansed my heart,  
I am pure from my sin”?
- 10<sup>a</sup>Differing weights and differing measures,  
Both of them are abominable to the LORD. [<sup>a</sup>Lit *A stone and a stone, an ephah and an ephah*]
- 11It is by his deeds that a lad <sup>a</sup>distinguishes himself  
If his conduct is pure and right. [<sup>a</sup>Or *makes himself known*]
- 12The hearing ear and the seeing eye,  
The LORD has made both of them.
- 13Do not love sleep, or you will become poor;  
Open your eyes, *and* you will be satisfied with <sup>a</sup>food. [<sup>a</sup>Lit *bread*]
- 14“Bad, bad,” says the buyer,  
But when he goes his way, then he boasts.
- 15There is gold, and an abundance of <sup>a</sup>jewels;  
But the lips of knowledge are a more precious thing. [<sup>a</sup>Or *corals*]
- 16Take his garment when he becomes surety for a stranger;

And for foreigners, hold him in pledge.

<sup>17</sup>Bread obtained by falsehood is sweet to a man,  
But afterward his mouth will be filled with gravel.

<sup>18</sup>Prepare plans by consultation,  
And make war by wise guidance.

<sup>19</sup>He who goes about as a slanderer reveals secrets,  
Therefore do not associate with <sup>a</sup>a gossip. [<sup>a</sup>Lit *one who opens his lips*]

<sup>20</sup>He who curses his father or his mother,  
His lamp will go out in <sup>a</sup>time of darkness. [<sup>a</sup>Lit *pupil (of eye)*]

<sup>21</sup>An inheritance gained hurriedly at the beginning  
Will not be blessed in the end.

<sup>22</sup>Do not say, "I will repay evil";  
Wait for the LORD, and He will save you.

<sup>23a</sup>Differing weights are an abomination to the LORD,  
And a <sup>b</sup>false scale is not good. [<sup>a</sup>Lit *A stone and a stone* <sup>b</sup>Lit *balance of deceit*]

<sup>24</sup>Man's steps are *ordained* by the LORD,  
How then can man understand his way?

<sup>25</sup>It is a trap for a man to say rashly, "It is holy!"  
And after the vows to make inquiry.

<sup>26</sup>A wise king winnows the wicked,  
And <sup>a</sup>drives the *threshing* wheel over them. [<sup>a</sup>Lit *turns*]

<sup>27</sup>The <sup>a</sup>spirit of man is the lamp of the LORD,  
Searching all the <sup>b</sup>innermost parts of his being. [<sup>a</sup>Lit *breath* <sup>b</sup>Lit *chambers of the body*]

<sup>28a</sup>Loyalty and truth preserve the king,  
And he upholds his throne by <sup>a</sup>righteousness. [<sup>a</sup>Lit *Covenant loyalty*]

<sup>29</sup>The glory of young men is their strength,  
And the <sup>a</sup>honor of old men is their gray hair. [<sup>a</sup>Or *splendor*]

<sup>30</sup>Stripes that wound scour away evil,  
And strokes *reach* the <sup>a</sup>innermost parts. [<sup>a</sup>Lit *chambers of the body*]

## PROVERBS 21 [\[Books\]](#)

### *On Life and Conduct*

- <sup>1</sup> The king's heart is *like* channels of water in the hand of the LORD;  
He turns it wherever He wishes.
- <sup>2</sup> Every man's way is right in his own eyes,  
But the LORD weighs the hearts.
- <sup>3</sup> To do righteousness and justice  
Is desired by the LORD more than sacrifice.
- <sup>4</sup> Haughty eyes and a proud heart,  
The lamp of the wicked, is sin.
- <sup>5</sup> The plans of the diligent *lead* surely to advantage,  
But everyone who is hasty *comes* surely to poverty.
- <sup>6</sup> The acquisition of treasures by a lying tongue  
Is a fleeting vapor, the <sup>a</sup>pursuit of death. [<sup>a</sup>Lit *seekers*]
- <sup>7</sup> The violence of the wicked will drag them away,  
Because they refuse to act with justice.
- <sup>8</sup> The way of a guilty man is crooked,  
But as for the pure, his conduct is upright.
- <sup>9</sup> It is better to live in a corner of a roof  
Than <sup>a</sup>in a house shared with a contentious woman. [<sup>a</sup>Lit *with a woman  
of contentions and a house of association*]
- <sup>10</sup> The soul of the wicked desires evil;  
His neighbor finds no favor in his eyes.
- <sup>11</sup> When the scoffer is punished, the <sup>a</sup>naive becomes wise;  
But when the wise is instructed, he receives knowledge. [<sup>a</sup>Lit *simple*]
- <sup>12</sup> The righteous one considers the house of the wicked,  
Turning the wicked to ruin.
- <sup>13</sup> He who shuts his ear to the cry of the poor  
Will also cry himself and not be answered.
- <sup>14</sup> A gift in secret subdues anger,  
And a bribe in the bosom, strong wrath.
- <sup>15</sup> The exercise of justice is joy for the righteous,  
But is terror to the workers of iniquity.
- <sup>16</sup> A man who wanders from the way of understanding

Will rest in the assembly of the <sup>a</sup>dead. [<sup>a</sup>Lit *departed spirits*]

<sup>17</sup>He who loves pleasure *will become* a poor man;  
He who loves wine and oil will not become rich.

<sup>18</sup>The wicked is a ransom for the righteous,  
And the treacherous is in the place of the upright.

<sup>19</sup>It is better to live in a desert land  
Than with a contentious and vexing woman.

<sup>20</sup>There is precious treasure and oil in the dwelling of the wise,  
But a foolish man swallows it up.

<sup>21</sup>He who pursues righteousness and loyalty  
Finds life, righteousness and honor.

<sup>22</sup>A wise man scales the city of the mighty  
And brings down the <sup>a</sup>stronghold in which they trust. [<sup>a</sup>Lit *strength of trust*]

<sup>23</sup>He who guards his mouth and his tongue,  
Guards his soul from troubles.

<sup>24</sup>“Proud,” “Haughty,” “Scoffer,” are his names,  
Who acts with insolent pride.

<sup>25</sup>The desire of the sluggard puts him to death,  
For his hands refuse to work;

<sup>26</sup>All day long he <sup>a</sup>is craving,  
While the righteous gives and does not hold back. [<sup>a</sup>Lit *desires desire*]

<sup>27</sup>The sacrifice of the wicked is an abomination,  
How much more when he brings it with evil intent!

<sup>28</sup>A false witness will perish,  
But the man who listens *to the truth* will speak forever.

<sup>29</sup>A wicked man <sup>a</sup>displays a bold face,  
But as for the upright, he makes his way sure. [<sup>a</sup>Lit *makes firm with his face*]

<sup>30</sup>There is no wisdom and no understanding  
And no counsel against the LORD.

<sup>31</sup>The horse is prepared for the day of battle,  
But victory belongs to the LORD.

## PROVERBS 22 [\[Books\]](#)

***On Life and Conduct*** **1 A good name is to be more desired than great wealth, Favor is better than silver and gold.**

<sup>2</sup>The rich and the poor <sup>a</sup>have a common bond, The LORD is the maker of them all. [<sup>a</sup>Lit *meet together*]

<sup>3</sup>The prudent sees the evil and hides himself, But the <sup>a</sup>naive go on, and are punished for it. [<sup>a</sup>Lit *simple*]

<sup>4</sup>The reward of humility *and* the <sup>a</sup>fear of the LORD Are riches, honor and life. [<sup>a</sup>Or *reverence*]

<sup>5</sup>Thorns *and* snares are in the way of the perverse; He who guards himself will be far from them.

<sup>6</sup>Train up a child <sup>a</sup>in the way he should go, Even when he is old he will not depart from it. [<sup>a</sup>Lit *according to his way*]

<sup>7</sup>The rich rules over the poor, And the borrower *becomes* the lender's slave.

<sup>8</sup>He who sows iniquity will reap vanity, And the rod of his fury will perish.

<sup>9</sup>He who <sup>a</sup>is generous will be blessed, For he gives some of his food to the poor. [<sup>a</sup>Lit *has a good eye*]

<sup>10</sup>Drive out the scoffer, and contention will go out, Even strife and dishonor will cease.

<sup>11</sup>He who loves purity of heart *And* <sup>a</sup>whose speech is gracious, the king is his friend. [<sup>a</sup>Lit *has grace on his lips*]

<sup>12</sup>The eyes of the LORD preserve knowledge, But He overthrows the words of the treacherous man.

<sup>13</sup>The sluggard says, "There is a lion outside; I will be killed in the streets!"

<sup>14</sup>The mouth of <sup>a</sup>an adulteress is a deep pit; He who is cursed of the LORD will fall <sup>b</sup>into it. [<sup>a</sup>Lit *strange woman* <sup>b</sup>Lit *there*]

<sup>15</sup>Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.

<sup>16</sup>He who oppresses the poor to make <sup>a</sup>more for himself Or who gives to the rich, *will only come to poverty.* [<sup>a</sup>Lit *much*]

17 Incline your ear and hear the words of the wise, And apply your mind to my knowledge; <sup>18</sup>For it will be pleasant if you keep them within you, <sup>a</sup>That they may be ready on your lips. [<sup>a</sup>Lit *They together*]

<sup>19</sup>So that your trust may be in the LORD, I have <sup>a</sup>taught you today, even you. [<sup>a</sup>Lit *made you know*]

<sup>20</sup>Have I not written to you <sup>a</sup>excellent things Of counsels and knowledge, [<sup>a</sup>Or *previous*]

<sup>21</sup>To make you know the <sup>a</sup>certainty of the words of truth That you may <sup>b</sup>correctly answer him who sent you? [<sup>a</sup>Lit *truth* <sup>b</sup>Lit *return to words of truth*]

22 Do not rob the poor because he is poor, Or crush the afflicted at the gate; <sup>23</sup>For the LORD will plead their case And <sup>a</sup>take the life of those who rob them. [<sup>a</sup>Lit *rob the soul*]

24 Do not associate with a man *given* to anger; Or go with a hot-tempered man, <sup>25</sup>Or you will learn his ways And <sup>a</sup>find a snare for yourself. [<sup>a</sup>Lit *take*]

26 Do not be among those who give <sup>a</sup>pledges, Among those who become guarantors for debts. [<sup>a</sup>Lit *strike hands*]

<sup>27</sup>If you have nothing with which to pay, Why should he take your bed from under you?

28 Do not move the ancient boundary Which your fathers have set.

29 Do you see a man skilled in his work?  
He will stand before kings; He will not stand before obscure men.

## PROVERBS 23 [\[Books\]](#)

***On Life and Conduct*** **1** When you sit down to dine with a ruler,  
Consider carefully <sup>a</sup>what is before you, [<sup>a</sup>Or *who*]

<sup>2</sup>And put a knife to your throat If you are a man of *great* appetite.

<sup>3</sup>Do not desire his delicacies, For it is deceptive food.

**4** Do not weary yourself to gain wealth, Cease from your  
<sup>a</sup>consideration of it. [<sup>a</sup>Or *understanding*]

<sup>5a</sup>When you set your eyes on it, it is gone.

For *wealth* certainly makes itself wings Like an eagle that flies *toward*  
the heavens. [<sup>a</sup>Lit *Will your eyes fly upon it and it is not?*]

**6** Do not eat the bread of <sup>a</sup>a selfish man, Or desire his delicacies; [<sup>a</sup>Lit  
*an evil eye*]

<sup>7</sup>For as he <sup>a</sup>thinks within himself, so he is.

He says to you, “Eat and drink!”

But his heart is not with you. [<sup>a</sup>Lit *reckons in his soul*]

<sup>8</sup>You will vomit up <sup>a</sup>the morsel you have eaten, And waste your  
<sup>b</sup>compliments. [<sup>a</sup>Lit *your* <sup>b</sup>Lit *pleasant words*]

**9** Do not speak in the <sup>a</sup>hearing of a fool, For he will despise the wisdom  
of your words. [<sup>a</sup>Lit *ears*]

**10** Do not move the ancient boundary Or go into the fields of the  
fatherless, <sup>11</sup>For their Redeemer is strong; He will plead their case  
against you.

<sup>12</sup>Apply your heart to discipline And your ears to words of knowledge.

**13** Do not hold back discipline from the child, Although you <sup>a</sup>strike him  
with the rod, he will not die. [<sup>a</sup>Lit *smite*]

<sup>14</sup>You shall <sup>a</sup>strike him with the rod And rescue his soul from Sheol.  
[<sup>a</sup>Lit *smite*]

**15** My son, if your heart is wise, My own heart also will be glad; <sup>16</sup>And  
my <sup>a</sup>inmost being will rejoice When your lips speak what is right.  
[<sup>a</sup>Lit *kidneys*]

**17** Do not let your heart envy sinners, But *live* in the <sup>a</sup>fear of the LORD  
<sup>b</sup>always. [<sup>a</sup>Or *reverence* <sup>b</sup>Lit *all the day*]

<sup>18</sup>Surely there is a <sup>a</sup>future, And your hope will not be cut off. [<sup>a</sup>Lit *latter*  
*end*]

<sup>19</sup>Listen, my son, and be wise, And direct your heart in the way.  
<sup>20</sup>Do not be with heavy drinkers of wine, Or with gluttonous eaters of  
meat; <sup>21</sup>For the heavy drinker and the glutton will come to poverty,  
And drowsiness will clothe *one* with rags.  
<sup>22</sup>Listen to your father who begot you, And do not despise your  
mother when she is old.  
<sup>23</sup>Buy truth, and do not sell *it*, Get wisdom and instruction and  
understanding.  
<sup>24</sup>The father of the righteous will greatly rejoice, And he who sires a  
wise son will be glad in him.  
<sup>25</sup>Let your father and your mother be glad, And let her rejoice who  
gave birth to you.  
<sup>26</sup>Give me your heart, my son, And let your eyes <sup>a</sup>delight in my ways.  
[<sup>a</sup>Another reading is *observe*]  
<sup>27</sup>For a harlot is a deep pit And an <sup>a</sup>adulterous woman is a narrow well.  
[<sup>a</sup>Lit *strange*]  
<sup>28</sup>Surely she lurks as a robber, And increases the <sup>a</sup>faithless among men.  
[<sup>a</sup>Lit *treacherous*]  
<sup>29</sup>Who has woe? Who has sorrow?  
Who has contentions? Who has complaining?  
Who has wounds without cause?  
Who has redness of eyes?  
<sup>30</sup>Those who linger long over wine, Those who go to <sup>a</sup>taste mixed  
wine. [<sup>a</sup>Or *search out*]  
<sup>31</sup>Do not look on the wine when it is red, When it <sup>a</sup>sparkles in the cup,  
When it goes down smoothly; [<sup>a</sup>Lit *gives its eye*]  
<sup>32</sup>At the last it bites like a serpent And stings like a viper.  
<sup>33</sup>Your eyes will see strange things And your <sup>a</sup>mind will utter perverse  
things. [<sup>a</sup>Lit *heart*]  
<sup>34</sup>And you will be like one who lies down in the <sup>a</sup>middle of the sea, Or  
like one who lies down on the top of a <sup>b</sup>mast. [<sup>a</sup>Lit *heart* <sup>b</sup>Or *lookout*]  
<sup>35</sup>“They struck me, *but* I did not become <sup>a</sup>ill; They beat me, *but* I did  
not know *it*.  
When shall I awake?  
I will seek <sup>b</sup>another drink.” [<sup>a</sup>I.e. from the effect of wounds <sup>b</sup>Lit *it yet  
again*]

## PROVERBS 24 [\[Books\]](#)

***Precepts and Warnings*** 1 Do not be envious of evil men, Nor desire to be with them; 2For their <sup>a</sup>minds devise violence, And their lips talk of trouble. [<sup>a</sup>Lit *hearts*]

3 By wisdom a house is built, And by understanding it is established;  
4And by knowledge the rooms are filled With all precious and pleasant riches.

5 A wise man is <sup>a</sup>strong, And a man of knowledge <sup>b</sup>increases power.  
[<sup>a</sup>Lit *in strength* <sup>b</sup>Lit *strengthens power*]

6For by wise guidance you will <sup>a</sup>wage war, And in abundance of counselors there is victory. [<sup>a</sup>Lit *make battle for yourself*]

7 Wisdom is *too* exalted for a fool, He does not open his mouth in the gate.

8 One who plans to do evil, Men will call a <sup>a</sup>schemer. [<sup>a</sup>Or *deviser of evil*]

9The devising of folly is sin, And the scoffer is an abomination to men.

10 If you are slack in the day of distress, Your strength is limited.

11 Deliver those who are being taken away to death, And those who are staggering to slaughter, Oh hold *them* back.

12If you say, “See, we did not know this,”

Does He not consider *it* who weighs the hearts?

And does He not know *it* who keeps your soul?

And will He not <sup>a</sup>render to man according to his work? [<sup>a</sup>Lit *bring back*]

13 My son, eat honey, for it is good, Yes, the honey from the comb is sweet to your taste; 14Know *that* wisdom is thus for your soul; If you find *it*, then there will be a <sup>a</sup>future, And your hope will not be cut off. [<sup>a</sup>Lit *latter end*]

15 Do not lie in wait, O wicked man, against the dwelling of the righteous; Do not destroy his resting place; 16For a righteous man falls seven times, and rises again, But the wicked stumble in *time of* calamity.

17 Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; 18Or the LORD will see *it* and <sup>a</sup>be displeased,

And turn His anger away from him. [<sup>a</sup>Lit *it is evil in His eyes*]

19 Do not fret because of evildoers Or be envious of the wicked; <sup>20</sup>For there will be no <sup>a</sup>future for the evil man; The lamp of the wicked will be put out. [<sup>a</sup>Lit *latter end*]

21 My son, <sup>a</sup>fear the LORD and the king; Do not associate with those who are given to change, [<sup>a</sup>Or *reverence*]

<sup>22</sup>For their calamity will rise suddenly, And who knows the ruin *that comes* from both of them?

23 These also are sayings of the wise.  
To <sup>a</sup>show partiality in judgment is not good. [<sup>a</sup>Lit *regard the face*]

<sup>24</sup>He who says to the wicked, “You are righteous,”  
Peoples will curse him, nations will abhor him; <sup>25</sup>But to those who rebuke the *wicked* will be delight, And a good blessing will come upon them.

<sup>26</sup>He kisses the lips Who gives <sup>a</sup>a right answer. [<sup>a</sup>Or *an honest*]

27 Prepare your work outside And make it ready for yourself in the field; Afterwards, then, build your house.

28 Do not be a witness against your neighbor without cause, And do not deceive with your lips.

<sup>29</sup>Do not say, “Thus I shall do to him as he has done to me; I will <sup>a</sup>render to the man according to his work.” [<sup>a</sup>Lit *bring back*]

30 I passed by the field of the sluggard And by the vineyard of the man lacking <sup>a</sup>sense, [<sup>a</sup>Lit *heart*]

<sup>31</sup>And behold, it was completely overgrown with thistles; Its surface was covered with <sup>a</sup>nettles, And its stone wall was broken down. [<sup>a</sup>I.e. a kind of weed]

<sup>32</sup>When I saw, I <sup>a</sup>reflected upon it; I looked, *and* received instruction. [<sup>a</sup>Lit *set my heart*]

<sup>33</sup>“A little sleep, a little slumber, A little folding of the hands to rest,”

<sup>34</sup>Then your poverty will come *as* <sup>a</sup>a robber And your want like <sup>b</sup>an armed man. [<sup>a</sup>Or *a vagabond*; lit *one who walks* <sup>b</sup>Lit *a man with a shield*]

## PROVERBS 25 [\[Books\]](#)

***Similitudes, Instructions*** 1 These also are proverbs of Solomon which the men of Hezekiah, king of Judah, transcribed.

2 It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

3As the heavens for height and the earth for depth, So the heart of kings is unsearchable.

4Take away the dross from the silver, And there comes out a vessel for the smith; 5Take away the wicked before the king, And his throne will be established in righteousness.

6Do not claim honor in the presence of the king, And do not stand in the place of great men; 7For it is better that it be said to you, “Come up here,”

Than for you to be placed lower in the presence of the prince, Whom your eyes have seen.

8 Do not go out hastily to <sup>a</sup>argue *your case*; <sup>b</sup>Otherwise, what will you do in <sup>c</sup>the end, When your neighbor humiliates you? [<sup>a</sup>Lit *contend* <sup>b</sup>Lit *Lest* <sup>c</sup>Lit *its*]

<sup>9a</sup>Argue your case with your neighbor, And do not reveal the secret of another, [<sup>a</sup>Lit *Contend*]

<sup>10</sup>Or he who hears *it* will reproach you, And the evil report about you will not <sup>a</sup>pass away. [<sup>a</sup>Lit *return*]

11 *Like* apples of gold in settings of silver Is a word spoken in <sup>a</sup>right circumstances. [<sup>a</sup>Lit *its*]

<sup>12</sup>*Like* <sup>a</sup>an earring of gold and an ornament of fine gold Is a wise reprover to a listening ear. [<sup>a</sup>Or *a nose ring*]

<sup>13</sup>Like the cold of snow in the <sup>a</sup>time of harvest Is a faithful messenger to those who send him, For he refreshes the soul of his masters. [<sup>a</sup>Lit *day*]

<sup>14</sup>*Like* clouds and wind without rain Is a man who boasts <sup>a</sup>of his gifts falsely. [<sup>a</sup>Lit *in a gift of falsehood*]

<sup>15</sup>By <sup>a</sup>forbearance a ruler may be persuaded, And a soft tongue breaks the bone. [<sup>a</sup>Lit *length of anger*]

- <sup>16</sup>Have you found honey? Eat *only* <sup>a</sup>what you need, That you not have it in excess and vomit it. [<sup>a</sup>Lit *your sufficiency*]
- <sup>17</sup>Let your foot rarely be in your neighbor's house, Or he will become <sup>a</sup>weary of you and hate you. [<sup>a</sup>Lit *surfeited with*]
- <sup>18</sup>*Like* a club and a sword and a sharp arrow Is a man who bears false witness against his neighbor.
- <sup>19</sup>*Like* a bad tooth and <sup>a</sup>an unsteady foot Is confidence in a faithless man in time of trouble. [<sup>a</sup>Lit *a slipping foot*]
- <sup>20</sup>*Like* one who takes off a garment on a cold day, *or like* vinegar on <sup>a</sup>soda, Is he who sings songs to <sup>b</sup>a troubled heart. [<sup>a</sup>I.e. *natron* <sup>b</sup>Lit *an evil*]
- <sup>21</sup>If <sup>a</sup>your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink; [<sup>a</sup>Lit *one who hates you*]
- <sup>22</sup>For you will <sup>a</sup>heap burning coals on his head, And the LORD will reward you. [<sup>a</sup>Lit *snatch up*]
- <sup>23</sup>The north wind brings forth rain, And a <sup>a</sup>backbiting tongue, an angry countenance. [<sup>a</sup>Lit *tongue of secrecy*]
- <sup>24</sup>It is better to live in a corner of the roof Than <sup>a</sup>in a house shared with a contentious woman. [<sup>a</sup>Lit *with a woman of contentions and a house of association*]
- <sup>25</sup>*Like* cold water to a weary soul, So is good news from a distant land.
- <sup>26</sup>*Like* a trampled spring and a <sup>a</sup>polluted well Is a righteous man who gives way before the wicked. [<sup>a</sup>Lit *ruined*]
- <sup>27</sup>It is not good to eat much honey, Nor is it glory to search out <sup>a</sup>one's own glory. [<sup>a</sup>Lit *their*]
- <sup>28</sup>*Like* a city that is broken into *and* without walls Is a man who has no control over his spirit.

## PROVERBS 26 [\[Books\]](#)

***Similitudes, Instructions* 1 Like snow in summer and like rain in harvest, So honor is not fitting for a fool.**

<sup>2</sup>Like a sparrow in *its* <sup>a</sup>flitting, like a swallow in *its* flying, So a curse without cause does not <sup>b</sup>alight. [<sup>a</sup>Lit *wandering* <sup>b</sup>Lit *come*]

<sup>3</sup>A whip is for the horse, a bridle for the donkey, And a rod for the back of fools.

<sup>4</sup>Do not answer a fool according to his folly, Or you will also be like him.

<sup>5</sup>Answer a fool as his folly *deserves*, That he not be wise in his own eyes.

<sup>6</sup>He cuts off *his own* feet *and* drinks violence Who sends a message by the hand of a fool.

<sup>7</sup>Like the legs *which* <sup>a</sup>are useless to the lame, So is a proverb in the mouth of fools. [<sup>a</sup>Lit *hang down from*]

<sup>8</sup>Like <sup>a</sup>one who binds a stone in a sling, So is he who gives honor to a fool. [<sup>a</sup>Lit *the binding of*]

<sup>9</sup>Like a thorn *which* <sup>a</sup>falls into the hand of a drunkard, So is a proverb in the mouth of fools. [<sup>a</sup>Lit *goes up*]

<sup>10a</sup>Like an archer who wounds everyone, So is he who hires a fool or who hires those who pass by. [<sup>a</sup>Or *A master workman produces all things, But he who hires a fool is like one who hires those who pass by*]

<sup>11</sup>Like a dog that returns to its vomit Is a fool who repeats <sup>a</sup>his folly. [<sup>a</sup>Lit *with his*]

<sup>12</sup>Do you see a man wise in his own eyes?  
There is more hope for a fool than for him.

<sup>13</sup>The sluggard says, “There is a lion in the road!  
A lion is <sup>a</sup>in the open square!” [<sup>a</sup>Lit *within*]

<sup>14</sup>As the door turns on its hinges, So *does* the sluggard on his bed.

<sup>15</sup>The sluggard buries his hand in the dish; He is weary of bringing it to his mouth again.

<sup>16</sup>The sluggard is wiser in his own eyes Than seven men who can <sup>a</sup>give a discreet answer. [<sup>a</sup>Lit *return discreetly*]

- <sup>17</sup>*Like* one who takes a dog by the ears Is he who passes by *and*  
<sup>a</sup>meddles with strife not belonging to him. [<sup>a</sup>Lit *infuriates himself*]
- <sup>18</sup>*Like* a madman who throws Firebrands, arrows and death, <sup>19</sup>So is the  
man who deceives his neighbor, And says, “Was I not joking?”
- <sup>20</sup>For lack of wood the fire goes out, And where there is no whisperer,  
contention quiets down.
- <sup>21</sup>*Like* charcoal to hot embers and wood to fire, So is a contentious man  
to kindle strife.
- <sup>22</sup>The words of a whisperer are like dainty morsels, And they go down  
into the <sup>a</sup>innermost parts of the body. [<sup>a</sup>Lit *chambers of the belly*]
- <sup>23</sup>*Like* an earthen vessel overlaid with silver dross Are burning lips and  
a wicked heart.
- <sup>24</sup>He who hates disguises *it* with his lips, But he lays up deceit in his  
<sup>a</sup>heart. [<sup>a</sup>Lit *inward part*]
- <sup>25</sup>When <sup>a</sup>he speaks graciously, do not believe him, For there are seven  
abominations in his heart. [<sup>a</sup>Lit *his voice is gracious*]
- <sup>26</sup>*Though his* hatred covers itself with guile, His wickedness will be  
revealed before the assembly.
- <sup>27</sup>He who digs a pit will fall into it, And he who rolls a stone, it will  
come back on him.
- <sup>28</sup>A lying tongue hates <sup>a</sup>those it crushes, And a flattering mouth works  
ruin. [<sup>a</sup>Lit *its crushed ones*]

## PROVERBS 27 [\[Books\]](#)

**Warnings and Instructions 1 Do not boast about tomorrow, For you do not know what a day may bring forth.**

<sup>2</sup>Let another praise you, and not your own mouth; A stranger, and not your own lips.

<sup>3</sup>A stone is heavy and the sand weighty, But the provocation of a fool is heavier than both of them.

<sup>4</sup>Wrath is fierce and anger is a flood, But who can stand before jealousy?

<sup>5</sup>Better is open rebuke Than love that is concealed.

<sup>6</sup>Faithful are the wounds of a friend, But <sup>a</sup>deceitful are the kisses of an enemy. [<sup>a</sup>Or *excessive*]

<sup>7</sup>A sated <sup>a</sup>man <sup>b</sup>loathes honey, But to a famished <sup>a</sup>man any bitter thing is sweet. [<sup>a</sup>Lit *soul* <sup>b</sup>Lit *tramples on*]

<sup>8</sup>Like a bird that wanders from her nest, So is a man who wanders from his <sup>a</sup>home. [<sup>a</sup>Lit *place*]

<sup>9</sup>Oil and perfume make the heart glad, So a <sup>a</sup>man's counsel is sweet to his friend. [<sup>a</sup>Lit *soul's*]

<sup>10</sup>Do not forsake your own friend or your father's friend, And do not go to your brother's house in the day of your calamity; Better is a neighbor who is near than a brother far away.

<sup>11</sup>Be wise, my son, and make my heart glad, That I may reply to him who reproaches me.

<sup>12</sup>A prudent man sees evil *and* hides himself, The <sup>a</sup>naive proceed *and* pay the penalty. [<sup>a</sup>Lit *simple*]

<sup>13</sup>Take his garment when he becomes surety for a stranger; And for an <sup>a</sup>adulterous woman hold him in pledge. [<sup>a</sup>Lit *strange*]

<sup>14</sup>He who blesses his friend with a loud voice early in the morning, It will be reckoned a curse to him.

<sup>15</sup>A constant dripping on a day of steady rain And a contentious woman are alike; <sup>16</sup>He who would <sup>a</sup>restrain her <sup>a</sup>restrains the wind, And <sup>b</sup>grasps oil with his right hand. [<sup>a</sup>Lit *hide(s)* <sup>b</sup>Lit *encounters*]

<sup>17</sup>Iron sharpens iron, So one man sharpens another.

<sup>18</sup>He who tends the fig tree will eat its fruit, And he who cares for his master will be honored.

<sup>19</sup>As in water face *reflects* face, So the heart of man *reflects* man.

<sup>20a</sup>Sheol and <sup>b</sup>Abaddon are never satisfied, Nor are the eyes of man ever satisfied. [<sup>a</sup>I.e. The nether world <sup>b</sup>I.e. the place of destruction]

<sup>21</sup>The crucible is for silver and the furnace for gold, And each *is tested* by the praise accorded him.

<sup>22</sup>Though you pound a fool in a mortar with a pestle along with crushed grain, *Yet* his foolishness will not depart from him.

<sup>23</sup> Know well the <sup>a</sup>condition of your flocks, *And* pay attention to your herds; [<sup>a</sup>Lit *face*]

<sup>24</sup>For riches are not forever, Nor does a crown *endure* to all generations.

<sup>25</sup>*When* the grass disappears, the new growth is seen, And the herbs of the mountains are gathered in, <sup>26</sup>The lambs *will be* for your clothing, And the goats *will bring* the price of a field, <sup>27</sup>*And there will be* goats' milk enough for your food, For the food of your household, And sustenance for your maidens.

## PROVERBS 28 [\[Books\]](#)

**Warnings and Instructions** 1 **The wicked flee when no one is pursuing,  
But the righteous are <sup>a</sup>bold as a lion. [<sup>a</sup>Lit *confident*]**

<sup>2</sup>By the transgression of a land many are its princes, But by a man of understanding *and* knowledge, so it endures.

<sup>3</sup>A poor man who oppresses the lowly Is *like* a driving rain <sup>a</sup>which leaves no food. [<sup>a</sup>Lit *and there is no bread*]

<sup>4</sup>Those who forsake the law praise the wicked, But those who keep the law strive with them.

<sup>5</sup>Evil men do not understand justice, But those who seek the LORD understand all things.

<sup>6</sup>Better is the poor who walks in his integrity Than he who is <sup>a</sup>crooked though he be rich. [<sup>a</sup>Lit *perverse of two ways*]

<sup>7</sup>He who keeps the law is a discerning son, But he who is a companion of gluttons humiliates his father.

<sup>8</sup>He who increases his wealth by interest and usury Gathers it for him who is gracious to the poor.

<sup>9</sup>He who turns away his ear from listening to the law, Even his prayer is an abomination.

<sup>10</sup>He who leads the upright astray in an evil way Will himself fall into his own pit, But the blameless will inherit good.

<sup>11</sup>The rich man is wise in his own eyes, But the poor who has understanding <sup>a</sup>sees through him. [<sup>a</sup>Lit *examines him*]

<sup>12</sup>When the righteous triumph, there is great glory, But when the wicked rise, men <sup>a</sup>hide themselves. [<sup>a</sup>Lit *will be searched for*]

<sup>13</sup>He who conceals his transgressions will not prosper, But he who confesses and forsakes *them* will find compassion.

<sup>14</sup>How blessed is the man who fears always, But he who hardens his heart will fall into calamity.

<sup>15</sup>*Like* a roaring lion and a rushing bear Is a wicked ruler over a poor people.

<sup>16</sup>A leader who is a great oppressor lacks understanding, *But* he who hates unjust gain will prolong *his* days.

- <sup>17</sup>A man who is laden with the guilt of human blood Will <sup>a</sup>be a fugitive until death; let no one support him. [<sup>a</sup>Lit *flee to the pit*]
- <sup>18</sup>He who walks blamelessly will be delivered, But he who is <sup>a</sup>crooked will fall all at once. [<sup>a</sup>Lit *perverse of two ways*]
- <sup>19</sup>He who tills his land will have plenty of food, But he who follows empty *pursuits* will have poverty in plenty.
- <sup>20</sup>A faithful man will abound with blessings, But he who makes haste to be rich will not go unpunished.
- <sup>21</sup>To <sup>a</sup>show partiality is not good, Because for a piece of bread a man will transgress. [<sup>a</sup>Lit *regard the face*]
- <sup>22</sup>A man with an evil eye hastens after wealth And does not know that want will come upon him.
- <sup>23</sup>He who rebukes a man will afterward find *more* favor Than he who flatters with the tongue.
- <sup>24</sup>He who robs his father or his mother And says, “It is not a transgression,”  
Is the companion of a man who destroys.
- <sup>25</sup>An <sup>a</sup>arrogant man stirs up strife, But he who trusts in the LORD will <sup>b</sup>prosper. [<sup>a</sup>Lit *broad soul* <sup>b</sup>Lit *be made fat*]
- <sup>26</sup>He who trusts in his own heart is a fool, But he who walks wisely will be delivered.
- <sup>27</sup>He who gives to the poor will never want, But he who <sup>a</sup>shuts his eyes will have many curses. [<sup>a</sup>Lit *hides*]
- <sup>28</sup>When the wicked rise, men hide themselves; But when they perish, the righteous increase.

## PROVERBS 29 [\[Books\]](#)

### *Warnings and Instructions*

- <sup>1</sup> A man who hardens *his* neck after much reproof  
Will suddenly be broken <sup>a</sup>beyond remedy. [<sup>a</sup>Lit *and there is no remedy*]
- <sup>2</sup>When the righteous <sup>a</sup>increase, the people rejoice,  
But when a wicked man rules, people groan. [<sup>a</sup>Or *become great*]
- <sup>3</sup>A man who loves wisdom makes his father glad,  
But he who keeps company with harlots wastes *his* wealth.
- <sup>4</sup>The king gives stability to the land by justice,  
But a man who takes bribes overthrows it.
- <sup>5</sup>A man who flatters his neighbor  
Is spreading a net for his steps.
- <sup>6</sup>By transgression an evil man is ensnared,  
But the righteous sings and rejoices.
- <sup>7</sup>The righteous <sup>a</sup>is concerned for the rights of the poor,  
The wicked does not understand *such* <sup>b</sup>concern. [<sup>a</sup>Lit *knows the cause*  
<sup>b</sup>Lit *knowledge*]
- <sup>8</sup>Scorners set a city aflame,  
But wise men turn away anger.
- <sup>9</sup>When a wise man has a controversy with a foolish man,  
<sup>a</sup>The foolish man either rages or laughs, and there is no rest. [<sup>a</sup>Lit *He*]
- <sup>10</sup>Men of bloodshed hate the blameless,  
But the upright <sup>a</sup>are concerned for his life. [<sup>a</sup>Lit *seek his soul*]
- <sup>11</sup>A fool <sup>a</sup>always loses his temper,  
But a wise man holds it back. [<sup>a</sup>Lit *sends forth all his spirit*]
- <sup>12</sup>If a ruler pays attention to falsehood,  
All his ministers *become* wicked.
- <sup>13</sup>The poor man and the oppressor <sup>a</sup>have this in common:  
The LORD gives light to the eyes of both. [<sup>a</sup>Lit *meet together*]
- <sup>14</sup>If a king judges the poor with truth,  
His throne will be established forever.
- <sup>15</sup>The rod and reproof give wisdom,  
But a child <sup>a</sup>who gets his own way brings shame to his mother. [<sup>a</sup>Lit  
*left to himself*]

<sup>16</sup>When the wicked <sup>a</sup>increase, transgression increases;  
But the righteous will see their fall. [<sup>a</sup>Or *become great*]  
<sup>17</sup>Correct your son, and he will give you comfort;  
He will also <sup>a</sup>delight your soul. [<sup>a</sup>Lit *give delight to*]  
<sup>18</sup>Where there is no <sup>a</sup>vision, the people are unrestrained,  
But happy is he who keeps the law. [<sup>a</sup>Or *revelation*]  
<sup>19</sup>A slave will not be instructed by words *alone*;  
For though he understands, there will be no response.  
<sup>20</sup>Do you see a man who is hasty in his words?  
There is more hope for a fool than for him.  
<sup>21</sup>He who pampers his slave from childhood  
Will in the end find him to be a son.  
<sup>22</sup>An angry man stirs up strife,  
And a hot-tempered man abounds in transgression.  
<sup>23</sup>A man's pride will bring him low,  
But a humble spirit will obtain honor.  
<sup>24</sup>He who is a partner with a thief hates his own life;  
He hears the oath but tells nothing.  
<sup>25</sup>The fear of man <sup>a</sup>brings a snare,  
But he who trusts in the LORD will be exalted. [<sup>a</sup>Lit *gives*]  
<sup>26</sup>Many seek the ruler's <sup>a</sup>favor,  
But justice for man *comes* from the LORD. [<sup>a</sup>Lit *face*]  
<sup>27</sup>An unjust man is abominable to the righteous,  
And he who is upright in the way is abominable to the wicked.

## PROVERBS 30 [\[Books\]](#)

*The Words of Agur* 1 The words of Agur the son of Jakeh, the <sup>a</sup>oracle. [1  
<sup>a</sup>Or *burden*]

**The man declares to Ithiel, to Ithiel and Ucal: <sup>2</sup>Surely I am more stupid than any man, And I do not have the understanding of a man.**

<sup>3</sup>Neither have I learned wisdom, Nor do I have the knowledge of the Holy One.

<sup>4</sup>Who has ascended into heaven and descended?

Who has gathered the wind in His fists?

Who has wrapped the waters in <sup>a</sup>His garment?

Who has established all the ends of the earth?

What is His name or His son's name?

Surely you know! [<sup>a</sup>Lit *the*]

<sup>5</sup>Every word of God is tested; He is a shield to those who take refuge in Him.

<sup>6</sup>Do not add to His words Or He will reprove you, and you will be proved a liar.

<sup>7</sup>Two things I asked of You, Do not refuse me before I die: <sup>8</sup>Keep deception and <sup>a</sup>lies far from me, Give me neither poverty nor riches; Feed me with the food that is my portion, [<sup>a</sup>Lit *words of falsehood*]

<sup>9</sup>That I not be full and deny *You* and say, "Who is the LORD?"

Or that I not be in want and steal, And profane the name of my God.

<sup>10</sup>Do not slander a slave to his master, Or he will curse you and you will be found guilty.

<sup>11</sup>There is a <sup>a</sup>kind of *man* who curses his father And does not bless his mother. [<sup>a</sup>Or *generation*]

<sup>12</sup>There is a <sup>a</sup>kind who is pure in his own eyes, Yet is not washed from his filthiness. [<sup>a</sup>Or *generation*]

<sup>13</sup>There is a <sup>a</sup>kind—oh how lofty are his eyes!

And his eyelids are raised *in arrogance*. [<sup>a</sup>Or *generation*]

<sup>14</sup>There is a <sup>a</sup>kind of *man* whose teeth are *like* swords And his jaw teeth *like* knives, To devour the afflicted from the earth And the needy from among men. [<sup>a</sup>Or *generation*]

15 The leech has two daughters, “Give,” “Give.”  
There are three things that will not be satisfied, Four that will not say,  
“Enough”: <sup>16a</sup>Sheol, and the barren womb, Earth that is never  
satisfied with water, And fire that never says, “Enough.” [<sup>a</sup>I.e. The  
nether world]

<sup>17</sup>The eye that mocks a father And <sup>a</sup>scorns a mother, The ravens of the  
valley will pick it out, And the young eagles will eat it. [<sup>a</sup>Lit  
*despises to obey*]

18 There are three things which are too wonderful for me, Four which I  
do not understand: <sup>19</sup>The way of an eagle in the sky, The way of a  
serpent on a rock, The way of a ship in the middle of the sea, And  
the way of a man with a maid.

<sup>20</sup>This is the way of an adulterous woman: She eats and wipes her  
mouth, And says, “I have done no wrong.”

21 Under three things the earth quakes, And under four, it cannot bear  
up: <sup>22</sup>Under a slave when he becomes king, And a fool when he is  
satisfied with food, <sup>23</sup>Under an unloved woman when she gets a  
husband, And a maidservant when she supplants her mistress.

24 Four things are small on the earth, But they are exceedingly wise:  
<sup>25</sup>The ants are not a strong people, But they prepare their food in the  
summer; <sup>26</sup>The <sup>a</sup>shephanim are not mighty people, Yet they make  
their houses in the rocks; [<sup>a</sup>Small, shy, furry animals (*Hyrax  
syracus*) found in the peninsula of the Sinai, northern Israel, and the  
region round the Dead Sea; KJV *coney*, orig NASB *badgers*]

<sup>27</sup>The locusts have no king, Yet all of them go out in ranks; <sup>28</sup>The lizard  
you may grasp with the hands, Yet it is in kings’ palaces.

29 There are three things which are stately in *their* march, Even four  
which are stately when they walk: <sup>30</sup>The lion *which* is mighty among  
beasts And does not <sup>a</sup>retreat before any, [<sup>a</sup>Lit *turn back*]

<sup>31</sup>The <sup>a</sup>strutting rooster, the male goat also, And a king *when his* army  
is with him. [<sup>a</sup>Lit *girt in the loins*]

32 If you have been foolish in exalting yourself Or if you have plotted  
*evil*, put your hand on your mouth.

<sup>33</sup>For the <sup>a</sup>churning of milk produces butter, And pressing the nose  
brings forth blood; So the <sup>a</sup>churning of anger produces strife. [<sup>a</sup>Lit  
*pressing*]

## PROVERBS 31 [\[Books\]](#)

***The Words of Lemuel*** 1 The words of King Lemuel, the <sup>a</sup>oracle which his mother taught him: [1 <sup>a</sup>Or *burden*]

2 What, O my son?

And what, O son of my womb?

And what, O son of my vows?

<sup>3</sup>Do not give your strength to women, Or your ways to that which destroys kings.

<sup>4</sup>It is not for kings, O Lemuel, It is not for kings to drink wine, Or for rulers to desire strong drink, <sup>5</sup>For they will drink and forget what is decreed, And pervert the <sup>a</sup>rights of all the <sup>b</sup>afflicted. [<sup>a</sup>Lit *judgment* <sup>b</sup>Lit *sons of affliction*]

<sup>6</sup>Give strong drink to him who is perishing, And wine to him <sup>a</sup>whose life is bitter. [<sup>a</sup>Lit *bitter of soul*]

<sup>7</sup>Let him drink and forget his poverty And remember his trouble no more.

<sup>8</sup>Open your mouth for the mute, For the <sup>a</sup>rights of all the <sup>b</sup>unfortunate. [<sup>a</sup>Lit *judgment* <sup>b</sup>Lit *sons of passing away*]

<sup>9</sup>Open your mouth, judge righteously, And <sup>a</sup>defend the rights of the afflicted and needy. [<sup>a</sup>Lit *judge the afflicted*]

***Description of a Worthy Woman*** 10 An excellent wife, who can find?

For her worth is far above jewels.

<sup>11</sup>The heart of her husband trusts in her, And he will have no lack of gain.

<sup>12</sup>She does him good and not evil All the days of her life.

<sup>13</sup>She looks for wool and flax And works with her <sup>a</sup>hands <sup>b</sup>in delight. [<sup>a</sup>Lit *palms* <sup>b</sup>Or *willingly*]

<sup>14</sup>She is like merchant ships; She brings her food from afar.

<sup>15</sup>She rises also while it is still night And gives food to her household And <sup>a</sup>portions to her maidens. [<sup>a</sup>Or *prescribed tasks*]

- <sup>16</sup>She considers a field and buys it; From <sup>a</sup>her earnings she plants a vineyard. [<sup>a</sup>Lit *the fruit of her palms*]
- <sup>17</sup>She girds <sup>a</sup>herself with strength And makes her arms strong. [<sup>a</sup>Lit *her loins*]
- <sup>18</sup>She senses that her gain is good; Her lamp does not go out at night.
- <sup>19</sup>She stretches out her hands to the distaff, And her <sup>a</sup>hands grasp the spindle. [<sup>a</sup>Lit *palms*]
- <sup>20</sup>She <sup>a</sup>extends her hand to the poor, And she stretches out her hands to the needy. [<sup>a</sup>Lit *spreads out her palm*]
- <sup>21</sup>She is not afraid of the snow for her household, For all her household are clothed with scarlet.
- <sup>22</sup>She makes coverings for herself; Her clothing is fine linen and purple.
- <sup>23</sup>Her husband is known in the gates, When he sits among the elders of the land.
- <sup>24</sup>She makes linen garments and sells *them*, And <sup>a</sup>supplies belts to the <sup>b</sup>tradesmen. [<sup>a</sup>Lit *gives* <sup>b</sup>Lit *Canaanite*]
- <sup>25</sup>Strength and dignity are her clothing, And she smiles at the <sup>a</sup>future. [<sup>a</sup>Lit *latter days*]
- <sup>26</sup>She opens her mouth in wisdom, And the <sup>a</sup>teaching of kindness is on her tongue. [<sup>a</sup>Or *law*]
- <sup>27</sup>She looks well to the ways of her household, And does not eat the bread of idleness.
- <sup>28</sup>Her children rise up and bless her; Her husband *also*, and he praises her, *saying*: <sup>29</sup>“Many daughters have done nobly, But you excel them all.”
- <sup>30</sup>Charm is deceitful and beauty is vain, *But* a woman who <sup>a</sup>fears the LORD, she shall be praised. [<sup>a</sup>Or *reverences*]
- <sup>31</sup>Give her the <sup>a</sup>product of her hands, And let her works praise her in the gates. [<sup>a</sup>Lit *fruit*]

## ECCLESIASTES 1 [\[Books\]](#)

***The Futility of All Endeavor* 1 The words of the Preacher, the son of David, king in Jerusalem.**

<sup>2</sup>“<sup>a</sup>Vanity of vanities,” says the Preacher, “<sup>a</sup>Vanity of vanities! All is <sup>b</sup>vanity.” [<sup>a</sup>Or *Futility of futilities* <sup>b</sup>Or *futile*]

<sup>3</sup>What advantage does man have in all his work Which he does under the sun?

<sup>4</sup>A generation goes and a generation comes, But the earth <sup>a</sup>remains forever. [<sup>a</sup>Lit *stands*]

<sup>5</sup>Also, the sun rises and the sun sets; And <sup>a</sup>hastening to its place it rises there *again*. [<sup>a</sup>Lit *panting*]

<sup>6a</sup>Blowing toward the south, Then turning toward the north, The wind continues <sup>b</sup>swirling along; And on its circular courses the wind returns. [<sup>a</sup>Lit *Going* <sup>b</sup>Lit *turning*]

<sup>7</sup>All the rivers <sup>a</sup>flow into the sea, Yet the sea is not full.

To the place where the rivers <sup>a</sup>flow, There they <sup>a</sup>flow again. [<sup>a</sup>Lit *go*]

<sup>8</sup>All things are wearisome; Man is not able to tell *it*.

The eye is not satisfied with seeing, Nor is the ear filled with hearing.

<sup>9</sup>That which has been is that which will be, And that which has been done is that which will be done.

So there is nothing new under the sun.

<sup>10</sup>Is there anything of which one might say, “See this, it is new”?

Already it has existed for ages Which were before us.

<sup>11</sup>There is no remembrance of <sup>a</sup>earlier things; And also of the <sup>b</sup>later things which will occur, There will be for them no remembrance Among those who will come <sup>b</sup>later *still*. [<sup>a</sup>Lit *first* or *former* <sup>b</sup>Lit *latter* or *after*]

***The Futility of Wisdom* 12 I, the Preacher, have been king over Israel in Jerusalem. <sup>13</sup>And I set my <sup>a</sup>mind to seek and explore by wisdom concerning all that has been done under heaven. *It is <sup>b</sup>a grievous task which God has given to the sons of men to be afflicted with.* <sup>14</sup>I have**

seen all the works which have been done under the sun, and behold, all is <sup>c</sup>vanity and striving after wind. <sup>15</sup>What is crooked cannot be straightened and what is lacking cannot be counted. [<sup>13</sup> <sup>a</sup>Lit *heart* <sup>b</sup>Lit *an evil* <sup>14</sup> <sup>c</sup>Or *futility*]

<sup>16</sup> I <sup>a</sup>said to myself, “Behold, I have magnified and increased wisdom more than all who were over Jerusalem before me; and my <sup>b</sup>mind has observed <sup>c</sup>a wealth of wisdom and knowledge.” <sup>17</sup>And I set my <sup>b</sup>mind to know wisdom and to know madness and folly; I realized that this also is striving after wind. <sup>18</sup>Because in much wisdom there is much grief, and increasing knowledge *results in* increasing pain. [<sup>16</sup> <sup>a</sup>Lit *spoke with my heart, saying* <sup>b</sup>Lit *heart* <sup>c</sup>Lit *an abundance*]

## ECCLESIASTES 2 [Books]

*The Futility of Pleasure and Possessions* 1 I said <sup>a</sup>to myself, “Come now, I will test you with pleasure. So <sup>b</sup>enjoy yourself.” And behold, it too was futility. 2 I said of laughter, “It is madness,” and of pleasure, “What does it accomplish?” 3 I explored with my <sup>c</sup>mind *how* to stimulate my body with wine while my <sup>c</sup>mind was guiding *me* wisely, and how to take hold of folly, until I could see what good there is for the sons of men <sup>d</sup>to do under heaven the few <sup>e</sup>years of their lives. 4 I enlarged my works: I built houses for myself, I planted vineyards for myself; 5 I made gardens and parks for myself and I planted in them all kinds of fruit trees; 6 I made ponds of water for myself from which to irrigate a forest of growing trees. 7 I bought male and female slaves and I had <sup>f</sup>homeborn slaves. Also I possessed flocks and herds larger than all who preceded me in Jerusalem. 8 Also, I collected for myself silver and gold and the treasure of kings and provinces. I provided for myself male and female singers and the pleasures of men—many concubines. [1 <sup>a</sup>Lit *in my heart* <sup>b</sup>Lit *consider with goodness* 3 <sup>c</sup>Lit *heart* <sup>d</sup>Lit *which they do* <sup>e</sup>Lit *days* 7 <sup>f</sup>Lit *sons of the house*]

9 Then I became great and increased more than all who preceded me in Jerusalem. My wisdom also stood by me. 10 All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor. 11 Thus I considered all my activities which my hands had done and the labor which I had <sup>a</sup>exerted, and behold all was <sup>b</sup>vanity and striving after wind and there was no profit under the sun. [11 <sup>a</sup>Lit *labored to do* <sup>b</sup>Or *futility*, and so throughout the ch]

*Wisdom Excels Folly* 12 So I turned to consider wisdom, madness and folly; for what *will* the man *do* who will come after the king *except* what has already been done? 13 And I saw that wisdom excels folly as light

excels darkness. <sup>14</sup>The wise man's eyes are in his head, but the fool walks in darkness. And yet I know that one fate befalls them both. <sup>15</sup>Then I said <sup>a</sup>to myself, "As is the fate of the fool, it will also befall me. Why then have I been extremely wise?" So <sup>b</sup>I said to myself, "This too is vanity." <sup>16</sup>For there is no <sup>c</sup>lasting remembrance of the wise man *as with the fool*, inasmuch as *in the coming days all will be forgotten*. And how the wise man and the fool alike die! <sup>17</sup>So I hated life, for the work which had been done under the sun was <sup>d</sup>grievous to me; because everything is futility and striving after wind. [<sup>15</sup> <sup>a</sup>Lit *in my heart* <sup>b</sup>Lit *I spoke in my heart* <sup>16</sup> <sup>c</sup>Lit *forever* <sup>17</sup> <sup>d</sup>Lit *evil*]

*The Futility of Labor* <sup>18</sup> Thus I hated all the fruit of my labor for which I had labored under the sun, for I must leave it to the man who will come after me. <sup>19</sup>And who knows whether he will be a wise man or a fool? Yet he will have <sup>a</sup>control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is vanity.

<sup>20</sup>Therefore I <sup>b</sup>completely despaired of all the fruit of my labor for which I had labored under the sun. <sup>21</sup>When there is a man who has labored with wisdom, knowledge and skill, then he gives his <sup>c</sup>legacy to one who has not labored with them. This too is vanity and a great evil.

<sup>22</sup>For what does a man get in all his labor and in <sup>d</sup>his striving with which he labors under the sun? <sup>23</sup>Because all his days his task is painful and grievous; even at night his <sup>e</sup>mind does not rest. This too is vanity. [<sup>19</sup> <sup>a</sup>Lit *dominion* <sup>20</sup> <sup>b</sup>Lit *turned aside my heart to despair* <sup>21</sup> <sup>c</sup>Lit *share* <sup>22</sup> <sup>d</sup>Lit *the striving of his heart* <sup>23</sup> <sup>e</sup>Lit *heart*]

<sup>24</sup> There is nothing better for a man *than* to eat and drink and <sup>a</sup>tell himself that his labor is good. This also I have seen that it is from the hand of God. <sup>25</sup>For who can eat and who can have enjoyment without <sup>b</sup>Him? <sup>26</sup>For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in God's sight. This too is vanity and striving after wind. [<sup>24</sup> <sup>a</sup>Lit *cause his soul to see good in his labor* <sup>25</sup> <sup>b</sup>So Gr; Heb *me*]

## ECCLESIASTES 3 [\[Books\]](#)

***A Time for Everything*** 1 **There is an appointed time for everything. And there is a time for every <sup>a</sup>event under heaven— [1 <sup>a</sup>Lit *delight*]**

<sup>2</sup>A time to give birth and a time to die; A time to plant and a time to uproot what is planted.

<sup>3</sup>A time to kill and a time to heal; A time to tear down and a time to build up.

<sup>4</sup>A time to weep and a time to laugh; A time to mourn and a time to dance.

<sup>5</sup>A time to throw stones and a time to gather stones; A time to embrace and a time to shun embracing.

<sup>6</sup>A time to search and a time to give up as lost; A time to keep and a time to throw away.

<sup>7</sup>A time to tear apart and a time to sew together; A time to be silent and a time to speak.

<sup>8</sup>A time to love and a time to hate; A time for war and a time for peace.

9 What profit is there to the worker from that in which he toils? <sup>10</sup>I have seen the task which God has given the sons of men with which to occupy themselves.

***God Set Eternity in the Heart of Man*** <sup>11</sup>**He has made everything <sup>a</sup>appropriate in its time. He has also set eternity in their heart, <sup>b</sup>yet so that man will not find out the work which God has done from the beginning even to the end. [11 <sup>a</sup>Lit *beautiful* <sup>b</sup>Or *without which man*]**

<sup>12</sup>**I know that there is nothing better for them than to rejoice and to do good in one's lifetime; <sup>13</sup>moreover, that every man who eats and drinks sees good in all his labor—it is the gift of God. <sup>14</sup>I know that everything God does will remain forever; there is nothing to add to it and there is nothing to take from it, for God has so worked that men should <sup>a</sup>fear Him. <sup>15</sup>That which is has been already and that which will be has**

already been, for God seeks what has passed by. [14 <sup>a</sup>Or *be in awe before Him*]

16 Furthermore, I have seen under the sun *that* in the place of justice there is wickedness and in the place of righteousness there is wickedness. <sup>17</sup>I said <sup>a</sup>to myself, “God will judge both the righteous man and the wicked man,” for a time for every <sup>b</sup>matter and for every deed is there. <sup>18</sup>I said <sup>a</sup>to myself concerning the sons of men, “God has surely tested them in order for them to see that they are but beasts.” <sup>19</sup>For the fate of the sons of men and the fate of beasts <sup>c</sup>is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is <sup>d</sup>vanity. <sup>20</sup>All go to the same place. All came from the dust and all return to the dust. <sup>21</sup>Who knows that the breath of man ascends upward and the breath of the beast descends downward to the earth? <sup>22</sup>I have seen that nothing is better than that man should be happy in his activities, for that is his lot. For who will bring him to see what will occur after him? [17 <sup>a</sup>Lit *in my heart*  
<sup>b</sup>Or *delight* 19 <sup>c</sup>Lit *and they have one fate* <sup>d</sup>Or *futility*]

## ECCLESIASTES 4 [\[Books\]](#)

*The Evils of Oppression* <sup>1</sup> Then I looked again at all the acts of oppression which were being done under the sun. And behold *I saw* the tears of the oppressed and *that* they had no one to comfort *them*; and on the side of their oppressors was power, but they had no one to comfort *them*. <sup>2</sup> So I congratulated the dead who are already dead more than the living who are still living. <sup>3</sup> But better *off* than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun.

<sup>4</sup> I have seen that every labor and every skill which is done is *the result of rivalry* between a man and his neighbor. This too is <sup>a</sup>vanity and striving after wind. <sup>5</sup> The fool folds his hands and consumes his own flesh. <sup>6</sup> One hand full of rest is better than two fists full of labor and striving after wind. [<sup>4</sup> <sup>a</sup>Or *futility*, and so throughout the ch]

<sup>7</sup> Then I looked again at vanity under the sun. <sup>8</sup> There was a certain man without a <sup>a</sup>dependent, having neither a son nor a brother, yet there was no end to all his labor. Indeed, his eyes were not satisfied with riches *and he never asked*, “And for whom am I laboring and depriving myself of pleasure?” This too is vanity and it is a grievous task. [<sup>8</sup> <sup>a</sup>Lit *second*]

<sup>9</sup> Two are better than one because they have a good return for their labor. <sup>10</sup> For if <sup>a</sup>either of them falls, the one will lift up his companion. But woe to the one who falls when there is not <sup>b</sup>another to lift him up. <sup>11</sup> Furthermore, if two lie down together they <sup>c</sup>keep warm, but how can one be warm *alone*? <sup>12</sup> And if <sup>d</sup>one can overpower him who is alone, two can resist him. A cord of three *strands* is not quickly torn apart. [<sup>10</sup> <sup>a</sup>Lit *they fall* <sup>b</sup>Lit *a second* <sup>11</sup> <sup>c</sup>Lit *have warmth* <sup>12</sup> <sup>d</sup>Lit *he*]

<sup>13</sup> A poor yet wise lad is better than an old and foolish king who no longer knows *how* to receive <sup>a</sup>instruction. <sup>14</sup> For he has come out of

prison to become king, even though he was born poor in his kingdom.  
<sup>15</sup>I have seen all the living under the sun throng to the side of the second  
lad who <sup>b</sup>replaces him. <sup>16</sup>There is no end to all the people, to all who  
were before them, and even the ones who will come later will not be  
happy with him, for this too is vanity and striving after wind. [13 <sup>a</sup>Or  
*warning* 15 <sup>b</sup>*Lit stands in his stead*]

## ECCLESIASTES 5 [\[Books\]](#)

*Your Attitude Toward God* 1 <sup>a</sup>Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil. 2<sup>b</sup>Do not be hasty <sup>c</sup>in word or <sup>d</sup>impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few. 3For the dream comes through much <sup>e</sup>effort and the voice of a fool through many words. [1 <sup>a</sup>Ch 4:17 in Heb 2 <sup>b</sup>Ch 5:1 in Heb <sup>c</sup>Lit *with your mouth* <sup>d</sup>Lit *hurry your heart* 3 <sup>e</sup>Lit *task*]

4 When you make a vow to God, do not be late in paying it; for *He takes no delight in fools*. Pay what you vow! 5It is better that you should not vow than that you should vow and not pay. 6Do not let your <sup>a</sup>speech cause <sup>b</sup>you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands? 7For in many dreams and in many words there is <sup>c</sup>emptiness. Rather, <sup>d</sup>fear God. [6 <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *your body* 7 <sup>c</sup>Lit *vanity* <sup>d</sup>Or *revere*]

8 If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the <sup>a</sup>sight; for one <sup>b</sup>official watches over another <sup>b</sup>official, and there are higher <sup>c</sup>officials over them. 9After all, a king who cultivates the field is an advantage to the land. [8 <sup>a</sup>Lit *delight* <sup>b</sup>Lit *high one* <sup>c</sup>Lit *ones*]

*The Folly of Riches* 10 He who loves money will not be satisfied with money, nor he who loves abundance *with its* income. This too is <sup>a</sup>vanity. 11When good things increase, those who consume them increase. So what is the advantage to their owners except to <sup>b</sup>look on? 12The sleep of the working man is pleasant, whether he eats little or much; but the <sup>c</sup>full stomach of the rich man does not allow him to sleep. [10 <sup>a</sup>Or *futility*]

11 <sup>b</sup>Lit *see with their eyes* 12 <sup>c</sup>Lit *satiety*]

13 There is a grievous evil *which* I have seen under the sun: riches being <sup>a</sup>hoarded by their owner to his hurt. <sup>14</sup>When those riches were lost through <sup>b</sup>a bad investment and he had fathered a son, then there was nothing <sup>c</sup>to support him. <sup>15</sup>As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand. <sup>16</sup>This also is a grievous evil—exactly as a man <sup>d</sup>is born, thus will he <sup>e</sup>die. So what is the advantage to him who toils for the wind? <sup>17</sup>Throughout his life *he* also eats in darkness with great vexation, sickness and anger. [13 <sup>a</sup>Lit *guarded* 14 <sup>b</sup>Lit *an evil task* <sup>c</sup>Lit *in his hand* 16 <sup>d</sup>Lit *comes* <sup>e</sup>Lit *go*]

18 Here is what I have seen to be good and <sup>a</sup>fitting: to eat, to drink and <sup>b</sup>enjoy oneself in all one's labor in which he toils under the sun *during* the few <sup>c</sup>years of his life which God has given him; for this is his <sup>d</sup>reward. <sup>19</sup>Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his <sup>d</sup>reward and rejoice in his labor; this is the gift of God. <sup>20</sup>For he will not often <sup>e</sup>consider the <sup>c</sup>years of his life, because God keeps <sup>f</sup>him occupied with the gladness of his heart. [18 <sup>a</sup>Lit *beautiful* <sup>b</sup>Lit *see good* <sup>c</sup>Or *days* <sup>d</sup>Or *share* 20 <sup>e</sup>Lit *remember* <sup>f</sup>So with Gr]

## ECCLESIASTES 6 [\[Books\]](#)

*The Futility of Life* 1 There is an evil which I have seen under the sun and it is prevalent <sup>a</sup>among men— <sup>2</sup>a man to whom God has given riches and wealth and honor so that his soul lacks nothing of all that he desires; yet God has not empowered him to eat from them, for a foreigner <sup>b</sup>enjoys them. This is <sup>c</sup>vanity and a severe affliction. <sup>3</sup>If a man fathers a hundred *children* and lives many years, however many <sup>d</sup>they be, but his soul is not satisfied with good things and he does not even have a *proper* burial, *then* I say, “Better the miscarriage than he, <sup>4</sup>for it comes in futility and goes into obscurity; and its name is covered in obscurity. <sup>5</sup>It never sees the sun and it never knows *anything*; <sup>e</sup>it is better off than he. <sup>6</sup>Even if the *other* man lives a thousand years twice and does not <sup>f</sup>enjoy good things—do not all go to one place?” [1 <sup>a</sup>Lit upon 2 <sup>b</sup>Lit eats from them <sup>c</sup>Or futility 3 <sup>d</sup>Lit the days of his years 5 <sup>e</sup>Lit more rest has this one than that 6 <sup>f</sup>Lit see]

<sup>7</sup> All a man’s labor is for his mouth and yet the <sup>a</sup>appetite is not <sup>b</sup>satisfied. <sup>8</sup>For what advantage does the wise man have over the fool? What *advantage* does the poor man have, knowing *how* to walk before the living? <sup>9</sup>What the eyes see is better than what the soul <sup>c</sup>desires. This too is futility and a striving after wind. [7 <sup>a</sup>Lit soul <sup>b</sup>Lit filled 9 <sup>c</sup>Lit goes after]

<sup>10</sup> Whatever exists has already been named, and it is known what man is; for he cannot dispute with him who is stronger than he is. <sup>11</sup>For there are many words which increase futility. What *then* is the advantage to a man? <sup>12</sup>For who knows what is good for a man during *his* lifetime, *during* the few <sup>a</sup>years of his futile life? He will <sup>b</sup>spend them like a shadow. For who can tell a man what will be after him under the sun? [12 <sup>a</sup>Lit days <sup>b</sup>Lit do]

## ECCLESIASTES 7 [\[Books\]](#)

***Wisdom and Folly Contrasted*** 1 **A good name is better than a good ointment, And the day of *one's* death is better than the day of *one's* birth.**

<sup>2</sup>It is better to go to a house of mourning Than to go to a house of feasting, Because <sup>a</sup>that is the end of every man, And the living <sup>b</sup>takes it to <sup>c</sup>heart. [<sup>a</sup>I.e. death <sup>b</sup>Lit *gives* <sup>c</sup>Lit *his heart*]

<sup>3</sup>Sorrow is better than laughter, For when a face is sad a heart may be happy.

<sup>4</sup>The <sup>a</sup>mind of the wise is in the house of mourning, While the <sup>a</sup>mind of fools is in the house of pleasure. [<sup>a</sup>Lit *heart*]

<sup>5</sup>It is better to listen to the rebuke of a wise man Than for one to listen to the song of fools.

<sup>6</sup>For as the <sup>a</sup>crackling of thorn bushes under a pot, So is the laughter of the fool; And this too is futility. [<sup>a</sup>Lit *voice*]

<sup>7</sup>For oppression makes a wise man mad, And a bribe <sup>a</sup>corrupts the heart. [<sup>a</sup>Lit *destroys*]

<sup>8</sup>The end of a matter is better than its beginning; Patience of spirit is better than haughtiness of spirit.

<sup>9</sup>Do not be <sup>a</sup>eager in your heart to be angry, For anger resides in the bosom of fools. [<sup>a</sup>Lit *hasty in your spirit*]

<sup>10</sup>Do not say, “Why is it that the former days were better than these?” For it is not from wisdom that you ask about this.

<sup>11</sup>Wisdom along with an inheritance is good And an advantage to those who see the sun.

<sup>12</sup>For wisdom is <sup>a</sup>protection *just as* money is <sup>a</sup>protection, But the advantage of knowledge is that wisdom preserves the lives of its possessors. [<sup>a</sup>Lit *in a shadow*]

<sup>13</sup>Consider the work of God, For who is able to straighten what He has bent?

<sup>14</sup>In the day of prosperity be happy, But in the day of adversity consider— God has made the one as well as the other So that man will not discover anything *that will be* after him.

15 I have seen everything during my <sup>a</sup>lifetime of futility; there is a righteous man who perishes in his righteousness and there is a wicked man who prolongs *his life* in his wickedness. <sup>16</sup>Do not be excessively righteous and do not be overly wise. Why should you ruin yourself? <sup>17</sup>Do not be excessively wicked and do not be a fool. Why should you die before your time? <sup>18</sup>It is good that you grasp one thing and also not <sup>b</sup>let go of the other; for the one who fears God comes forth with <sup>c</sup>both of them. [15 <sup>a</sup>Lit *days* 18 <sup>b</sup>Lit *rest your hand* <sup>c</sup>Lit *all*]

19 Wisdom strengthens a wise man more than ten rulers who are in a city. <sup>20</sup>Indeed, there is not a righteous man on earth who *continually* does good and who never sins. <sup>21</sup>Also, do not <sup>a</sup>take seriously all words which are spoken, so that you will not hear your servant cursing you. <sup>22</sup>For <sup>b</sup>you also have realized that you likewise have many times cursed others. [21 <sup>a</sup>Lit *give your heart to* 22 <sup>b</sup>Lit *your heart knows also*]

23 I tested all this with wisdom, *and* I said, “I will be wise,” but it was far from me. <sup>24</sup>What has been is remote and exceedingly <sup>a</sup>mysterious. Who can discover it? <sup>25</sup>I <sup>b</sup>directed my <sup>c</sup>mind to know, to investigate and to seek wisdom and an explanation, and to know the evil of folly and the foolishness of madness. <sup>26</sup>And I discovered more bitter than death the woman whose heart is snares and nets, whose hands are chains. One who is pleasing to God will escape from her, but the sinner will be captured by her. [24 <sup>a</sup>Lit *deep* 25 <sup>b</sup>Lit *turned about* <sup>c</sup>Lit *heart*]

27 “Behold, I have discovered this,” says the Preacher, “*adding* one thing to another to find an explanation, <sup>28</sup>which <sup>a</sup>I am still seeking but have not found. I have found one man among a thousand, but I have not found a woman among all these. <sup>29</sup>Behold, I have found only this, that God made men upright, but they have sought out many devices.” [28 <sup>a</sup>Lit *my soul still seeks*]

## ECCLESIASTES 8 [\[Books\]](#)

***Obey Rulers*** <sup>1</sup> Who is like the wise man and who knows the interpretation of a matter? A man's wisdom illumines <sup>a</sup>him and causes his stern face to <sup>b</sup>beam. [<sup>1</sup> <sup>a</sup>Lit *his face* <sup>b</sup>Or *change*]

<sup>2</sup> I say, "Keep the <sup>a</sup>command of the king because of the oath <sup>b</sup>before God. <sup>3</sup>Do not be in a hurry <sup>c</sup>to leave him. Do not join in an evil matter, for he will do whatever he pleases." <sup>4</sup>Since the word of the king is authoritative, who will say to him, "What are you doing?" [<sup>2</sup> <sup>a</sup>Lit *mouth* <sup>b</sup>Lit *of* <sup>3</sup> <sup>c</sup>Lit *to go out from his presence*]

<sup>5</sup> He who keeps a *royal* command experiences no <sup>a</sup>trouble, for a wise heart knows the proper time and procedure. <sup>6</sup>For there is a proper time and procedure for every delight, though a man's trouble is heavy upon him. <sup>7</sup>If no one knows what will happen, who can tell him when it will happen? <sup>8</sup>No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver <sup>b</sup>those who practice it. <sup>9</sup>All this I have seen and applied my <sup>c</sup>mind to every deed that has been done under the sun wherein a man has exercised authority over *another* man to his hurt. [<sup>5</sup> <sup>a</sup>Lit *evil thing* <sup>8</sup> <sup>b</sup>Lit *its possessors* <sup>9</sup> <sup>c</sup>Lit *heart*]

<sup>10</sup> So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are *soon* forgotten in the city where they did thus. This too is futility. <sup>11</sup>Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil. <sup>12</sup>Although a sinner does evil a hundred *times* and may lengthen his *life*, still I know that it will be well for those who fear God, who fear <sup>a</sup>Him openly. <sup>13</sup>But it will not be well for the evil man and he will not lengthen his days like a shadow, because he does not fear God. [<sup>12</sup> <sup>a</sup>Lit *before Him*]

<sup>14</sup> There is futility which is done on the earth, that is, there are

righteous men to whom it <sup>a</sup>happens according to the deeds of the wicked. On the other hand, there are evil men to whom it <sup>a</sup>happens according to the deeds of the righteous. I say that this too is futility. <sup>15</sup>So I commended pleasure, for there is nothing good for a man under the sun except to eat and to drink and to be merry, and this will stand by him in his <sup>b</sup>toils *throughout* the days of his life which God has given him under the sun. [14 <sup>a</sup>Lit *strikes* 15 <sup>b</sup>Lit *labor*]

<sup>16</sup> When I gave my heart to know wisdom and to see the task which has been done on the earth (even though one should <sup>a</sup>never sleep day or night), <sup>17</sup>and I saw every work of God, *I concluded* that man cannot discover the work which has been done under the sun. Even though man should seek laboriously, he will not discover; and though the wise man should say, “I know,” he cannot discover. [16 <sup>a</sup>Lit *see no sleep in his eyes*]

## ECCLESIASTES 9 [\[Books\]](#)

***Men Are in the Hand of God*** 1 For I have taken all this to my heart and explain <sup>a</sup>it that righteous men, wise men, and their deeds are in the hand of God. Man does not know whether *it will be* love or hatred; anything <sup>b</sup>awaits him. [1 <sup>a</sup>Lit *all this* <sup>b</sup>Lit *is before them*]

2 It is the same for all. There is one fate for the righteous and for the wicked; for the good, for the clean and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who <sup>a</sup>is afraid to swear. <sup>3</sup>This is an evil in all that is done under the sun, that there is one fate for all men. Furthermore, the hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives.

Afterwards they *go* to the dead. <sup>4</sup>For whoever is joined with all the living, there is hope; surely a live dog is better than a dead lion. <sup>5</sup>For the living know they will die; but the dead do not know anything, nor have they any longer a reward, for their memory is forgotten. <sup>6</sup>Indeed their love, their hate and their zeal have already perished, and they will no longer have a share in all that is done under the sun. [2 <sup>a</sup>Lit *fears an oath*]

<sup>7</sup> *Go then*, eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works. <sup>8</sup>Let your clothes be white all the time, and let not oil be lacking on your head. <sup>9</sup>Enjoy life with the woman whom you love all the days of your <sup>a</sup>fleeting life which He has given to you under the sun<sup>b</sup>; for this is your reward in life and in your toil in which you have labored under the sun. [9 <sup>a</sup>Lit *life of vanity* <sup>b</sup>Heb adds *all the days of your vanity*]

***Whatever Your Hand Finds to Do*** 10 Whatever your hand finds to do, do it with *all* your might; for there is no activity or planning or knowledge

or wisdom in Sheol where you are going.

11 I again saw under the sun that the race is not to the swift and the battle is not to the warriors, and neither is bread to the wise nor wealth to the discerning nor favor to men of ability; for time and chance overtake them all. <sup>12</sup>Moreover, man does not know his time: like fish caught in a treacherous net and birds trapped in a snare, so the sons of men are ensnared at an evil time when it suddenly falls on them.

13 Also this I came to see as wisdom under the sun, and <sup>a</sup>it impressed me. <sup>14</sup>There was a small city with few men in it and a great king came to it, surrounded it and constructed large siegeworks against it. <sup>15</sup>But there was found in it a poor wise man and he <sup>b</sup>delivered the city by his wisdom. Yet no one remembered that poor man. <sup>16</sup>So I said, “Wisdom is better than strength.” But the wisdom of the poor man is despised and his words are not heeded. <sup>17</sup>The words of the wise heard in quietness are *better* than the shouting of a ruler among fools. <sup>18</sup>Wisdom is better than weapons of war, but one sinner destroys much good. [13 <sup>a</sup>Lit *great it was to me* 15 <sup>b</sup>Or *might have delivered*]

## ECCLESIASTES 10 [\[Books\]](#)

*A Little Foolishness* 1 Dead flies make a perfumer's oil stink, so a little foolishness is weightier than wisdom *and* honor. 2A wise man's heart *directs him* toward the right, but the foolish man's heart *directs him* toward the left. 3Even when the fool walks along the road, his <sup>a</sup>sense is lacking and he <sup>b</sup>demonstrates to everyone *that* he is a fool. 4If the ruler's <sup>c</sup>temper rises against you, do not abandon your position, because composure allays great offenses. [3 <sup>a</sup>Lit *heart* <sup>b</sup>Lit *says* 4 <sup>c</sup>Lit *spirit*]

5 There is an evil I have seen under the sun, like an error which goes forth from the ruler— 6folly is set in many exalted places while rich men sit in humble places. 7I have seen slaves *riding* on horses and princes walking like slaves on the land.

8 He who digs a pit may fall into it, and a serpent may bite him who breaks through a wall. 9He who quarries stones may be hurt by them, and he who splits logs may be endangered by them. 10If the <sup>a</sup>axe is dull and he does not sharpen *its* edge, then he must <sup>b</sup>exert more strength.

Wisdom has the advantage of giving success. 11If the serpent bites <sup>c</sup>before being charmed, there is no profit for the charmer. 12Words from the mouth of a wise man are gracious, while the lips of a fool consume him; 13the beginning of <sup>d</sup>his talking is folly and the end of <sup>e</sup>it is wicked madness. 14Yet the fool multiplies words. No man knows what will happen, and who can tell him what will come after him? 15The toil of <sup>f</sup>a fool so wearies him that he does not *even* know how to go to a city. 16Woe to you, O land, whose king is a lad and whose princes <sup>g</sup>feast in the morning. 17Blessed are you, O land, whose king is of nobility and whose princes eat at the appropriate time—for strength and not for drunkenness. 18Through indolence the rafters sag, and through slackness the house leaks. 19Men prepare a meal for enjoyment, and wine makes life merry, and money <sup>h</sup>is the answer to everything. 20Furthermore, in your bedchamber do not curse a king, and in your

**sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the winged creature will make the matter known.**  
**[10 <sup>a</sup>Lit *iron* <sup>b</sup>Lit *strengthen* 11 <sup>c</sup>Lit *without enchantment* 13 <sup>d</sup>Lit *the words of his mouth* <sup>e</sup>Lit *his mouth* 15 <sup>f</sup>Lit *fools* 16 <sup>g</sup>Lit *eat* 19 <sup>h</sup>Lit *answers all*]**

## ECCLESIASTES 11 [\[Books\]](#)

*Cast Your Bread on the Waters* <sup>1</sup> Cast your bread on the surface of the waters, for you will find it <sup>a</sup>after many days. <sup>2</sup> Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth. <sup>3</sup> If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it <sup>b</sup>lies. <sup>4</sup> He who watches the wind will not sow and he who looks at the clouds will not reap. <sup>5</sup> Just as you do not know <sup>c</sup>the path of the wind and how bones *are formed* in the womb of the <sup>d</sup>pregnant woman, so you do not know the activity of God who makes all things. [<sup>1</sup> <sup>a</sup>Lit *in, within* <sup>3</sup> <sup>b</sup>Lit *is* <sup>5</sup> <sup>c</sup>Or with many mss *how the spirit enters the bones in the womb* <sup>d</sup>Lit *full*]

<sup>6</sup> Sow your seed in the morning and do not <sup>a</sup>be idle in the evening, for you do not know whether <sup>b</sup>morning or evening sowing will succeed, or whether both of them alike will be good. [<sup>6</sup> <sup>a</sup>Lit *let down your hand* <sup>b</sup>Lit *this or that*]

<sup>7</sup> The light is pleasant, and *it is* good for the eyes to see the sun. <sup>8</sup> Indeed, if a man should live many years, let him rejoice in them all, and let him remember the days of darkness, for they will be many. Everything that is to come *will be* futility.

<sup>9</sup> Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the <sup>a</sup>impulses of your heart and the <sup>b</sup>desires of your eyes. Yet know that God will bring you to judgment for all these things. <sup>10</sup> So, remove grief and anger from your heart and put away <sup>c</sup>pain from your body, because childhood and the prime of life are fleeting. [<sup>9</sup> <sup>a</sup>Lit *ways* <sup>b</sup>Lit *sights* <sup>10</sup> <sup>c</sup>Lit *evil*]

## ECCLESIASTES 12 [\[Books\]](#)

***Remember God in Your Youth*** 1 Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, “I have no delight in them”; 2before the sun and the light, the moon and the stars are darkened, and clouds return after the rain; 3in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through <sup>a</sup>windows grow dim; 4and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will <sup>b</sup>sing softly.

5Furthermore, <sup>c</sup>men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street. 6*Remember Him* before the silver cord is <sup>d</sup>broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; 7then the dust will return to the earth as it was, and the <sup>e</sup>spirit will return to God who gave it. 8“Vanity of vanities,” says the Preacher, “all is vanity!” [3 <sup>a</sup>Or *holes* 4 <sup>b</sup>Lit *be brought low* 5 <sup>c</sup>Lit *they* 6 <sup>d</sup>So with Gr; Heb *removed* 7 <sup>e</sup>Or *breath*]

***Purpose of the Preacher*** 9 In addition to being a wise man, the Preacher also taught the people knowledge; and he pondered, searched out and arranged many proverbs. 10The Preacher sought to find delightful words and to write words of truth correctly.

11 The words of wise men are like goads, and masters of *these* collections are like <sup>a</sup>well-driven nails; they are given by one Shepherd.

12But beyond this, my son, be warned: the <sup>b</sup>writing of many books is endless, and excessive devotion *to books* is wearying to the body. [11 <sup>a</sup>Lit *planted* 12 <sup>b</sup>Lit *making*]

**13 The conclusion, when all has been heard, is: fear God and keep His commandments, because this *applies to* every person. <sup>14</sup>For God will bring every act to judgment, everything which is hidden, whether it is good or evil.**

## SONG OF SOLOMON 1 [\[Books\]](#)

*The Young Shulammite Bride and Jerusalem's Daughters* 1 The <sup>a</sup>Song of Songs, which is Solomon's. [1 <sup>a</sup>Or *Best of the Songs*]

2 <sup>a</sup>"May he kiss me with the kisses of his mouth!

For your love is better than wine. [<sup>a</sup>BRIDE]

3<sup>a</sup>"Your oils have a pleasing fragrance, Your name is *like* <sup>a</sup>purified oil; Therefore the <sup>b</sup>maidens love you. [<sup>a</sup>Lit *oil which is emptied* (from one vessel to another) <sup>b</sup>Or *virgins*]

4<sup>a</sup>"Draw me after you *and* let us run *together!*

The king has brought me into his chambers."

<sup>a</sup>"We will rejoice in you and be glad; We will <sup>b</sup>extol your love more than wine.

Rightly do they love you." [4 <sup>a</sup>CHORUS <sup>b</sup>Lit *mention with praise*]

5 <sup>a</sup>"I am black but lovely, O daughters of Jerusalem, Like the tents of Kedar, Like the curtains of Solomon. [<sup>a</sup>BRIDE]

6<sup>a</sup>"Do not stare at me because I am <sup>a</sup>swarthy, For the sun has burned me. My mother's sons were angry with me; They made me caretaker of the vineyards, *But* I have not taken care of my own vineyard. [<sup>a</sup>Or *black*]

7<sup>a</sup>"Tell me, O you whom my soul loves, Where do you pasture *your flock*, Where do you make *it* lie down at noon?

For why should I be like one who <sup>a</sup>veils herself Beside the flocks of your companions?" [<sup>a</sup>Some versions read *wanders*]

***Solomon, the Lover, Speaks* 8 <sup>a</sup>"If you yourself do not know, Most beautiful among women, Go forth on the trail of the flock And pasture your young goats By the tents of the shepherds. [<sup>a</sup>BRIDEGROOM]**

9 <sup>a</sup>"To me, my darling, you are like My mare among the chariots of Pharaoh. [<sup>a</sup>Lit *I have compared you to*]

<sup>10</sup>“Your cheeks are lovely with ornaments, Your neck with strings of beads.”

<sup>11</sup> “<sup>a</sup>We will make for you ornaments of gold With beads of silver.”  
[<sup>a</sup>CHORUS]

<sup>12</sup> “<sup>a</sup>While the king was at his <sup>b</sup>table, My <sup>c</sup>perfume gave forth its fragrance. [<sup>a</sup>BRIDE <sup>b</sup>Or *couch* <sup>c</sup>Lit *nard*]

<sup>13</sup>“My beloved is to me a pouch of myrrh Which lies all night between my breasts.

<sup>14</sup>“My beloved is to me a cluster of henna blossoms In the vineyards of Engedi.”

<sup>15</sup> “<sup>ab</sup>How beautiful you are, my darling, <sup>b</sup>How beautiful you are! Your eyes are *like* doves.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Lit *Behold*]

<sup>16</sup> “<sup>ab</sup>How handsome you are, my beloved, *And* so pleasant! Indeed, our couch is luxuriant! [<sup>a</sup>BRIDE <sup>b</sup>Lit *Behold*]

<sup>17</sup>“The beams of our houses are cedars, Our rafters, <sup>a</sup>cypresses. [<sup>a</sup>Or *junipers*]

## SONG OF SOLOMON 2 [\[Books\]](#)

***The Bride's Admiration*** 1 “<sup>a</sup>I am the <sup>b</sup>rose of Sharon, The lily of the valleys.” [<sup>a</sup>BRIDE <sup>b</sup>Lit *crocus*]

2 “<sup>a</sup>Like a lily among the thorns, So is my darling among the <sup>b</sup>maidens.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Lit *daughters*]

3 “<sup>a</sup>Like an <sup>b</sup>apple tree among the trees of the forest, So is my beloved among the <sup>c</sup>young men.

In his shade I took great delight and sat down, And his fruit was sweet to my <sup>d</sup>taste. [<sup>a</sup>BRIDE <sup>b</sup>Or *apricot* <sup>c</sup>Lit *sons* <sup>d</sup>Lit *palate*]

4“He has brought me to *his* <sup>a</sup>banquet hall, And his banner over me is love. [<sup>a</sup>Lit *house of wine*]

5“Sustain me with raisin cakes, Refresh me with <sup>a</sup>apples, Because I am lovesick. [<sup>a</sup>Or *apricots*]

6“Let his left hand be under my head And his right hand embrace me.”

7 “<sup>a</sup>I adjure you, O daughters of Jerusalem, By the gazelles or by the hinds of the field, That you do not arouse or awaken *my* love Until <sup>b</sup>she pleases.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Or *it*]

8 “<sup>a</sup>Listen! My beloved!

Behold, he is coming, Climbing on the mountains, Leaping on the hills! [<sup>a</sup>BRIDE]

9“My beloved is like a gazelle or a young <sup>a</sup>stag.

Behold, he is standing behind our wall, He is looking through the windows, He is peering through the lattice. [<sup>a</sup>Lit *of the stags*]

10 “My beloved responded and said to me, ‘Arise, my darling, my beautiful one, And come along.

11‘For behold, the winter is past, The rain is over *and* gone.

12‘The flowers have *already* appeared in the land; The time has arrived for <sup>a</sup>pruning *the vines*, And the voice of the turtledove has been heard in our land. [<sup>a</sup>Or *singing*]

13‘The fig tree has ripened its figs, And the vines in blossom have given forth *their* fragrance.

Arise, my darling, my beautiful one, And come along!’ ”

14 “<sup>a</sup>O my dove, in the clefts of the <sup>b</sup>rock, In the secret place of the steep <sup>c</sup>pathway, Let me see your <sup>d</sup>form, Let me hear your voice; For

your voice is sweet, And your <sup>d</sup>form is lovely.” [<sup>a</sup>BRIDEGROOM  
<sup>b</sup>Or *crag* <sup>c</sup>Or *cliff* <sup>d</sup>Lit *appearance*]

15 “<sup>a</sup>Catch the foxes for us, The <sup>b</sup>little foxes that are ruining the  
vineyards, While our vineyards are in blossom.” [<sup>a</sup>CHORUS <sup>b</sup>Or  
*young*]

16 “<sup>a</sup>My beloved is mine, and I am his; He pastures *his flock* among the  
lilies. [<sup>a</sup>BRIDE]

17 “Until <sup>a</sup>the cool of the day when the shadows flee away, Turn, my  
beloved, and be like a gazelle Or a young stag on the mountains of  
<sup>b</sup>Bether.” [<sup>a</sup>Lit *the day blows* <sup>b</sup>Or *cleavage or a kind of spice*]

## SONG OF SOLOMON 3 [\[Books\]](#)

***The Bride's Troubled Dream*** 1 “<sup>a</sup>On my bed night after night I sought him Whom my soul loves;

I sought him but did not find him. [<sup>a</sup>BRIDE]

<sup>2</sup>“I must arise now and <sup>a</sup>go about the city; In the streets and in the squares <sup>b</sup>I must seek him whom my soul loves.’

I sought him but did not find him. [<sup>a</sup>Or *Let me arise* <sup>b</sup>Or *Let me seek*]

<sup>3</sup>“The watchmen who make the rounds in the city found me, *And I said*, ‘Have you seen him whom my soul loves?’

<sup>4</sup>“Scarcely had I <sup>a</sup>left them When I found him whom my soul loves; I held on to him and would not let him go Until I had brought him to my mother’s house, And into the room of her who conceived me.” [<sup>a</sup>Lit *passed*]

<sup>5</sup> “I adjure you, O daughters of Jerusalem, By the gazelles or by the hinds of the field, That you will not arouse or awaken *my* love Until <sup>b</sup>she pleases.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Or *it*]

***Solomon's Wedding Day*** 6 “<sup>ab</sup>What is this coming up from the wilderness Like columns of smoke, Perfumed with myrrh and frankincense, With all scented powders of the merchant? [<sup>a</sup>CHORUS <sup>b</sup>Lit *Who*]

<sup>7</sup>“Behold, it is the *traveling* couch of Solomon; Sixty mighty men around it, Of the mighty men of Israel.

<sup>8</sup>“All of them are wielders of the sword, Expert in war; Each man has his sword at his side, *Guarding* against the <sup>a</sup>terrors of the night. [<sup>a</sup>Lit *terror in the nights*]

<sup>9</sup>“King Solomon has made for himself a sedan chair From the timber of Lebanon.

<sup>10</sup>“He made its posts of silver, Its <sup>a</sup>back of gold *And* its seat of purple fabric, *With* its interior lovingly fitted out By the daughters of Jerusalem. [<sup>a</sup>Or *support*]

<sup>11</sup>“Go forth, O daughters of Zion, And gaze on King Solomon with the  
<sup>a</sup>crown With which his mother has crowned him On the day of his  
wedding, And on the day of his gladness of heart.” [<sup>a</sup>Or *wreath*]

## SONG OF SOLOMON 4 [\[Books\]](#)

***Solomon's Love Expressed*** 1 “<sup>a</sup><sup>b</sup>How beautiful you are, my darling,  
<sup>b</sup>How beautiful you are!

Your eyes are *like* doves behind your veil; Your hair is like a flock of goats That have descended from Mount Gilead. [<sup>a</sup>BRIDEGROOM  
<sup>b</sup>Lit *Behold*]

<sup>2</sup>“Your teeth are like a flock of *newly* shorn ewes Which have come up from *their* washing, All of which bear twins, And not one among them has <sup>a</sup>lost her young. [<sup>a</sup>Or *miscarried*]

<sup>3</sup>“Your lips are like a scarlet thread, And your mouth is lovely. Your temples are like a slice of a pomegranate Behind your veil.

<sup>4</sup>“Your neck is like the tower of David, Built <sup>a</sup>with rows of stones On which are hung a thousand shields, All the round shields of the mighty men. [<sup>a</sup>Or *for an arsenal*]

<sup>5</sup>“Your two breasts are like two fawns, Twins of a gazelle Which feed among the lilies.

<sup>6</sup>“Until <sup>a</sup>the cool of the day When the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense. [<sup>a</sup>Lit *the day blows*]

<sup>7</sup> “You are altogether beautiful, my darling, And there is no blemish in you.

<sup>8</sup>“*Come* with me from Lebanon, *my* bride, May you come with me from Lebanon.

<sup>a</sup>Journey down from the summit of Amana, From the summit of Senir and Hermon, From the dens of lions, From the mountains of leopards. [<sup>a</sup>Or *Look*]

<sup>9</sup>“You have made my heart beat faster, my sister, *my* bride; You have made my heart beat faster with a single *glance* of your eyes, With a single strand of your necklace.

<sup>10</sup>“How beautiful is your love, my sister, *my* bride!

How much better is your love than wine, And the fragrance of your oils Than all *kinds* of <sup>a</sup>spices! [<sup>a</sup>Or *balsam odors*]

<sup>11</sup>“Your lips, *my* bride, drip honey; Honey and milk are under your tongue, And the fragrance of your garments is like the fragrance of

Lebanon.

<sup>12</sup>“A garden locked is my sister, *my* bride, A <sup>a</sup>rock garden locked, a spring sealed up. [<sup>a</sup>Lit *stone heap*]

<sup>13</sup>“Your shoots are an <sup>a</sup>orchard of pomegranates With choice fruits, henna with nard plants, [<sup>a</sup>Or *park* or *paradise*]

<sup>14</sup>Nard and saffron, calamus and cinnamon, With all the trees of frankincense, Myrrh and aloes, along with all the finest <sup>a</sup>spices. [<sup>a</sup>Or *balsam odors*]

<sup>15</sup>“*You are* a garden spring, A well of <sup>a</sup>fresh water, And streams *flowing* from Lebanon.” [<sup>a</sup>Lit *living*]

<sup>16</sup> “<sup>a</sup>Awake, O north *wind*, And come, *wind of* the south; Make my garden breathe out *fragrance*, Let its <sup>b</sup>spices <sup>c</sup>be wafted abroad.

May my beloved come into his garden And eat its choice fruits!”

[<sup>a</sup>BRIDE <sup>b</sup>Or *balsam odors* <sup>c</sup>Lit *flow forth*]

## SONG OF SOLOMON 5 [\[Books\]](#)

***The Torment of Separation*** 1 “<sup>a</sup>I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam.

I have eaten my honeycomb <sup>b</sup>and my honey; I have drunk my wine  
<sup>b</sup>and my milk.

Eat, friends;

Drink and <sup>c</sup>imbibe deeply, O lovers.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Lit with <sup>c</sup>Or  
*become drunk*]

2 “<sup>a</sup>I was asleep but my heart was awake.

A voice! My beloved was knocking: ‘Open to me, my sister, my  
darling, My dove, my perfect one!

For my head is <sup>b</sup>drenched with dew, My locks with the <sup>c</sup>damp of the  
night.’ [<sup>a</sup>BRIDE <sup>b</sup>Lit *filled* <sup>c</sup>Lit *drops*]

3“<sup>a</sup>I have taken off my dress, How can I put it on *again*?

I have washed my feet, How can I dirty them *again*?

4“<sup>a</sup>My beloved extended his hand through the opening, And my  
<sup>a</sup>feelings were aroused for him. [<sup>a</sup>Lit *bowels*]

5“<sup>a</sup>I arose to open to my beloved; And my hands dripped with myrrh,  
And my fingers with <sup>a</sup>liquid myrrh, On the handles of the bolt. [<sup>a</sup>Lit  
*passing*]

6“<sup>a</sup>I opened to my beloved, But my beloved had turned away *and* had  
gone!

My <sup>a</sup>heart went out *to him* as he spoke.

I searched for him but I did not find him; I called him but he did not  
answer me. [<sup>a</sup>Lit *soul*]

7“<sup>a</sup>The watchmen who make the rounds in the city found me, They  
struck me *and* wounded me; The guardsmen of the walls took away  
my shawl from me.

8“<sup>a</sup>I adjure you, O daughters of Jerusalem, If you find my beloved, As  
to what you will tell him: For I am lovesick.”

9 “<sup>ab</sup>What kind of beloved is your beloved, O most beautiful among  
women?

<sup>b</sup>What kind of beloved is your beloved, That thus you adjure us?”

[<sup>a</sup>CHORUS <sup>b</sup>Or *What is your beloved more than another beloved*]

***Admiration by the Bride*** 10 “<sup>a</sup>My beloved is dazzling and ruddy,  
<sup>b</sup>Outstanding among ten thousand. [<sup>a</sup>BRIDE <sup>b</sup>Lit *Lifted up banner*]

<sup>11</sup>“His head is *like* gold, pure gold; His locks are *like* clusters of dates  
And black as a raven.

<sup>12</sup>“His eyes are like doves Beside streams of water, Bathed in milk,  
And <sup>a</sup>reposed in *their* setting. [<sup>a</sup>Lit *sitting upon*]

<sup>13</sup>“His cheeks are like a bed of balsam, Banks of sweet-scented herbs;  
His lips are lilies

Dripping with liquid myrrh.

<sup>14</sup>“His hands are rods of gold Set with beryl;

His abdomen is carved ivory Inlaid with <sup>a</sup>sapphires. [<sup>a</sup>Lit *lapis lazuli*]

<sup>15</sup>“His legs are pillars of alabaster Set on pedestals of pure gold; His  
appearance is like Lebanon Choice as the cedars.

<sup>16</sup>“His <sup>a</sup>mouth is *full of* sweetness.

And he is wholly desirable.

This is my beloved and this is my friend, O daughters of Jerusalem.”

[<sup>a</sup>Lit *palate*]

## SONG OF SOLOMON 6 [\[Books\]](#)

### *Mutual Delight in Each Other* 1 “<sup>a</sup>Where has your beloved gone, O most beautiful among women?”

Where has your beloved turned, That we may seek him with you?”

[<sup>a</sup>CHORUS]

2 “<sup>a</sup>My beloved has gone down to his garden, To the beds of balsam,  
To pasture *his flock* in the gardens And gather lilies. [<sup>a</sup>BRIDE]

3 “I am my beloved’s and my beloved is mine, He who pastures *his flock* among the lilies.”

4 “<sup>a</sup>You are as beautiful as Tirzah, my darling, As lovely as Jerusalem,  
As awesome as <sup>b</sup>an army with banners. [<sup>a</sup>BRIDEGROOM <sup>b</sup>Lit *bannered ones*]

5 “Turn your eyes away from me, For they have confused me; Your hair  
is like a flock of goats That have descended from Gilead.

6 “Your teeth are like a flock of ewes Which have come up from *their*  
washing, All of which bear twins, And not one among them has <sup>a</sup>lost  
her young. [<sup>a</sup>Or *miscarried*]

7 “Your temples are like a slice of a pomegranate Behind your veil.

8 “There are sixty queens and eighty concubines, And <sup>a</sup>maidens without  
number; [<sup>a</sup>Or *virgins*]

9 *But* my dove, my perfect one, is <sup>a</sup>unique: She is her mother’s <sup>a</sup>only  
*daughter*; She is the pure *child* of the one who bore her.

The <sup>b</sup>maidens saw her and called her blessed, The queens and the  
concubines *also*, and they praised her, *saying*, [<sup>a</sup>Lit *one* <sup>b</sup>Lit  
*daughters*]

10 ‘Who is this that <sup>a</sup>grows like the dawn, As beautiful as the full  
moon, As pure as the sun, As awesome as <sup>b</sup>an army with banners?’  
[<sup>a</sup>Lit *looks down* <sup>b</sup>Lit *bannered ones*]

11 “I went down to the orchard of nut trees To see the blossoms of the  
valley, To see whether the vine had budded Or the pomegranates  
had bloomed.

12 “Before I was aware, my soul set me *Over* the chariots of <sup>a</sup>my noble  
people.” [<sup>a</sup>Another reading is *Ammi-nadib*]

13 “<sup>a</sup><sup>b</sup>Come back, come back, O Shulammitte; Come back, come back,  
that we may gaze at you!”  
[<sup>a</sup>CHORUS <sup>b</sup>Ch 7:1 in Heb]

“<sup>a</sup>Why should you gaze at the Shulammitte, As at the dance of <sup>b</sup>the two  
companies? [<sup>a</sup>BRIDEGROOM <sup>b</sup>Or *Mahanaim*]

## SONG OF SOLOMON 7 [\[Books\]](#)

### ***Admiration by the Bridegroom* 1 “<sup>a</sup>How beautiful are your <sup>b</sup>feet in sandals, O <sup>c</sup>prince’s daughter!**

The curves of your hips are like <sup>d</sup>jewels, The work of the hands of an artist. [<sup>a</sup>Ch 7:2 in Heb <sup>b</sup>Lit *footsteps* <sup>c</sup>Or *nobleman’s* <sup>d</sup>Or *ornaments*]

<sup>2</sup>“Your navel is *like* a round goblet Which never lacks mixed wine; Your belly is like a heap of wheat Fenced about with lilies.

<sup>3</sup>“Your two breasts are like two fawns, Twins of a gazelle.

<sup>4</sup>“Your neck is like a tower of ivory, Your eyes *like* the pools in Heshbon By the gate of Bath-rabbim; Your nose is like the tower of Lebanon, Which faces toward Damascus.

<sup>5</sup>“Your head <sup>a</sup>crowns you like Carmel, And the flowing locks of your head are like purple threads; *The king is captivated by your tresses.* [<sup>a</sup>Lit *is upon*]

<sup>6</sup>“How beautiful and how delightful you are, <sup>a</sup>*My love*, with *all* your charms! [<sup>a</sup>Or *With love among your delights*]

<sup>7</sup>“<sup>a</sup>Your stature is like a palm tree, And your breasts are *like its* clusters. [<sup>a</sup>Lit *This stature of yours*]

<sup>8</sup>“I said, ‘I will climb the palm tree, I will take hold of its fruit stalks.’ Oh, may your breasts be like clusters of the vine, And the fragrance of your <sup>a</sup>breath like <sup>b</sup>apples, [<sup>a</sup>Lit *nose* <sup>b</sup>Or *apricots*]

<sup>9</sup>And your <sup>a</sup>mouth like the best wine!” [<sup>a</sup>Lit *palate*]

“<sup>a</sup>It goes *down* smoothly for my beloved, Flowing gently *through* the lips of those who fall asleep. [<sup>a</sup>BRIDE]

### ***The Union of Love* 10 “I am my beloved’s, And his desire is for me.**

<sup>11</sup>“Come, my beloved, let us go out into the <sup>a</sup>country, Let us spend the night in the villages. [<sup>a</sup>Lit *field*]

<sup>12</sup>“Let us rise early *and go* to the vineyards; Let us see whether the vine has budded *And its* blossoms have opened, *And whether* the

pomegranates have bloomed.  
There I will give you my love.  
<sup>13</sup>“The mandrakes have given forth fragrance; And over our doors are  
all choice *fruits*, Both new and old,  
Which I have saved up for you, my beloved.

## SONG OF SOLOMON 8 [\[Books\]](#)

***The Lovers Speak*** 1 “Oh that you were like a brother to me Who nursed  
at my mother’s breasts.

If I found you outdoors, I would kiss you; No one would despise me,  
either.

2 “I would lead you *and* bring you Into the house of my mother, who  
used to instruct me; I would give you spiced wine to drink from the  
juice of my pomegranates.

3 “Let his left hand be under my head And his right hand embrace me.”

4 “<sup>a</sup>I want you to swear, O daughters of Jerusalem, <sup>b</sup>Do not arouse or  
awaken *my* love Until <sup>c</sup>she pleases.” [<sup>a</sup>BRIDEGROOM <sup>b</sup>Or *Why*  
*should you arouse* <sup>c</sup>Or it]

5 “<sup>a</sup>Who is this coming up from the wilderness Leaning on her  
beloved?”

[<sup>a</sup>CHORUS]

“<sup>a</sup>Beneath the <sup>b</sup>apple tree I awakened you; There your mother was in labor  
with you, There she was in labor *and* gave you birth. [<sup>a</sup>BRIDE <sup>b</sup>Or *apricot*]

6 “Put me like a <sup>a</sup>seal over your heart, Like a seal on your arm.  
For love is as strong as death, <sup>b</sup>Jealousy is as severe as Sheol; Its  
flashes are flashes of fire, <sup>c</sup>The very flame of the LORD. [<sup>a</sup>Or *signet*  
<sup>b</sup>Or Its *ardor is as inflexible* <sup>c</sup>Another reading is *A vehement flame*]

7 “Many waters cannot quench love, Nor will rivers overflow it; If a  
man were to give all the riches of his house for love, It would be  
utterly despised.”

8 “<sup>a</sup>We have a little sister, And she has no breasts; What shall we do for  
our sister On the day when she is spoken for? [<sup>a</sup>CHORUS]

9 “If she is a wall, We will build on her a battlement of silver; But if she  
is a door, We will barricade her with planks of cedar.”

10 “I was a wall, and my breasts were like towers; Then I became in  
his eyes as one who finds peace. [<sup>a</sup>BRIDE]

11 “Solomon had a vineyard at Baal-hamon; He entrusted the vineyard  
to caretakers.

Each one was to bring a thousand *shekels* of silver for its fruit.

<sup>12</sup>“My very own vineyard is <sup>a</sup>at my disposal; The thousand *shekels* are for you, Solomon, And two hundred are for those who take care of its fruit.” [<sup>a</sup>Lit *before me*]

13 “<sup>a</sup>O you who sit in the gardens, *My* companions are listening for your voice— Let me hear it!” [<sup>a</sup>BRIDEGROOM]

14 “<sup>ab</sup>Hurry, my beloved, And be like a gazelle or a young <sup>c</sup>stag On the mountains of spices.” [<sup>a</sup>BRIDE <sup>b</sup>Lit *Flee* <sup>c</sup>Lit *of the stags*]

## ISAIAH 1 [\[Books\]](#)

***Rebellion of God's People*** 1 The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the <sup>a</sup>reigns of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah. [1 <sup>a</sup>Lit *days*]

<sup>2</sup>Listen, O heavens, and hear, O earth; For the LORD speaks, "Sons I have reared and brought up, But they have revolted against Me.

<sup>3</sup>"An ox knows its owner, And a donkey its master's manger, *But* Israel does not know, My people do not understand."

<sup>4</sup>Alas, sinful nation, People weighed down with iniquity, <sup>a</sup>Offspring of evildoers, Sons who act corruptly!

They have abandoned the LORD, They have despised the Holy One of Israel, They have turned away <sup>b</sup>from Him. [<sup>a</sup>Lit *Seed* <sup>b</sup>Lit *backward*]

<sup>5</sup>Where will you be stricken again, As you continue in *your* rebellion? The whole head is sick And the whole heart is faint.

<sup>6</sup>From the sole of the foot even to the head There is nothing sound in it, *Only* bruises, welts and raw wounds, Not pressed out or bandaged, Nor softened with oil.

<sup>7</sup>Your land is desolate, Your cities are burned with fire, Your fields—strangers are devouring them in your presence; It is desolation, as overthrown by strangers.

<sup>8</sup>The daughter of Zion is left like a shelter in a vineyard, Like a watchman's hut in a cucumber field, like a besieged city.

<sup>9</sup>Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah.

***God Has Had Enough*** 10 Hear the word of the LORD, You rulers of Sodom; Give ear to the instruction of our God, You people of Gomorrah.

<sup>11</sup>"What are your multiplied sacrifices to Me?" Says the LORD.

“I <sup>a</sup>have had enough of burnt offerings of rams And the fat of fed cattle; And I take no pleasure in the blood of bulls, lambs or goats. [<sup>a</sup>Or *am sated with*]

<sup>12</sup>“When you come to appear before Me, Who requires <sup>a</sup>of you this trampling of My courts? [<sup>a</sup>Lit *of your hand*]

<sup>13</sup>“Bring your worthless offerings no longer, Incense is an abomination to Me.

New moon and sabbath, the calling of assemblies— I cannot endure iniquity and the solemn assembly.

<sup>14</sup>“I hate your new moon *festivals* and your appointed feasts, They have become a burden to Me; I am weary of bearing *them*.

<sup>15</sup>“So when you spread out your hands *in prayer*, I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are <sup>a</sup>covered with blood. [<sup>a</sup>Lit *full of*]

<sup>16</sup> “Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight.

Cease to do evil, <sup>17</sup>Learn to do good; Seek justice, Reprove the ruthless, <sup>a</sup>Defend the orphan, Plead for the widow. [<sup>a</sup>Or *Vindicate the fatherless*]

### **“Let Us Reason”**

<sup>18</sup> “Come now, and let us reason together,”

Says the LORD, “Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.

<sup>19</sup>“If you consent and obey, You will eat the best of the land; <sup>20</sup>“But if you refuse and rebel, You will be devoured by the sword.”

Truly, the mouth of the LORD has spoken.

### ***Zion Corrupted, to Be Redeemed* <sup>21</sup> How the faithful city has become a harlot, She *who* was full of justice!**

Righteousness once lodged in her, But now murderers.

<sup>22</sup>Your silver has become dross, Your drink diluted with water.

<sup>23</sup>Your rulers are rebels And companions of thieves; Everyone loves a bribe And chases after rewards.  
They do not <sup>a</sup>defend the <sup>b</sup>orphan, Nor does the widow's plea come before them. [<sup>a</sup>Or *vindicate* <sup>b</sup>Or *fatherless*]

<sup>24</sup>Therefore the Lord <sup>a</sup>GOD of hosts, The Mighty One of Israel, declares, "Ah, I will be relieved of My adversaries And avenge Myself on My foes. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>25</sup>"I will also turn My hand against you, And will smelt away your dross as with lye And will remove all your alloy.

<sup>26</sup>"Then I will restore your judges as at the first, And your counselors as at the beginning; After that you will be called the city of righteousness, A faithful city."

<sup>27</sup>Zion will be redeemed with justice And her <sup>a</sup>repentant ones with righteousness. [<sup>a</sup>Or *returnees*]

<sup>28</sup>But <sup>a</sup>transgressors and sinners will be crushed together, And those who forsake the LORD will come to an end. [<sup>a</sup>Lit *crushing of transgressors and sinners shall be together*]

<sup>29</sup>Surely <sup>a</sup>you will be ashamed of the <sup>b</sup>oaks which you have desired, And you will be embarrassed at the gardens which you have chosen. [<sup>a</sup>So with some mss; M.T. *they* <sup>b</sup>Or *terebinths*]

<sup>30</sup>For you will be like an <sup>a</sup>oak whose leaf fades away Or as a garden that has no water. [<sup>a</sup>Or *terebinth*]

<sup>31</sup>The strong man will become tinder, His work also a spark.  
Thus they shall both burn together And there will be none to quench *them*.

## ISAIAH 2 [\[Books\]](#)

### *God's Universal Reign*

1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 Now it will come about that

In the last days  
The mountain of the house of the LORD  
Will be established <sup>a</sup>as the chief of the mountains,  
And will be raised above the hills;  
And all the nations will stream to it. [<sup>a</sup>Lit on]  
<sup>3</sup>And many peoples will come and say,  
“Come, let us go up to the mountain of the LORD,  
To the house of the God of Jacob;  
That He may teach us <sup>a</sup>concerning His ways  
And that we may walk in His paths.”  
For the <sup>b</sup>law will go forth from Zion  
And the word of the LORD from Jerusalem. [<sup>a</sup>Or *some of* <sup>b</sup>Or  
*instruction*]  
<sup>4</sup>And He will judge between the nations,  
And will <sup>a</sup>render decisions for many peoples;  
And they will hammer their swords into plowshares and their spears  
into pruning hooks.  
Nation will not lift up sword against nation,  
And never again will they learn war. [<sup>a</sup>Or *reprove many*]  
<sup>5</sup> Come, house of Jacob, and let us walk in the light of the LORD.  
<sup>6</sup>For You have abandoned Your people, the house of Jacob,  
Because they are filled *with influences* from the east,  
And *they are* soothsayers like the Philistines,  
And they strike *bargains* with the children of foreigners.  
<sup>7</sup>Their land has also been filled with silver and gold  
And there is no end to their treasures;  
Their land has also been filled with horses  
And there is no end to their chariots.  
<sup>8</sup>Their land has also been filled with idols;  
They worship the work of their hands,  
That which their fingers have made.  
<sup>9</sup>So the *common* man has been humbled  
And the man *of importance* has been abased,  
But do not forgive them.  
<sup>10</sup>Enter the rock and hide in the dust  
From the terror of the LORD and from the splendor of His majesty.  
<sup>11</sup>The <sup>a</sup>proud look of man will be abased

And the loftiness of man will be humbled,  
And the LORD alone will be exalted in that day. [<sup>a</sup>Lit *eyes of the  
loftiness of men*]

### ***A Day of Reckoning Coming***

12 For the LORD of hosts will have a day *of reckoning*  
Against everyone who is proud and lofty  
And against everyone who is lifted up,  
That he may be abased.

<sup>13</sup>And *it will be* against all the cedars of Lebanon that are lofty and  
lifted up,

Against all the oaks of Bashan,

<sup>14</sup>Against all the lofty mountains,

Against all the hills that are lifted up,

<sup>15</sup>Against every high tower,

Against every fortified wall,

<sup>16</sup>Against all the ships of Tarshish

And against all the beautiful craft.

<sup>17</sup>The pride of man will be humbled

And the loftiness of men will be abased;

And the LORD alone will be exalted in that day,

<sup>18</sup>But the idols will completely vanish.

<sup>19</sup>*Men* will go into caves of the rocks

And into holes of the <sup>a</sup>ground

Before the terror of the LORD

And the splendor of His majesty,

When He arises to make the earth tremble. [<sup>a</sup>Lit *dust*]

<sup>20</sup>In that day men will cast away to the moles and the bats

Their idols of silver and their idols of gold,

Which they made for themselves to worship,

<sup>21</sup>In order to go into the caverns of the rocks and the clefts of the cliffs

Before the terror of the LORD and the splendor of His majesty,

When He arises to make the earth tremble.

<sup>22a</sup>Stop regarding man, whose breath *of life* is in his nostrils;

For <sup>b</sup>why should he be esteemed? [<sup>a</sup>Lit *Cease from man* <sup>b</sup>Lit *in what*]

## ISAIAH 3 [\[Books\]](#)

### *God Will Remove the Leaders*

<sup>1</sup> For behold, the Lord <sup>a</sup>GOD of hosts is going to remove from  
Jerusalem and Judah  
Both <sup>b</sup>supply and support, the whole <sup>b</sup>supply of bread  
And the whole <sup>b</sup>supply of water; [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*  
<sup>b</sup>Lit *staff*]

<sup>2</sup>The mighty man and the warrior,  
The judge and the prophet,  
The diviner and the elder,  
<sup>3</sup>The captain of fifty and the honorable man,  
The counselor and the expert artisan,  
And the skillful enchanter.

<sup>4</sup>And I will make mere lads their princes,  
And <sup>a</sup>capricious children will rule over them, [<sup>a</sup>Lit *arbitrary power will*  
*rule*]

<sup>5</sup>And the people will be oppressed,  
Each one by another, and each one by his neighbor;  
The youth will storm against the elder  
And the inferior against the honorable.

<sup>6</sup>When a man lays hold of his brother in his father's house, *saying*,  
“You have a cloak, you shall be our ruler,  
And these ruins will be under your <sup>a</sup>charge,” [<sup>a</sup>Lit *hand*]

<sup>7</sup>He will <sup>a</sup>protest on that day, saying,  
“I will not be *your* <sup>b</sup>healer,  
For in my house there is neither bread nor cloak;  
You should not appoint me ruler of the people.” [<sup>a</sup>Lit *lift up his voice*  
<sup>b</sup>Lit *binder of wounds*]

<sup>8</sup>For Jerusalem has stumbled and Judah has fallen,  
Because their <sup>a</sup>speech and their actions are against the LORD,  
To rebel against <sup>b</sup>His glorious presence. [<sup>a</sup>Lit *tongue* <sup>b</sup>Lit *the eyes of*  
*His glory*]

<sup>9a</sup>The expression of their faces bears witness against them,  
And they display their sin like Sodom;

They do not *even* conceal *it*.

Woe to <sup>b</sup>them!

For they have brought evil on themselves. [<sup>a</sup>Or *Their partiality bears*  
<sup>b</sup>*Lit their soul*]

<sup>10</sup>Say to the righteous that *it will go well with them*,  
For they will eat the fruit of their actions.

<sup>11</sup>Woe to the wicked! *It will go badly with him*,  
For <sup>a</sup>what he deserves will be done to him. [<sup>a</sup>*Lit the dealing of his*  
*hands*]

<sup>12</sup>O My people! Their oppressors <sup>a</sup>are children,  
And women rule over them.

O My people! Those who guide you lead *you* astray  
And confuse the direction of your paths. [<sup>a</sup>Or *deal severely*]

### ***God Will Judge***

<sup>13</sup> The LORD arises to contend,  
And stands to judge the people.

<sup>14</sup>The LORD enters into judgment with the elders and princes of His  
people,

“It is you who have devoured the vineyard;  
The plunder of the poor is in your houses.

<sup>15</sup>“What do you mean by crushing My people  
And grinding the face of the poor?”

Declares the Lord <sup>a</sup>GOD of hosts. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

### ***Judah's Women Denounced***

<sup>16</sup> Moreover, the LORD said, “Because the daughters of Zion are proud  
And walk with <sup>a</sup>heads held high and seductive eyes,  
And go along with mincing steps  
And tinkle the bangles on their feet, [<sup>a</sup>*Lit outstretched necks*]

<sup>17</sup>Therefore the Lord will afflict the scalp of the daughters of Zion with  
scabs,

And the LORD will make their foreheads bare.”

<sup>18</sup>In that day the Lord will take away the beauty of *their* anklets, headbands, crescent ornaments, <sup>19</sup>dangling earrings, bracelets, veils, <sup>20</sup>headdresses, ankle chains, sashes, perfume boxes, amulets, <sup>21a</sup>finger rings, nose rings, <sup>22</sup>festal robes, outer tunics, cloaks, money purses, <sup>23</sup>hand mirrors, undergarments, turbans and veils. [<sup>21</sup> <sup>a</sup>Or *signet rings*]

<sup>24</sup>Now it will come about that instead of <sup>a</sup>sweet perfume there will be putrefaction;

Instead of a belt, a rope;

Instead of well-set hair, a plucked-out scalp;

Instead of fine clothes, a donning of sackcloth;

And branding instead of beauty. [<sup>a</sup>Or *balsam oil*]

<sup>25</sup>Your men will fall by the sword

And your <sup>a</sup>mighty ones in battle. [<sup>a</sup>Lit *strength*]

<sup>26</sup>And her <sup>a</sup>gates will lament and mourn,

And deserted she will sit on the ground. [<sup>a</sup>Lit *entrances*]

## ISAIAH 4 [\[Books\]](#)

*A Remnant Prepared* <sup>1</sup> For seven women will take hold of one man in that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!”

<sup>2</sup> In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth *will be* the pride and the adornment of the survivors of Israel. <sup>3</sup>It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. <sup>4</sup>When the Lord has washed away the filth of the daughters of Zion and <sup>a</sup>purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, <sup>5</sup>then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. <sup>6</sup>There will be a shelter to *give* shade from the heat by day, and refuge and <sup>b</sup>protection from the storm and the rain. [4 <sup>a</sup>Lit *rinsed away* 6 <sup>b</sup>Lit *a hiding place*]

## ISAIAH 5 [\[Books\]](#)

***Parable of the Vineyard*** 1 Let me sing now for my well-beloved A song of my beloved concerning His vineyard.

My well-beloved had a vineyard on <sup>a</sup>a fertile hill. [<sup>a</sup>Lit *a horn, the son of fatness*]

<sup>2</sup>He dug it all around, removed its stones, And planted it with <sup>a</sup>the choicest vine.

And He built a tower in the middle of it And also hewed out a <sup>b</sup>wine vat in it; Then He expected *it* to produce *good* grapes, But it produced *only* <sup>c</sup>worthless ones. [<sup>a</sup>Lit *a bright red grape* <sup>b</sup>Or *wine press* <sup>c</sup>Or *wild grapes*]

<sup>3</sup> “And now, O inhabitants of Jerusalem and men of Judah, Judge between Me and My vineyard.

<sup>4</sup>“What more was there to do for My vineyard <sup>a</sup>that I have not done in it?

Why, when I expected *it* to produce *good* grapes did it produce <sup>b</sup>worthless ones? [<sup>a</sup>Lit *and I have not done* <sup>b</sup>Or *wild grapes*]

<sup>5</sup>“So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground.

<sup>6</sup>“I will lay it waste; It will not be pruned or hoed, But briars and thorns will come up.

I will also charge the clouds to rain no rain on it.”

<sup>7</sup> For the vineyard of the LORD of hosts is the house of Israel And the men of Judah His delightful plant.

Thus He looked for justice, but behold, bloodshed; For righteousness, but behold, a cry of distress.

***Woes for the Wicked*** 8 Woe to those who add house to house *and* join field to field, Until there is no more room, So that you have to live alone in the midst of the land!

- <sup>9</sup>In my ears the LORD of hosts *has sworn*, “Surely, many houses shall become desolate, *Even* great and fine ones, without occupants.
- <sup>10</sup>“For ten acres of vineyard will yield *only* one <sup>a</sup>bath of wine, And a homer of seed will yield *but* an <sup>b</sup>ephah of grain.” [<sup>a</sup>I.e. Approx 10 12 gal. <sup>b</sup>I.e. Approx one bu]
- <sup>11</sup>Woe to those who rise early in the morning that they may pursue strong drink, Who stay up late in the evening that wine may inflame them!
- <sup>12</sup>Their banquets are *accompanied* by lyre and harp, by tambourine and flute, and by wine; But they do not pay attention to the deeds of the LORD, Nor do they consider the work of His hands.
- <sup>13</sup> Therefore My people go into exile for their lack of knowledge; And <sup>a</sup>their honorable men are famished, And their multitude is parched with thirst. [<sup>a</sup>Lit *their glory are men of famine*]
- <sup>14</sup>Therefore Sheol has enlarged its <sup>a</sup>throat and opened its mouth without measure; And <sup>b</sup>Jerusalem’s splendor, her multitude, her din of revelry and the jubilant within her, descend *into it*. [<sup>a</sup>Or *appetite* <sup>b</sup>Lit *her*]
- <sup>15</sup>So the *common* man will be humbled and the man of *importance* abased, The eyes of the proud also will be abased.
- <sup>16</sup>But the LORD of hosts will be exalted in judgment, And the holy God will show Himself holy in righteousness.
- <sup>17</sup>Then the lambs will graze as in their pasture, And strangers will eat in the waste places of the <sup>a</sup>wealthy. [<sup>a</sup>Lit *the fat*]
- <sup>18</sup> Woe to those who drag iniquity with the cords of <sup>a</sup>falsehood, And sin as if with cart ropes; [<sup>a</sup>Or *worthlessness*]
- <sup>19</sup>Who say, “Let Him make speed, let Him hasten His work, that we may see *it*; And let the purpose of the Holy One of Israel draw near And come to pass, that we may know *it!*”
- <sup>20</sup>Woe to those who call evil good, and good evil; Who <sup>a</sup>substitute darkness for light and light for darkness; Who <sup>a</sup>substitute bitter for sweet and sweet for bitter! [<sup>a</sup>Lit *set*]
- <sup>21</sup>Woe to those who are wise in their own eyes And clever in their own sight!
- <sup>22</sup>Woe to those who are heroes in drinking wine And valiant men in mixing strong drink, <sup>23</sup>Who justify the wicked for a bribe, And take away the <sup>a</sup>rights of the ones who are in the right! [<sup>a</sup>Lit *righteousness*]

24 Therefore, as a tongue of fire consumes stubble And dry grass collapses into the flame, So their root will become like rot and their blossom <sup>a</sup>blow away as dust; For they have rejected the law of the LORD of hosts And despised the word of the Holy One of Israel. [<sup>a</sup>Lit *ascend*]

25 On this account the anger of the LORD has burned against His people, And He has stretched out His hand against them and struck them down.

And the mountains quaked, and their corpses <sup>a</sup>lay like refuse in the middle of the streets.

For all this His anger <sup>b</sup>is not spent, But His hand is still stretched out. [<sup>a</sup>Lit *were* <sup>b</sup>Lit *has not turned away*]

26 He will also lift up a standard to the <sup>a</sup>distant nation, And will whistle for it from the ends of the earth; And behold, it will come with speed swiftly. [<sup>a</sup>Lit *nations*; probably Assyria]

27 No one in it is weary or stumbles, None slumbers or sleeps; Nor is the belt at its waist undone, Nor its sandal strap broken.

28<sup>a</sup> Its arrows are sharp and all its bows are bent; The hoofs of its horses <sup>b</sup>seem like flint and its *chariot* wheels like a whirlwind. [<sup>a</sup>Lit *Which, its arrows* <sup>b</sup>Lit *are regarded as*]

29 Its roaring is like a lioness, and it roars like young lions; It growls as it seizes the prey And carries *it* off with no one to deliver *it*.

30 And it will growl over it in that day like the roaring of the sea.

If one looks to the land, behold, there is darkness *and* distress; Even the light is darkened by its clouds.

## ISAIAH 6 [\[Books\]](#)

### *Isaiah's Vision*

<sup>1</sup> In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. <sup>2</sup> Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. <sup>3</sup> And one called out to another and said,

“Holy, Holy, Holy, is the LORD of hosts,  
The <sup>a</sup>whole earth is full of His glory.”

<sup>4</sup> And the <sup>b</sup>foundations of the thresholds trembled at the voice of him who called out, while the <sup>c</sup>temple was filling with smoke. <sup>5</sup> Then I said,

“Woe is me, for I am ruined!  
Because I am a man of unclean lips,  
And I live among a people of unclean lips;  
For my eyes have seen the King, the LORD of hosts.” [<sup>3</sup> <sup>a</sup>Lit *fullness of the whole earth is His glory* <sup>4</sup> <sup>b</sup>Lit *door sockets* <sup>c</sup>Lit *house*]

<sup>6</sup> Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. <sup>7</sup> He touched my mouth *with it* and said, “Behold, this has touched your lips; and your iniquity is taken away and your sin is <sup>a</sup>forgiven.” [<sup>7</sup> <sup>a</sup>Lit *atoned for*]

### *Isaiah's Commission*

<sup>8</sup> Then I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I. Send me!” <sup>9</sup> He said, “Go, and tell this people:

‘Keep on listening, but do not perceive;  
Keep on looking, but do not understand.’

<sup>10</sup>“Render the hearts of this people <sup>a</sup>insensitive,  
Their ears <sup>b</sup>dull,  
And their eyes <sup>c</sup>dim,  
Otherwise they might see with their eyes,  
Hear with their ears,  
Understand with their hearts,  
And return and be healed.”

<sup>11</sup>Then I said, “Lord, how long?” And He answered,  
“Until cities are devastated *and* without inhabitant,

Houses are without people  
And the land is utterly desolate, [<sup>a</sup>Lit *fat* <sup>b</sup>Lit *heavy* <sup>c</sup>Lit *besmeared*]

<sup>12</sup>“The LORD has removed men far away,  
And the <sup>a</sup>forsaken places are many in the midst of the land. [<sup>a</sup>Or  
*forsakenness will be great*]

<sup>13</sup>“Yet there will be a tenth portion in it,  
And it will again be *subject* to burning,  
Like a terebinth or an oak  
Whose stump remains when it is felled.  
The holy seed is its stump.”

## ISAIAH 7 [\[Books\]](#)

*War against Jerusalem* <sup>1</sup> Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to *wage* war against it, but could not <sup>a</sup>conquer it. <sup>2</sup>When it was reported to the house of David, saying, “The Arameans <sup>b</sup>have camped in Ephraim,” his heart and the hearts of his people shook as the trees of the forest shake <sup>c</sup>with the wind. [<sup>1</sup> <sup>a</sup>Lit *fight against* <sup>2</sup> <sup>b</sup>Lit *has settled down on* <sup>c</sup>Lit *from before*]

<sup>3</sup> Then the LORD said to Isaiah, “Go out now to meet Ahaz, you and your son <sup>a</sup>Shear-jashub, at the end of the conduit of the upper pool, on the highway to the <sup>b</sup>fuller’s field, <sup>4</sup>and say to him, ‘Take care and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram and the son of Remaliah. <sup>5</sup>Because Aram, *with* Ephraim and the son of Remaliah, has planned evil against you, saying, <sup>6</sup>“Let us go up against Judah and <sup>c</sup>terrorize it, and make for ourselves a breach in <sup>d</sup>its walls and set up the son of Tabeel as king in the midst of it,” <sup>7</sup>thus says the Lord <sup>e</sup>GOD: “It shall not stand nor shall it come to pass. <sup>8</sup>For the head of Aram is Damascus and the head of Damascus is Rezin (now within another 65 years Ephraim will be shattered, *so that it is no longer a people*), <sup>9</sup>and the head of Ephraim is Samaria and the head of Samaria is the son of Remaliah. If you will not believe, you surely shall not <sup>f</sup>last.” ’ ’ [<sup>3</sup> <sup>a</sup>I.e. a remnant shall return <sup>b</sup>I.e. laundryman’s <sup>6</sup> <sup>c</sup>Lit *cause it a sickening dread* <sup>d</sup>Lit *it* <sup>7</sup> <sup>e</sup>Heb *YHWH*, usually rendered *LORD* <sup>9</sup> <sup>f</sup>Or *be established*]

*The Child Immanuel* <sup>10</sup> Then the LORD spoke again to Ahaz, saying, <sup>11</sup>“Ask a sign for yourself from the LORD your God; <sup>a</sup>make it deep as Sheol or high as <sup>b</sup>heaven.” <sup>12</sup>But Ahaz said, “I will not ask, nor will I

test the LORD!” <sup>13</sup>Then he said, “Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? <sup>14</sup>Therefore the Lord Himself will give you a sign: Behold, a <sup>c</sup>virgin will be with child and bear a son, and she will call His name <sup>d</sup>Immanuel. <sup>15</sup>He will eat curds and honey <sup>e</sup>at the time He knows *enough* to refuse evil and choose good. <sup>16</sup>For before the boy will know *enough* to refuse evil and choose good, the land whose two kings you dread will be forsaken. [11 <sup>a</sup>So with the versions; M.T. *make the request deep or high* <sup>b</sup>Lit heights 14 <sup>c</sup>Or maiden <sup>d</sup>I.e. God is with us 15 <sup>e</sup>Lit with respect to his knowing]

*Trials to Come for Judah* <sup>17</sup>The LORD will bring on you, on your people, and on your father’s house such days as have never come since the day that Ephraim separated from Judah, the king of Assyria.”

<sup>18</sup> In that day the LORD will whistle for the fly that is in the <sup>a</sup>remotest part of the rivers of Egypt and for the bee that is in the land of Assyria. <sup>19</sup>They will all come and settle on the steep <sup>b</sup>ravines, on the ledges of the cliffs, on all the thorn bushes and on all the <sup>c</sup>watering places. [18 <sup>a</sup>Or *mouth of the rivers*; i.e. the Nile Delta 19 <sup>b</sup>Or *wadis* <sup>c</sup>Or *pastures*]

<sup>20</sup> In that day the Lord will shave with a razor, hired from regions beyond the <sup>a</sup>Euphrates (*that is*, with the king of Assyria), the head and the hair of the legs; and it will also remove the beard. [20 <sup>a</sup>Lit *River*]

<sup>21</sup> Now in that day a man may keep alive a heifer and a pair of sheep; <sup>22</sup>and because of the abundance of the milk produced he will eat curds, for everyone that is left within the land will eat curds and honey.

<sup>23</sup> And it will come about in that day, that every place where there used to be a thousand vines, *valued* at a thousand *shekels* of silver, will become briars and thorns. <sup>24</sup>People will come there with bows and arrows because all the land will be briars and thorns. <sup>25</sup>As for all the hills which used to be cultivated with the hoe, you will not go there for

**fear of briars and thorns; but they will become a place for <sup>a</sup>pasturing  
oxen and for sheep to trample. [25 <sup>a</sup>Lit *sending*]**

## ISAIAH 8 [\[Books\]](#)

### *Damascus and Samaria Fall*

1 Then the LORD said to me, “Take for yourself a large tablet and write on it <sup>a</sup>in ordinary letters: <sup>b</sup>Swift is the booty, speedy is the prey. <sup>2</sup>And <sup>c</sup>I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah.” <sup>3</sup>So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, “Name him <sup>d</sup>Maher-shalal-hash-baz; <sup>4</sup>for before the boy knows how to cry out ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.” [1 <sup>a</sup>Lit *with the stylus of man* <sup>b</sup>Heb *Maher-shalal-hash-baz* 2 <sup>c</sup>Another reading is *take for me* 3 <sup>d</sup>I.e. swift is the booty, speedy is the prey]

5 Again the LORD spoke to me further, saying,

<sup>6</sup>“Inasmuch as these people have rejected the gently flowing waters of Shiloah

And rejoice in Rezin and the son of Remaliah;

<sup>7</sup>“Now therefore, behold, the Lord is about to bring on them the strong and abundant waters of the <sup>a</sup>Euphrates,

*Even* the king of Assyria and all his glory;

And it will rise up over all its channels and go over all its banks. [<sup>a</sup>Lit *River*]

<sup>8</sup>“Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck;

And the spread of its wings will <sup>a</sup>fill the breadth of <sup>b</sup>your land, O Immanuel. [<sup>a</sup>Lit *be the fullness of* <sup>b</sup>Or *Your*]

### *A Believing Remnant*

9 “Be broken, O peoples, and be <sup>a</sup>shattered;

And give ear, all remote places of the earth.

Gird yourselves, yet be <sup>a</sup>shattered;

Gird yourselves, yet be <sup>a</sup>shattered. [<sup>a</sup>Or *dismayed*]

<sup>10</sup>“Devise a plan, but it will be thwarted;

State a <sup>a</sup>proposal, but it will not stand,

For <sup>b</sup>God is with us.” [<sup>a</sup>Lit word <sup>b</sup>Heb *Immanu-el*]

<sup>11</sup> For thus the LORD spoke to me <sup>a</sup>with mighty power and instructed me not to walk in the way of this people, saying, [<sup>11</sup> <sup>a</sup>Lit *with strength of the hand*]

<sup>12</sup>“You are not to say, ‘*It is a conspiracy!*’

In regard to all that this people call a conspiracy,

And you are not to fear <sup>a</sup>what they fear or be in dread of *it*. [<sup>a</sup>Lit *their fear*]

<sup>13</sup>“It is the LORD of hosts whom you should regard as holy.

And He shall be your fear,

And He shall be your dread.

<sup>14</sup>“Then He shall become a sanctuary;

But to both the houses of Israel, a stone to strike and a rock to stumble over,

*And* a snare and a trap for the inhabitants of Jerusalem.

<sup>15</sup>“Many will stumble over them,

Then they will fall and be broken;

They will even be snared and caught.”

<sup>16</sup> Bind up the testimony, seal the <sup>a</sup>law among my disciples. <sup>17</sup>And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him. <sup>18</sup>Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion. [<sup>16</sup> <sup>a</sup>Or *teaching*]

<sup>19</sup> When they say to you, “Consult the mediums and the spiritists who whisper and mutter,” should not a people consult their God? *Should they consult* the dead on behalf of the living? <sup>20</sup>To the <sup>a</sup>law and to the testimony! If they do not speak according to this word, it is because they have no dawn. <sup>21</sup>They will pass through <sup>b</sup>the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse <sup>c</sup>their king and their God as they face upward. <sup>22</sup>Then they will look to the

earth, and behold, distress and darkness, the gloom of anguish; and *they will be driven away into darkness.* [20 <sup>a</sup>Or *teaching* 21 <sup>b</sup>Lit *it* <sup>c</sup>Or *by their king*]

## ISAIAH 9 [\[Books\]](#)

***Birth and Reign of the Prince of Peace*** 1 <sup>a</sup>But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the <sup>b</sup>Gentiles. [1 <sup>a</sup>Ch 8:23 in Heb <sup>b</sup>Or *nations*]

<sup>2a</sup>The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them. [<sup>a</sup>Ch 9:1 in Heb]

<sup>3</sup>You shall multiply the nation, You shall <sup>a</sup>increase <sup>b</sup>their gladness; They will be glad in Your presence As with the gladness <sup>c</sup>of harvest, As <sup>d</sup>men rejoice when they divide the spoil. [<sup>a</sup>Another reading is *not increase* <sup>b</sup>Lit *the* <sup>c</sup>Lit *in* <sup>d</sup>Lit *they*]

<sup>4</sup>For You shall break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as <sup>a</sup>at the battle of Midian. [<sup>a</sup>Lit *in the day of Midian*]

<sup>5</sup>For every boot of the booted warrior in the *battle* tumult, And cloak rolled in blood, will be for burning, fuel for the fire.

<sup>6</sup>For a child will be born to us, a son will be given to us; And the government will <sup>a</sup>rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. [<sup>a</sup>Lit *be*]

<sup>7</sup>There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore.

The zeal of the LORD of hosts will accomplish this.

***God's Anger with Israel's Arrogance*** 8 The Lord sends a <sup>a</sup>message against Jacob, And it falls on Israel. [<sup>a</sup>Lit *word*]

<sup>9</sup>And all the people know *it*, *That is*, Ephraim and the inhabitants of Samaria, Asserting in pride and in arrogance of heart: <sup>10</sup>“The bricks

have fallen down, But we will rebuild with smooth stones; The sycamores have been cut down, But we will replace *them* with cedars.”

<sup>11</sup>Therefore the LORD raises against them adversaries from Rezin And spurs their enemies on, <sup>12</sup>The Arameans on the east and the Philistines on the west; And they devour Israel with <sup>a</sup>gaping jaws. In *spite of* all this, His anger does not turn away And His hand is still stretched out. [<sup>a</sup>Lit *the whole mouth*]

<sup>13</sup> Yet the people do not turn back to Him who struck them, Nor do they seek the LORD of hosts.

<sup>14</sup>So the LORD cuts off head and tail from Israel, *Both* palm branch and bulrush in a single day.

<sup>15</sup>The head is the elder and honorable man, And the prophet who teaches falsehood is the tail.

<sup>16</sup>For those who guide this people are leading *them* astray; And those who are guided by them are <sup>a</sup>brought to confusion. [<sup>a</sup>Or *swallowed up*]

<sup>17</sup>Therefore the Lord does not take pleasure in their young men, Nor does He have pity on their <sup>a</sup>orphans or their widows; For every one of them is godless and an evildoer, And every mouth is speaking foolishness.

In *spite of* all this, His anger does not turn away And His hand is still stretched out. [<sup>a</sup>Or *fatherless*]

<sup>18</sup> For wickedness burns like a fire; It consumes briars and thorns; It even sets the thickets of the forest aflame And they roll upward in a column of smoke.

<sup>19</sup>By the fury of the LORD of hosts the land is burned up, And the people are like fuel for the fire; No man spares his brother.

<sup>20a</sup>They slice off *what is* on the right hand but *still* are hungry, And <sup>b</sup>they eat *what is* on the left hand but they are not satisfied; Each of them eats the flesh of his own arm. [<sup>a</sup>Lit *he slices* <sup>b</sup>Lit *he eats*]

<sup>21</sup>Manasseh *devours* Ephraim, and Ephraim Manasseh, *And* together they are against Judah.

In *spite of* all this, His anger does not turn away And His hand is still stretched out.

## ISAIAH 10 [\[Books\]](#)

### *Assyria Is God's Instrument*

<sup>1</sup> Woe to those who enact evil statutes  
And to those who constantly record <sup>a</sup>unjust decisions, [<sup>a</sup>Lit *mischief* or  
*misfortune*]

<sup>2</sup> So as to <sup>a</sup>deprive the needy of justice  
And rob the poor of My people of *their* rights,  
So that widows may be their spoil  
And that they may plunder the <sup>b</sup>orphans. [<sup>a</sup>Lit *turn aside from* <sup>b</sup>Or  
*fatherless*]

<sup>3</sup> Now what will you do in the day of punishment,  
And in the devastation which will come from afar?  
To whom will you flee for help?  
And where will you leave your <sup>a</sup>wealth? [<sup>a</sup>Lit *glory*]

<sup>4</sup> Nothing *remains* but to crouch <sup>a</sup>among the captives  
Or fall <sup>a</sup>among the slain.  
In *spite of* all this, His anger does not turn away  
And His hand is still stretched out. [<sup>a</sup>Lit *under*]

<sup>5</sup> Woe to Assyria, the rod of My anger  
And the staff in whose hands is My indignation,  
<sup>6</sup> I send it against a godless nation  
And commission it against the people of My fury  
To capture booty and to seize plunder,  
And to <sup>a</sup>trample them down like mud in the streets. [<sup>a</sup>Lit *make them a*  
*trampled place*]

<sup>7</sup> Yet it does not so intend,  
Nor does <sup>a</sup>it plan so in its heart,  
But rather it is <sup>b</sup>its purpose to destroy  
And to cut off <sup>c</sup>many nations. [<sup>a</sup>Lit *its heart so plan* <sup>b</sup>Lit *in its heart* <sup>c</sup>Lit  
*not a few*]

<sup>8</sup> For it says, “Are not my princes <sup>a</sup>all kings? [<sup>a</sup>Lit *altogether*]

<sup>9</sup> “Is not Calno like Carchemish,  
Or Hamath like Arpad,  
Or Samaria like Damascus?

<sup>10</sup>“As my hand has reached to the kingdoms of the idols,  
Whose graven images *were* greater than those of Jerusalem and  
Samaria,

<sup>11</sup>Shall I not <sup>a</sup>do to Jerusalem and her images  
Just as I have done to Samaria and her idols?” [<sup>a</sup>Lit *do thus*]

<sup>12</sup> So it will be that when the Lord has completed all His work on Mount  
Zion and on Jerusalem, *He will say*, “I will <sup>a</sup>punish the fruit of the arrogant  
heart of the king of Assyria and the pomp of <sup>b</sup>his haughtiness.” <sup>13</sup>For he has  
said,

“By the power of my hand and by my wisdom I did *this*,  
For I have understanding;  
And I removed the boundaries of the peoples  
And plundered their treasures,  
And like a mighty man I brought down <sup>c</sup>*their* inhabitants, [<sup>12</sup> <sup>a</sup>Lit *visit*  
<sup>b</sup>Lit *haughtiness of his eyes* <sup>13</sup> <sup>c</sup>Or *those who sit on thrones*]

<sup>14</sup>And my hand reached to the riches of the peoples like a nest,  
And as one gathers abandoned eggs, I gathered all the earth;  
And there was not one that flapped its wing or opened *its* beak or  
chirped.”

<sup>15</sup> Is the axe to boast itself over the one who chops with it?

Is the saw to exalt itself over the one who wields it?

*That would be* like a <sup>a</sup>club wielding those who lift it,

*Or* like a rod lifting *him who* is not wood. [<sup>a</sup>Lit *staff*]

<sup>16</sup>Therefore the Lord, the <sup>a</sup>GOD of hosts, will send a wasting disease  
among his stout warriors;

And under his glory a fire will be kindled like a burning flame. [<sup>a</sup>Heb  
*YHWH*, usually rendered *LORD*]

<sup>17</sup>And the light of Israel will become a fire and his Holy One a flame,  
And it will burn and devour his thorns and his briars in a single day.

<sup>18</sup>And He will destroy the glory of his forest and of his fruitful garden,  
both soul and body,

And it will be as when a sick man wastes away.

<sup>19</sup>And the rest of the trees of his forest will be so small in number  
That a child could write them down.

## ***A Remnant Will Return***

20 Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.

21 A remnant will return, the remnant of Jacob, to the mighty God.

22 For though your people, O Israel, may be like the sand of the sea,  
*Only* a remnant within them will return;  
A destruction is determined, overflowing with righteousness.

23 For a complete destruction, one that is decreed, the Lord <sup>a</sup>GOD of hosts will execute in the midst of the whole land. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

24 Therefore thus says the Lord <sup>a</sup>GOD of hosts, “O My people who dwell in Zion, do not fear the Assyrian <sup>b</sup>who strikes you with the rod and lifts up his staff against you, the way Egypt *did*. <sup>25</sup>For in a very little while My indignation *against you* will be spent and My anger *will be directed* to their destruction.” <sup>26</sup>The LORD of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb; and His staff will be over the sea and He will lift it up the way *He did* in Egypt. <sup>27</sup>So it will be in that day, that <sup>c</sup>his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness. [24 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>Lit *he* 27 <sup>c</sup>I.e. the Assyrian]

28 He has come against Aiath,  
He has passed through Migron;  
At Michmash he deposited his baggage.

29 They have gone through the pass, *saying*,  
“Geba will be our lodging place.”

Ramah is terrified, and Gibeah of Saul has fled away.

30 Cry aloud with your voice, O daughter of Gallim!

Pay attention, Laishah *and* <sup>a</sup>wretched Anathoth! [<sup>a</sup>An ancient version reads *Answer her, O Anathoth*]

31 Madmenah has fled.

The inhabitants of Gebim have sought refuge.

<sup>32</sup>Yet today he will halt at Nob;

He shakes his fist at the mountain of the <sup>a</sup>daughter of Zion, the hill of Jerusalem. [<sup>a</sup>Another reading is *house of*]

<sup>33</sup>Behold, the Lord, the <sup>a</sup>GOD of hosts, will lop off the boughs with a terrible crash;

Those also who are tall in stature will be cut down

And those who are lofty will be abased. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>34</sup>He will cut down the thickets of the forest with an iron *axe*,

And Lebanon will fall <sup>a</sup>by the Mighty One. [<sup>a</sup>Or *as a mighty one*]

## ISAIAH 11 [\[Books\]](#)

***Righteous Reign of the Branch*** 1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

<sup>2</sup>The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

<sup>3</sup>And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; <sup>4</sup>But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

<sup>5</sup>Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.

<sup>6</sup> And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion <sup>a</sup>and the fatling together; And a little boy will lead them. [<sup>a</sup>Some versions read *will feed together*]

<sup>7</sup>Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox.

<sup>8</sup>The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

<sup>9</sup>They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD

As the waters cover the sea.

<sup>10</sup> Then in that day The nations will resort to the root of Jesse, Who will stand as a <sup>a</sup>signal for the peoples; And His resting place will be <sup>b</sup>glorious. [<sup>a</sup>Or *standard* <sup>b</sup>Lit *glory*]

***The Restored Remnant*** 11 Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His

**people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the <sup>a</sup>islands of the sea. [<sup>a</sup>Or *coastlands*]**

<sup>12</sup>And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.

<sup>13</sup>Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim.

<sup>14</sup>They will swoop down on the slopes of the Philistines on the west; Together they will plunder the sons of the east; <sup>a</sup>They will possess Edom and Moab, And the sons of Ammon will be <sup>b</sup>subject to them. [<sup>a</sup>Lit *Edom and Moab will be the outstretching of their hand* <sup>b</sup>Lit *their obedience*]

<sup>15</sup>And the LORD will <sup>a</sup>utterly destroy The tongue of the <sup>b</sup>Sea of Egypt; And He will wave His hand over the <sup>c</sup>River With His scorching wind; And He will strike it into seven streams And make *men* walk over <sup>d</sup>dry-shod. [<sup>a</sup>Another reading is *dry up the tongue* <sup>b</sup>Perhaps the Red Sea <sup>c</sup>I.e. Euphrates <sup>d</sup>Lit *in sandals*]

<sup>16</sup>And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

## ISAIAH 12 [\[Books\]](#)

### *Thanksgiving Expressed*

<sup>1</sup> Then you will say on that day,  
“I will give thanks to You, O LORD;  
For although You were angry with me,  
Your anger is turned away,  
And You comfort me.

<sup>2</sup> “Behold, God is my salvation,  
I will trust and not be afraid;  
For the LORD GOD is my strength and song,  
And He has become my salvation.”

<sup>3</sup> Therefore you will joyously draw water  
From the springs of salvation.

<sup>4</sup> And in that day you will say,  
“Give thanks to the LORD, call on His name.  
Make known His deeds among the peoples;

<sup>a</sup> Make *them* remember that His name is exalted.” [<sup>a</sup>Or *Proclaim* to  
them *that*]

<sup>5</sup> Praise the LORD in song, for He has done <sup>a</sup>excellent things;  
Let this be known throughout the earth. [<sup>a</sup>Or *gloriously*]

<sup>6</sup> Cry aloud and shout for joy, O inhabitant of Zion,  
For great in your midst is the Holy One of Israel.

## ISAIAH 13 [\[Books\]](#)

***Prophecies about Babylon*** <sup>1</sup> **The <sup>a</sup>oracle concerning Babylon which  
Isaiah the son of Amoz saw. [<sup>1</sup> <sup>a</sup>Or *burden of*]**

<sup>2</sup>Lift up a standard on the <sup>a</sup>bare hill, Raise your voice to them, Wave  
the hand that they may enter the doors of the nobles. [<sup>a</sup>Or *wind-  
swept mountain*]

<sup>3</sup>I have commanded My consecrated ones, I have even called My  
mighty warriors, My proudly exulting ones, To *execute* My anger.

<sup>4</sup>A sound of tumult on the mountains, Like that of many people!  
A sound of the uproar of kingdoms, Of nations gathered together!  
The LORD of hosts is mustering the army for battle.

<sup>5</sup>They are coming from a far country, From the <sup>a</sup>farthest horizons, The  
LORD and His instruments of indignation, To destroy the whole land.  
[<sup>a</sup>Lit *end of heaven*]

### ***Judgment on the Day of the LORD***

<sup>6</sup>Wail, for the day of the LORD is near!

It will come as destruction from <sup>a</sup>the Almighty. [<sup>a</sup>Heb *Shaddai*]

<sup>7</sup>Therefore all hands will fall limp, And every man's heart will melt.

<sup>8</sup>They will be terrified, Pains and anguish will take hold of *them*; They  
will writhe like a woman in labor, They will look at one another in  
astonishment, Their faces aflame.

<sup>9</sup>Behold, the day of the LORD is coming, Cruel, with fury and burning  
anger, To make the land a desolation; And He will exterminate its  
sinners from it.

<sup>10</sup>For the stars of heaven and their constellations Will not flash forth  
their light; The sun will be dark when it rises And the moon will not  
shed its light.

<sup>11</sup>Thus I will punish the world for its evil And the wicked for their  
iniquity; I will also put an end to the arrogance of the proud And  
abase the haughtiness of the <sup>a</sup>ruthless. [<sup>a</sup>Or *tyrants, despots*]

<sup>12</sup>I will make mortal man <sup>a</sup>scarcer than pure gold And mankind than the gold of Ophir. [<sup>a</sup>Lit *more precious*]

<sup>13</sup>Therefore I will make the heavens tremble, And the earth will be shaken from its place At the fury of the LORD of hosts In the day of His burning anger.

<sup>14</sup>And it will be that like a hunted gazelle, Or like sheep with none to gather *them*, They will each turn to his own people, And each one flee to his own land.

<sup>15</sup>Anyone who is found will be thrust through, And anyone who is captured will fall by the sword.

<sup>16</sup>Their little ones also will be dashed to pieces Before their eyes; Their houses will be plundered And their wives ravished.

***Babylon Will Fall to the Medes* 17 Behold, I am going to stir up the Medes against them, Who will not value silver or take pleasure in gold.**

<sup>18</sup>And *their* bows will <sup>a</sup>mow down the young men, They will not even have compassion on the fruit of the womb, *Nor* will their eye pity <sup>b</sup>children. [<sup>a</sup>Lit *dash in pieces* <sup>b</sup>Lit *sons*]

<sup>19</sup>And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah.

<sup>20</sup>It will never be inhabited or lived in from generation to generation; Nor will the Arab pitch *his* tent there, Nor will shepherds make *their* flocks lie down there.

<sup>21</sup>But desert creatures will lie down there, And their houses will be full of <sup>a</sup>owls; Ostriches also will live there, and <sup>b</sup>shaggy goats will frolic there. [<sup>a</sup>Or *howling creatures* <sup>b</sup>Or *goat demons*]

<sup>22a</sup>Hyenas will howl in their fortified towers And jackals in their luxurious palaces.

Her *fateful* time also <sup>b</sup>will soon come And her days will not be prolonged. [<sup>a</sup>Or *howling creatures* <sup>b</sup>Lit *is near to come*]

## ISAIAH 14 [\[Books\]](#)

### *Israel's Taunt*

1 When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob. <sup>2</sup>The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and <sup>a</sup>they will take their captors captive and will rule over their oppressors. [2 <sup>a</sup>Lit *the captors will become their captives*]

3 And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved, <sup>4</sup>that you will take up this <sup>a</sup>taunt against the king of Babylon, and say,

“How the oppressor has ceased,  
And how <sup>b</sup>fury has ceased! [4 <sup>a</sup>Or *proverb* <sup>b</sup>Amended from the  
meaningless *medhebah* to *marhebah*]

<sup>5</sup>“The LORD has broken the staff of the wicked,

The scepter of rulers

<sup>6</sup>Which used to strike the peoples in fury with unceasing strokes,  
Which <sup>a</sup>subdued the nations in anger with unrestrained persecution.

[<sup>a</sup>Or *ruled*]

<sup>7</sup>“The whole earth is at rest *and* is quiet;  
They break forth into shouts of joy.

<sup>8</sup>“Even the cypress trees rejoice over you, *and* the cedars of Lebanon,  
*saying*,

‘Since you were laid low, no *tree* cutter comes up against us.’

<sup>9</sup>“Sheol from beneath is excited over you to meet you when you come;  
It arouses for you the <sup>a</sup>spirits of the dead, all the <sup>b</sup>leaders of the earth;  
It raises all the kings of the nations from their thrones. [<sup>a</sup>Or *shades*  
(Heb *Repha'im*) <sup>b</sup>Lit *male goats*]

<sup>10</sup>“They will all respond and say to you,  
‘Even you have been made weak as we,  
You have become like us.

<sup>11</sup>‘Your pomp *and* the music of your harps  
Have been brought down to Sheol;  
Maggots are spread out *as your bed* beneath you  
And worms are your covering.’

<sup>12</sup>“How you have fallen from heaven,  
O <sup>a</sup>star of the morning, son of the dawn!  
You have been cut down to the earth,  
You who have weakened the nations! [<sup>a</sup>Heb *Helel*; i.e. shining one]

<sup>13</sup>“But you said in your heart,  
‘I will ascend to heaven;  
I will raise my throne above the stars of God,  
And I will sit on the mount of assembly  
In the recesses of the north.

<sup>14</sup>‘I will ascend above the heights of the clouds;  
I will make myself like the Most High.’

<sup>15</sup>“Nevertheless you will be thrust down to Sheol,  
To the recesses of the pit.

<sup>16</sup>“Those who see you will gaze at you,  
They will <sup>a</sup>ponder over you, *saying*,  
‘Is this the man who made the earth tremble,  
Who shook kingdoms, [<sup>a</sup>Lit *show themselves attentive to*]

<sup>17</sup>Who made the world like a wilderness  
And overthrew its cities,  
Who did not <sup>a</sup>allow his prisoners to *go home?* [<sup>a</sup>Lit *open*]  
<sup>18</sup>“All the kings of the nations lie in glory,  
Each in his own <sup>a</sup>tomb. [<sup>a</sup>Lit *house*]  
<sup>19</sup>“But you have been cast out of your tomb  
Like <sup>a</sup>a rejected branch,  
<sup>b</sup>Clothed with the slain who are pierced with a sword,  
Who go down to the stones of the pit  
Like a trampled corpse. [<sup>a</sup>Lit *an abhorred branch* <sup>b</sup>Or *As the clothing  
of those who are slain*]  
<sup>20</sup>“You will not be united with them in burial,  
Because you have ruined your country,  
You have slain your people.  
May the offspring of evildoers not be mentioned forever.  
<sup>21</sup>“Prepare for his sons a place of slaughter  
Because of the iniquity of their fathers.  
They must not arise and take possession of the earth  
And fill the face of the world with cities.”

<sup>22</sup>“I will rise up against them,” declares the LORD of hosts, “and will cut off from Babylon name and survivors, offspring and posterity,” declares the LORD. <sup>23</sup>“I will also make it a possession for the hedgehog and swamps of water, and I will sweep it with the broom of destruction,” declares the LORD of hosts.

### ***Judgment on Assyria***

<sup>24</sup>The LORD of hosts has sworn saying, “Surely, just as I have intended so it has happened, and just as I have planned so it will stand, <sup>25</sup>to break Assyria in My land, and I will trample him on My mountains. Then his yoke will be removed from them and his burden removed from their shoulder. <sup>26</sup>This is the plan <sup>a</sup>devised against the whole earth; and this is the hand that is stretched out against all the nations. <sup>27</sup>For the LORD of hosts has planned, and who can frustrate *it*? And as for His stretched-out hand, who can turn it back?” [<sup>26</sup> <sup>a</sup>Lit *planned*]

28 In the year that King Ahaz died this <sup>a</sup>oracle came: [28 <sup>a</sup>Or *burden*]

### ***Judgment on Philistia***

<sup>29</sup>“Do not rejoice, O Philistia, all of you,  
Because the rod that struck you is broken;  
For from the serpent’s root a viper will come out,  
And its fruit will be a flying serpent.

<sup>30</sup>“<sup>a</sup>Those who are most helpless will eat,  
And the needy will lie down in security;  
I will <sup>b</sup>destroy your root with famine,  
And it will kill off your survivors. [<sup>a</sup>Lit *The firstborn of the helpless*  
<sup>b</sup>Lit *put to death*]

<sup>31</sup>“Wail, O gate; cry, O city;  
<sup>a</sup>Melt away, O Philistia, all of you;  
For smoke comes from the north,  
And there is no straggler in his ranks. [<sup>a</sup>Or *Become demoralized*]

<sup>32</sup>“How then will one answer the messengers of the nation?  
That the LORD has founded Zion,  
And the afflicted of His people will seek refuge in it.”

## ISAIAH 15 [\[Books\]](#)

### ***Judgment on Moab* 1 The <sup>a</sup>oracle concerning Moab.**

Surely in a night Ar of Moab is devastated *and* ruined; Surely in a night Kir of Moab is devastated *and* ruined. [1 <sup>a</sup>Or *burden of*]

<sup>2</sup>They have gone up to the <sup>a</sup>temple and to Dibon, *even* to the high places to weep.

Moab wails over Nebo and Medeba; Everyone's head is bald *and* every beard is cut off. [<sup>a</sup>Lit *house*]

<sup>3</sup>In their streets they have girded themselves with sackcloth; On their housetops and in their squares Everyone is wailing, <sup>a</sup>dissolved in tears. [<sup>a</sup>Lit *going down in weeping*]

<sup>4</sup>Heshbon and Elealeh also cry out, Their voice is heard all the way to Jahaz; Therefore the <sup>a</sup>armed men of Moab cry aloud; His soul trembles within him. [<sup>a</sup>Another reading is *the loins of*]

<sup>5</sup>My heart cries out for Moab; His fugitives are as far as Zoar *and* Eglath-shelishiyah, For they go up the ascent of Luhith weeping; Surely on the road to Horonaim they raise a cry of distress over *their* ruin.

<sup>6</sup>For the waters of Nimrim are <sup>a</sup>desolate.

Surely the grass is withered, the tender grass <sup>b</sup>died out, There is no green thing. [<sup>a</sup>Lit *desolations* <sup>b</sup>Lit *come to an end*]

<sup>7</sup>Therefore the abundance *which* they have acquired and stored up They carry off over the brook of <sup>a</sup>Arabim. [<sup>a</sup>Or *the poplars*]

<sup>8</sup>For the cry of distress has gone around the territory of Moab, Its wail *goes* as far as Eglaim and its wailing *even* to Beer-elim.

<sup>9</sup>For the waters of Dimon are full of <sup>a</sup>blood; Surely I will bring added *woes* upon Dimon, A lion upon the fugitives of Moab and upon the remnant of the land. [<sup>a</sup>Heb *dam* (a wordplay)]

## ISAIAH 16 [\[Books\]](#)

***Prophecy of Moab's Devastation*** 1 Send the *tribute* lamb to the ruler of the land, From <sup>a</sup>Sela by way of the wilderness to the mountain of the daughter of Zion. [<sup>a</sup>I.e. Petra in Edom]

<sup>2</sup>Then, like <sup>a</sup>fleeing birds or scattered <sup>b</sup>nestlings, The daughters of Moab will be at the fords of the Arnon. [<sup>a</sup>Or *fluttering* <sup>b</sup>Lit *nest*]

<sup>3</sup><sup>a</sup>Give us advice, make a decision; <sup>b</sup>Cast your shadow like night <sup>c</sup>at high noon; Hide the outcasts, do not betray the fugitive. [<sup>a</sup>Lit *Bring* <sup>b</sup>Lit *Set* <sup>c</sup>Lit *in the midst of the noon*]

<sup>4</sup>“Let the <sup>a</sup>outcasts of Moab stay with you; Be a hiding place to them from the destroyer.”

For the extortioner has come to an end, destruction has ceased, Oppressors have completely *disappeared* from the land. [<sup>a</sup>So the versions; M.T. *My outcasts, as for Moab*]

<sup>5</sup>A throne will even be established in lovingkindness, And a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice And be prompt in righteousness.

<sup>6</sup>We have heard of the pride of Moab, an excessive pride; *Even* of his arrogance, pride, and fury; His idle boasts are <sup>a</sup>false. [<sup>a</sup>Lit *not so*]

<sup>7</sup>Therefore Moab will wail; everyone of Moab will wail.

You will moan for the raisin cakes of Kir-hareseth As those who are utterly stricken.

<sup>8</sup>For the fields of Heshbon have <sup>a</sup>withered, the vines of Sibmah *as well*; The lords of the nations have trampled down its choice clusters Which reached as far as Jazer *and* wandered to the deserts; Its tendrils spread themselves out *and* passed over the sea. [<sup>a</sup>Or *languished*]

<sup>9</sup>Therefore I will weep bitterly for Jazer, for the vine of Sibmah; I will drench you with my tears, O Heshbon and Elealeh; For the shouting over your summer fruits and your harvest has fallen away.

<sup>10</sup>Gladness and joy are taken away from the fruitful field; In the vineyards also there will be no cries of joy or jubilant shouting, No treader treads out wine in the presses, *For* I have made the shouting to cease.

<sup>11</sup>Therefore my <sup>a</sup>heart intones like a harp for Moab And my <sup>b</sup>inward feelings for Kir-hareseth. [<sup>a</sup>Lit *entrails murmur* <sup>b</sup>Lit *inward part*]

<sup>12</sup>So it will come about when Moab presents himself, When he wearies himself upon *his* high place And comes to his sanctuary to pray, That he will not prevail.

<sup>13</sup> This is the word which the LORD spoke earlier concerning Moab. <sup>14</sup>But now the LORD speaks, saying, “Within three years, as <sup>a</sup>a hired man would count them, the glory of Moab will be degraded along with all *his* great population, and *his* remnant will be very small and <sup>b</sup>impotent.” [<sup>14</sup> <sup>a</sup>Lit *the years of a hireling* <sup>b</sup>Lit *not mighty*]

## ISAIAH 17 [\[Books\]](#)

### ***Prophecy about Damascus 1 The <sup>a</sup>oracle concerning Damascus.***

“Behold, Damascus is about to be removed from being a city And will become a fallen ruin. [1 <sup>a</sup>Or *burden of*]

<sup>2</sup>“The cities <sup>a</sup>of Aroer are forsaken; They will be for flocks <sup>b</sup>to lie down in, And there will be no one to frighten *them*. [<sup>a</sup>Gr reads *forever and ever* <sup>b</sup>Lit *and they will lie down*]

<sup>3</sup>“The <sup>a</sup>fortified city will disappear from Ephraim, And <sup>b</sup>sovereignty from Damascus And the remnant of Aram; They will be like the glory of the sons of Israel,”

Declares the LORD of hosts. [<sup>a</sup>Or *fortification* <sup>b</sup>Or *royal power, kingdom*]

<sup>4</sup> Now in that day the glory of Jacob will <sup>a</sup>fade, And the fatness of his flesh will become lean. [<sup>a</sup>Lit *become thin*]

<sup>5</sup>It will be even like the <sup>a</sup>reaper gathering the standing grain, As his arm harvests the ears, Or it will be like one gleaning ears of grain In the valley of Rephaim. [<sup>a</sup>Lit *gathering of the harvest, the standing grain*]

<sup>6</sup>Yet gleanings will be left in it like the <sup>a</sup>shaking of an olive tree, Two or three olives on the topmost bough, Four or five on the branches of a fruitful tree, Declares the LORD, the God of Israel. [<sup>a</sup>Lit *striking*]

<sup>7</sup>In that day man will have regard for his Maker And his eyes will look to the Holy One of Israel.

<sup>8</sup>He will not have regard for the altars, the work of his hands, Nor will he look to that which his fingers have made, Even the <sup>a</sup>Asherim and <sup>b</sup>incense stands. [<sup>a</sup>I.e. wooden symbols of a female deity <sup>b</sup>Or *sun pillars*]

<sup>9</sup>In that day <sup>a</sup>their strong cities will be like <sup>b</sup>forsaken places in the forest, Or like <sup>c</sup>branches which they abandoned before the sons of Israel; And <sup>d</sup>the land will be a desolation. [<sup>a</sup>I.e. man’s <sup>b</sup>Gr reads *the deserted places of the Amorites and the Hivites which they abandoned* <sup>c</sup>Or *the treetop* <sup>d</sup>Lit *it*]

<sup>10</sup>For you have forgotten the God of your salvation And have not remembered the rock of your refuge.

Therefore you plant delightful plants And set them with vine slips of a strange *god*.

<sup>11</sup>In the day that you plant *it* you carefully fence *it* in, And in the morning you bring your seed to blossom; *But* the harvest will *be* a heap In a day of sickliness and incurable pain.

<sup>12</sup>Alas, the uproar of many peoples Who roar like the roaring of the seas, And the rumbling of nations Who rush on like the rumbling of mighty waters!

<sup>13</sup>The nations rumble on like the rumbling of many waters, But He will rebuke them and they will flee far away, And be chased like chaff in the mountains before the wind, Or like whirling dust before a gale.

<sup>14</sup>At evening time, behold, *there is* terror!

Before morning they are no more.

<sup>a</sup>Such *will be* the portion of those who plunder us And the lot of those who pillage us. [<sup>a</sup>Lit *This*]

## ISAIAH 18 [\[Books\]](#)

***Message to Ethiopia*** <sup>1</sup> Alas, oh land of whirring wings Which lies  
beyond the rivers of <sup>a</sup>Cush, [<sup>a</sup>Or *Ethiopia*]

<sup>2</sup>Which sends envoys by the sea, Even in papyrus vessels on the  
surface of the waters.

Go, swift messengers, to a nation <sup>a</sup>tall and smooth, To a people feared  
<sup>b</sup>far and wide, A powerful and oppressive nation Whose land the  
rivers divide. [<sup>a</sup>Lit *drawn out* <sup>b</sup>Lit *from it and beyond*]

<sup>3</sup>All you inhabitants of the world and dwellers on earth, As soon as a  
standard is raised on the mountains, you will see *it*, And as soon as  
the trumpet is blown, you will hear *it*.

<sup>4</sup>For thus the LORD has told me, “I will look <sup>a</sup>from My dwelling place  
quietly Like dazzling heat in the <sup>b</sup>sunshine, Like a cloud of dew in the heat  
of harvest.” [<sup>a</sup>Lit *in* <sup>b</sup>Lit *light*]

<sup>5</sup>For before the harvest, as soon as the bud <sup>a</sup>blossoms And the flower  
becomes a ripening grape, Then He will cut off the sprigs with  
pruning knives And remove *and* cut away the spreading branches.  
[<sup>a</sup>Lit *is finished*]

<sup>6</sup>They will be left together for mountain birds of prey, And for the  
beasts of the earth; And the birds of prey will spend the summer  
*feeding* on them, And all the beasts of the earth will spend harvest  
time on them.

<sup>7</sup>At that time a gift of homage will be brought to the LORD of hosts  
<sup>a</sup>From a people <sup>b</sup>tall and smooth, Even from a people feared <sup>c</sup>far and  
wide, A powerful and oppressive nation, Whose land the rivers  
divide— To the place of the name of the LORD of hosts, *even* Mount  
Zion. [<sup>a</sup>So with some ancient versions and DSS; M.T. implies  
*Consisting of a people* <sup>b</sup>Lit *drawn out* <sup>c</sup>Lit *from it and beyond*]

## ISAIAH 19 [\[Books\]](#)

### *Message to Egypt*

1 The <sup>a</sup>oracle concerning Egypt.

Behold, the LORD is riding on a swift cloud and is about to come to  
Egypt;  
The idols of Egypt will tremble at His presence,  
And the heart of the Egyptians will melt within them. [1 <sup>a</sup>Or *burden of*]  
2“So I will incite Egyptians against Egyptians;  
And they will each fight against his brother and each against his  
neighbor,  
City against city *and* kingdom against kingdom.  
3“Then the spirit of the Egyptians will be demoralized within them;  
And I will confound their strategy,  
So that they will resort to idols and ghosts of the dead  
And to <sup>a</sup>mediums and spiritists. [<sup>a</sup>Or *ghosts and spirits*]  
4“Moreover, I will deliver the Egyptians into the hand of a cruel  
master,  
And a <sup>a</sup>mighty king will rule over them,” declares the Lord <sup>b</sup>GOD of  
hosts. [<sup>a</sup>Or *fierce* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*]  
5 The waters from the sea will dry up,  
And the river will be parched and dry.  
6The <sup>a</sup>canals will emit a stench,  
The <sup>b</sup>streams of Egypt will thin out and dry up;  
The reeds and rushes will rot away. [<sup>a</sup>Lit *rivers* <sup>b</sup>Or *Nile branches*; i.e.  
the delta]  
7The bulrushes by the Nile, by the <sup>a</sup>edge of the Nile  
And all the sown fields by the Nile  
Will become dry, be driven away, and be no more. [<sup>a</sup>Or *mouth*]  
8And the fishermen will lament,  
And all those who cast a <sup>a</sup>line into the Nile will mourn,  
And those who spread nets on the waters will <sup>b</sup>pine away. [<sup>a</sup>Lit *hook*  
<sup>b</sup>Or *languish*]  
9Moreover, the manufacturers of linen made from combed flax

And the weavers of white cloth will be <sup>a</sup>utterly dejected. [<sup>a</sup>Lit *ashamed*]

<sup>10</sup>And <sup>a</sup>the pillars of *Egypt* will be crushed;  
All the hired laborers will be grieved in soul. [<sup>a</sup>Lit *her pillars* or, *her weavers*]

<sup>11</sup> The princes of <sup>a</sup>Zoan are mere fools;  
The advice of Pharaoh's wisest advisers has become <sup>b</sup>stupid.  
How can you *men* say to Pharaoh,  
"I am a son of the wise, a son of ancient kings"? [<sup>a</sup>Or *Tanis* <sup>b</sup>Or *brutish*]

<sup>12</sup>Well then, where are your wise men?  
Please let them tell you,  
And let them <sup>a</sup>understand what the LORD of hosts  
Has purposed against Egypt. [<sup>a</sup>Or *know*]  
<sup>13</sup>The princes of <sup>a</sup>Zoan have acted foolishly,  
The princes of Memphis are deluded;  
*Those who are* the cornerstone of her tribes  
Have <sup>b</sup>led Egypt astray. [<sup>a</sup>Or *Tanis* <sup>b</sup>Or *have caused Egypt to stagger*]

<sup>14</sup>The LORD has mixed within her a spirit of distortion;  
They have led Egypt astray in all <sup>a</sup>that it does,  
As a drunken man <sup>b</sup>staggers in his vomit. [<sup>a</sup>Lit *its work* <sup>b</sup>Or *goes astray*]

<sup>15</sup>There will be no work for Egypt  
Which *its* head or tail, *its* palm branch or bulrush, may do.

<sup>16</sup> In that day the Egyptians will become like women, and they will tremble and be in dread because of the waving of the hand of the LORD of hosts, which He is going to wave over them. <sup>17</sup>The land of Judah will become a <sup>a</sup>terror to Egypt; everyone <sup>b</sup>to whom it is mentioned will be in dread of it, because of the purpose of the LORD of hosts which He is purposing against them. [<sup>17</sup> <sup>a</sup>Or *cause of shame* <sup>b</sup>Lit *who mentions it will be in dread to it*]

<sup>18</sup> In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing *allegiance* to the LORD of hosts; one will be called the City of <sup>a</sup>Destruction. [<sup>18</sup> <sup>a</sup>Some ancient mss and versions read *the Sun*]

<sup>19</sup> In that day there will be an altar to the LORD in the midst of the land of

Egypt, and a pillar to the LORD near its border. <sup>20</sup>It will become a sign and a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of oppressors, and He will send them a Savior and a <sup>a</sup>Champion, and He will deliver them. <sup>21</sup>Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it. <sup>22</sup>The LORD will strike Egypt, striking but healing; so they will return to the LORD, and He will respond to them and will heal them. [<sup>20</sup> <sup>a</sup>Lit *Mighty One*]

<sup>23</sup> In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians.

<sup>24</sup> In that day Israel will be the third *party* with Egypt and Assyria, a blessing in the midst of the earth, <sup>25</sup>whom the LORD of hosts has blessed, saying, “Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”

## ISAIAH 20 [\[Books\]](#)

*Prophecy about Egypt and Ethiopia* <sup>1</sup> In the year that the <sup>a</sup>commander came to Ashdod, when Sargon the king of Assyria sent him and he fought against Ashdod and captured it, <sup>2</sup>at that time the LORD spoke through Isaiah the son of Amoz, saying, “Go and loosen the sackcloth from your hips and take your shoes off your feet.” And he did so, going naked and barefoot. <sup>3</sup>And the LORD said, “Even as My servant Isaiah has gone naked and barefoot three years as a <sup>b</sup>sign and token against Egypt and <sup>c</sup>Cush, <sup>4</sup>so the king of Assyria will lead away the captives of Egypt and the exiles of Cush, young and old, naked and barefoot with buttocks uncovered, to the <sup>d</sup>shame of Egypt. <sup>5</sup>Then they will be dismayed and ashamed because of Cush their hope and Egypt their boast. <sup>6</sup>So the inhabitants of this coastland will say in that day, ‘Behold, such is our hope, where we fled for help to be delivered from the king of Assyria; and we, how shall we escape?’ ” [1 <sup>a</sup>Heb *Tartan* 3 <sup>b</sup>Or *wonder* <sup>c</sup>Or *Ethiopia*, so in vv 4, 5 4 <sup>d</sup>Lit *nakedness*]

## ISAIAH 21 [\[Books\]](#)

### *God Commands That Babylon Be Taken*

1 The <sup>a</sup>oracle concerning the <sup>b</sup>wilderness of the sea.

As windstorms in the <sup>c</sup>Negev sweep on,  
It comes from the wilderness, from a terrifying land. [<sup>1</sup> <sup>a</sup>Or *burden of*  
<sup>b</sup>Or *sandy wastes, sea country* <sup>c</sup>I.e. South country]

<sup>2</sup>A harsh vision has been shown to me;  
The treacherous one *still* deals treacherously, and the destroyer *still*  
destroys.

Go up, Elam, lay siege, Media;  
I have made an end of all <sup>a</sup>the groaning she has caused. [<sup>a</sup>Lit *her*  
*groaning*]

<sup>3</sup>For this reason my loins are full of anguish;  
Pains have seized me like the pains of a woman in labor.  
I am so bewildered I cannot hear, so terrified I cannot see.

<sup>4</sup>My <sup>a</sup>mind reels, <sup>b</sup>horror overwhelms me;  
The twilight I longed for has been turned for me into trembling. [<sup>a</sup>Lit  
*heart has wandered* <sup>b</sup>Lit *shuddering*]

<sup>5</sup>They set the table, they <sup>a</sup>spread out the cloth, they eat, they drink;  
“Rise up, captains, oil the shields,”

<sup>6</sup>For thus the Lord says to me,

“Go, station the lookout, let him report what he sees. [<sup>a</sup>Or *spread out*  
*the rugs* or possibly *they arranged the seating*]

<sup>7</sup>“When he sees riders, horsemen in pairs,  
A train of donkeys, a train of camels,  
Let him pay close attention, very close attention.”

<sup>8</sup>Then <sup>a</sup>the lookout called,

“O Lord, I stand continually by day on the watchtower,  
And I am stationed every night at my guard post. [<sup>a</sup>So DSS; M.T. *he*  
*called like a lion*]

<sup>9</sup>“Now behold, here comes a troop of riders, horsemen in pairs.”  
And one said, “Fallen, fallen is Babylon;  
And all the images of her gods <sup>a</sup>are shattered on the ground.” [<sup>a</sup>Lit *he has shattered to the earth*]  
<sup>10</sup>O my threshed *people*, and my <sup>a</sup>afflicted of the threshing floor!  
What I have heard from the LORD of hosts,  
The God of Israel, I make known to you. [<sup>a</sup>Lit *son*]

### ***Oracles about Edom and Arabia***

11 The <sup>a</sup>oracle concerning <sup>b</sup>Edom.

One keeps calling to me from Seir,  
“Watchman, <sup>c</sup>how far gone is the night?  
Watchman, <sup>c</sup>how far gone is the night?” [<sup>11</sup> <sup>a</sup>Or *burden* <sup>b</sup>So the Gr; Heb  
*Dumah, silence* <sup>c</sup>Lit *what is the time of the night?*]  
<sup>12</sup>The watchman says,  
“Morning comes but also night.  
If you would inquire, inquire;  
Come back again.”

13 The <sup>a</sup>oracle about Arabia.

In the thickets of Arabia you <sup>b</sup>must spend the night,  
O caravans of Dedanites. [<sup>13</sup> <sup>a</sup>Or *burden* <sup>b</sup>Or *will spend*]  
<sup>14</sup>Bring water <sup>a</sup>for the thirsty,  
O inhabitants of the land of Tema,  
Meet the fugitive with bread. [<sup>a</sup>Lit *to meet*]  
<sup>15</sup>For they have fled from the swords,  
From the drawn sword, and from the bent bow  
And from the press of battle.

16 For thus the Lord said to me, “In a year, as <sup>a</sup>a hired man would count it,  
all the splendor of Kedar will terminate; <sup>17</sup>and the remainder of the number  
of bowmen, the mighty men of the sons of Kedar, will be few; for the LORD  
God of Israel has spoken.” [<sup>16</sup> <sup>a</sup>Lit *the years of a hireling*]



## ISAIAH 22 [\[Books\]](#)

### *The Valley of Vision*

1 The <sup>a</sup>oracle concerning the valley of vision.

What is the matter with you now, that you have all gone up to the  
housetops? [1 <sup>a</sup>Or *burden of*]

<sup>2</sup>You who were full of noise,

You boisterous town, you exultant city;

Your slain were not slain with the sword,

Nor <sup>a</sup>did they die in battle. [<sup>a</sup>Lit *dead in battle*]

<sup>3</sup>All your rulers have fled together,

*And* have been captured <sup>a</sup>without the bow;

All of you who were found were taken captive together,

<sup>b</sup>Though they had fled far away. [<sup>a</sup>Lit *from a bow* <sup>b</sup>So with ancient  
versions; Heb *They fled far away*]

<sup>4</sup>Therefore I say, “Turn your eyes away from me,

Let me weep bitterly,

Do not <sup>a</sup>try to comfort me concerning the destruction of the daughter of  
my people.” [<sup>a</sup>Lit *insist*]

<sup>5</sup>For the Lord <sup>a</sup>GOD of hosts has a day of panic, subjugation and  
confusion

In the valley of vision,

A breaking down of walls  
And a crying <sup>b</sup>to the mountain. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*  
<sup>b</sup>Or *against*]

<sup>6</sup>Elam took up the quiver

With the chariots, <sup>a</sup>infantry *and* horsemen;

And Kir uncovered the shield. [<sup>a</sup>Lit *man*]

<sup>7</sup>Then your choicest valleys were full of chariots,

And the horsemen took up fixed positions at the gate.

<sup>8</sup>And He removed the <sup>a</sup>defense of Judah.

In that day you <sup>b</sup>depended on the weapons of the house of the forest,

[<sup>a</sup>Lit *screen, covering* <sup>b</sup>Or *looked to, considered*]

<sup>9</sup>And you saw that the breaches

In the *wall* of the city of David were many;

And you collected the waters of the lower pool.

<sup>10</sup>Then you counted the houses of Jerusalem

And tore down houses to fortify the wall.

<sup>11</sup>And you made a reservoir between the two walls

For the waters of the old pool.

But you did not <sup>a</sup>depend on Him who made it,

Nor did you <sup>b</sup>take into consideration Him who planned it long ago.

[<sup>a</sup>Or *look to, consider* <sup>b</sup>Lit *see...Him*]

<sup>12</sup> Therefore in that day the Lord <sup>a</sup>GOD of hosts called *you* to weeping,  
to wailing,

To shaving the head and to wearing sackcloth. [<sup>a</sup>Heb *YHWH*, usually  
rendered *LORD*]

<sup>13</sup> Instead, there is gaiety and gladness,

Killing of cattle and slaughtering of sheep,

Eating of meat and drinking of wine:

“Let us eat and drink, for tomorrow we may die.”

<sup>14</sup> But the LORD of hosts revealed Himself <sup>a</sup>to me,

“Surely this iniquity shall not be <sup>b</sup>forgiven you

Until you die,” says the Lord <sup>c</sup>GOD of hosts. [<sup>a</sup>Lit *in my ears* <sup>b</sup>Lit

*atoned for* <sup>c</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>15</sup> Thus says the Lord <sup>a</sup>GOD of hosts,

“Come, go to this steward,

To Shebna, who is in charge of the *royal* household, [15 <sup>a</sup>Heb *YHWH*,  
usually rendered *LORD*]

<sup>16</sup>‘What right do you have here,

And whom do you have here,

That you have hewn a tomb for yourself here,

You who hew a tomb on the height,

You who carve a resting place for <sup>a</sup>yourself in the rock? [<sup>a</sup>Lit *himself*]

<sup>17</sup>‘Behold, the LORD is about to hurl you headlong, O man.

And He is about to grasp you firmly

<sup>18</sup>*And* roll you tightly like a ball,

*To be cast* into a vast country;

There you will die  
And there your splendid chariots will be,  
You shame of your master's house.'  
<sup>19</sup>"I will depose you from your office,  
And <sup>a</sup>I will pull you down from your station. [<sup>a</sup>So with many ancient  
versions; Heb *He*]  
<sup>20</sup>"Then it will come about in that day,  
That I will summon My servant Eliakim the son of Hilkiyah,  
<sup>21</sup>And I will clothe him with your tunic  
And tie your sash securely about him.  
I will entrust him with your <sup>a</sup>authority,  
And he will become a father to the inhabitants of Jerusalem and to the  
house of Judah. [<sup>a</sup>Lit *rule*]  
<sup>22</sup>"Then I will set the key of the house of David on his shoulder,  
When he opens no one will shut,  
When he shuts no one will open.  
<sup>23</sup>"I will drive him *like* a peg in a firm place,  
And he will become a throne of glory to his father's house.

<sup>24</sup>So they will hang on him all the glory of his father's house, offspring and  
<sup>a</sup>issue, all the least of vessels, from bowls to all the jars. <sup>25</sup>In that day,"  
declares the LORD of hosts, "the peg driven in a firm place will give way; it  
will even break off and fall, and the load hanging on it will be cut off, for  
the LORD has spoken." [<sup>24</sup> <sup>a</sup>Or perhaps, *leaf*]

## ISAIAH 23 [\[Books\]](#)

### *The Fall of Tyre* 1 The <sup>a</sup>oracle concerning Tyre.

Wail, O ships of Tarshish, For Tyre is destroyed, without house or <sup>b</sup>harbor; It is reported to them from the land of <sup>c</sup>Cyprus. [1 <sup>a</sup>Or *burden of* <sup>b</sup>Lit *entering* <sup>c</sup>Heb *Kittim*]

<sup>2</sup>Be silent, you inhabitants of the coastland, You merchants of Sidon; <sup>a</sup>Your messengers crossed the sea [<sup>a</sup>So DSS; M.T. *Who passed over the sea, they replenished you*]

<sup>3</sup>And *were* on many waters.

The grain of the <sup>a</sup>Nile, the harvest of the River was her revenue; And she was the market of nations. [<sup>a</sup>Heb *Shihor*]

<sup>4</sup>Be ashamed, O Sidon; For the sea speaks, the stronghold of the sea, saying, “I have neither travailed nor given birth, I have neither brought up young men *nor* reared virgins.”

<sup>5</sup>When the report *reaches* Egypt, They will be in anguish at the report of Tyre.

<sup>6</sup>Pass over to Tarshish; Wail, O inhabitants of the coastland.

<sup>7</sup>Is this your jubilant *city*, Whose origin is from antiquity, Whose feet used to carry her to <sup>a</sup>colonize distant places? [<sup>a</sup>Lit *sojourn afar off*]

<sup>8</sup>Who has planned this against Tyre, the bestower of crowns, Whose merchants were princes, whose traders were the honored of the earth?

<sup>9</sup>The LORD of hosts has planned it, to defile the pride of all beauty, To despise all the honored of the earth.

<sup>10a</sup>Overflow your land like the Nile, O daughter of Tarshish, There is no more <sup>b</sup>restraint. [<sup>a</sup>Lit *Pass over* <sup>b</sup>Perhaps *girdle* or *shipyard*]

<sup>11</sup>He has stretched His hand out over the sea, He has made the kingdoms tremble; The LORD has given a command concerning Canaan to demolish its strongholds.

<sup>12</sup>He has said, “You shall exult no more, O crushed virgin daughter of Sidon.

Arise, pass over to <sup>a</sup>Cyprus; even there you will find no rest.” [<sup>a</sup>Heb *Kittim*]

13 Behold, the land of the Chaldeans—this is the people *which* was not; Assyria appointed it for desert creatures—they erected their siege towers, they stripped its palaces, they made it a ruin.

14Wail, O ships of Tarshish, For your stronghold is destroyed.

15Now in that day Tyre will be forgotten for seventy years like the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot: 16Take *your* harp, walk about the city, O forgotten harlot; Pluck the strings skillfully, sing many songs, That you may be remembered.

17It will come about at the end of seventy years that the LORD will visit Tyre. Then she will go back to her harlot's wages and will play the harlot with all the kingdoms <sup>a</sup>on the face of the earth. 18Her gain and her harlot's wages will be set apart to the LORD; it will not be stored up or hoarded, but her gain will become sufficient food and choice attire for those who dwell in the presence of the LORD. [17 <sup>a</sup>Lit *of the earth on the face of the land*]

## ISAIAH 24 [\[Books\]](#)

### *Judgment on the Earth*

<sup>1</sup> Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants. <sup>2</sup>And the people will be like the priest, the servant like his master, the maid like her mistress, the buyer like the seller, the lender like the borrower, the creditor like the debtor. <sup>3</sup>The earth will be completely laid waste and completely despoiled, for the LORD has spoken this word. <sup>4</sup>The earth mourns *and* withers, the world fades *and* withers, the exalted of the people of the earth fade away. <sup>5</sup>The earth is also polluted <sup>a</sup>by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant. <sup>6</sup>Therefore, a curse devours the earth, and those who live in it are held guilty. Therefore, the inhabitants of the earth are burned, and few men are left. [<sup>5</sup> <sup>a</sup>Lit *under*]

<sup>7</sup> The new wine mourns,

The vine decays,

All the merry-hearted sigh.

<sup>8</sup>The gaiety of tambourines ceases,

The noise of revelers stops,

The gaiety of the harp ceases.

<sup>9</sup>They do not drink wine with song;

Strong drink is bitter to those who drink it.

<sup>10</sup>The city of chaos is broken down;

Every house is shut up so that none may enter.

<sup>11</sup>There is an outcry in the streets concerning the wine;

All joy <sup>a</sup>turns to gloom.

The gaiety of the earth is banished. [<sup>a</sup>Lit is *darkened*]

<sup>12</sup>Desolation is left in the city

And the gate is battered to ruins.

<sup>13</sup>For thus it will be in the midst of the earth among the peoples,

As the <sup>a</sup>shaking of an olive tree,

As the gleanings when the grape harvest is over. [<sup>a</sup>Lit *striking*]

<sup>14</sup>They raise their voices, they shout for joy;

They cry out from the <sup>a</sup>west concerning the majesty of the LORD. [<sup>a</sup>Lit sea]

<sup>15</sup>Therefore glorify the LORD in the <sup>a</sup>east,  
The name of the LORD, the God of Israel,  
In the <sup>b</sup>coastlands of the sea. [<sup>a</sup>Lit *region of light* <sup>b</sup>Or *islands*]

<sup>16</sup>From the ends of the earth we hear songs, “Glory to the Righteous One,”

But I say, “<sup>a</sup>Woe to me! <sup>a</sup>Woe to me! Alas for me!

The treacherous deal treacherously,  
And the treacherous deal very treacherously.” [<sup>a</sup>Lit *Wasting to me!*]

<sup>17</sup>Terror and pit and snare

<sup>a</sup>Confront you, O inhabitant of the earth. [<sup>a</sup>Lit *Are upon you*]

<sup>18</sup>Then it will be that he who flees the <sup>a</sup>report of disaster will fall into the pit,

And he who <sup>b</sup>climbs out of the pit will be caught in the snare;  
For the windows <sup>c</sup>above are opened, and the foundations of the earth shake. [<sup>a</sup>Lit *sound of terror* <sup>b</sup>Lit *goes up from the midst of* <sup>c</sup>Lit *from the height*; i.e. heaven]

<sup>19</sup>The earth is broken asunder,

The earth is split through,

The earth is shaken violently.

<sup>20</sup>The earth reels to and fro like a drunkard

And it totters like a <sup>a</sup>shack,

For its transgression is heavy upon it,

And it will fall, never to rise again. [<sup>a</sup>Or *hut*]

<sup>21</sup>So it will happen in that day,

That the LORD will punish the host of <sup>a</sup>heaven on high,

And the kings of the earth on earth. [<sup>a</sup>Lit *the height in the height*]

<sup>22</sup>They will be gathered together

*Like* prisoners in the <sup>a</sup>dungeon,

And will be confined in prison;

And after many days they *will be* punished. [<sup>a</sup>Lit *pit*]

<sup>23</sup>Then the moon will be abashed and the sun ashamed,

For the LORD of hosts will reign on Mount Zion and in Jerusalem,

And *His* glory will be before His elders.

## ISAIAH 25 [\[Books\]](#)

### *Song of Praise for God's Favor*

1 O LORD, You are my God;  
I will exalt You, I will give thanks to Your name;  
For You have worked wonders,  
Plans *formed* long ago, with perfect faithfulness.  
2For You have made a city into a heap,  
A fortified city into a ruin;  
A palace of strangers is a city no more,  
It will never be rebuilt.  
3Therefore a strong people will glorify You;  
Cities of ruthless nations will revere You.  
4For You have been a defense for the helpless,  
A defense for the needy in his distress,  
A refuge from the storm, a shade from the heat;  
For the breath of the ruthless  
Is like a *rain* storm *against* a wall.  
5Like heat in drought, You subdue the uproar of aliens;  
*Like* heat by the shadow of a cloud, the song of the ruthless is  
    <sup>a</sup>silenced. [<sup>a</sup>Lit *humbled*]  
6 The LORD of hosts will prepare a <sup>a</sup>lavish banquet for all peoples on  
    this mountain;  
A banquet of <sup>b</sup>aged wine, <sup>c</sup>choice pieces with marrow,  
*And* <sup>d</sup>refined, aged wine. [<sup>a</sup>Lit *feast of fat things*; i.e. abundance <sup>b</sup>Lit  
    *wine on the lees* <sup>c</sup>Lit *fat pieces* <sup>d</sup>Lit *wine refined on the lees*]  
7And on this mountain He will swallow up the <sup>a</sup>covering which is over  
    all peoples,  
Even the veil which is <sup>b</sup>stretched over all nations. [<sup>a</sup>Lit *face of the*  
    *covering* <sup>b</sup>Lit *woven*]  
8He will swallow up death for all time,  
And the Lord <sup>a</sup>GOD will wipe tears away from all faces,  
And He will remove the reproach of His people from all the earth;  
For the LORD has spoken. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]  
9And it will be said in that day,

“Behold, this is our God for whom we have waited that He might save us.

This is the LORD for whom we have waited;  
Let us rejoice and be glad in His salvation.”

<sup>10</sup>For the hand of the LORD will rest on this mountain,  
And Moab will be trodden down in his place  
As straw is trodden down in the water of a manure pile.

<sup>11</sup>And he will spread out his hands in the middle of it  
As a swimmer spreads out *his hands* to swim,  
But *the Lord* will lay low his pride together with the trickery of his hands.

<sup>12</sup>The unassailable fortifications of your walls He will bring down,  
Lay low *and* cast to the ground, even to the dust.

## ISAIAH 26 [\[Books\]](#)

### *Song of Trust in God's Protection*

1 In that day this song will be sung in the land of Judah:

“We have a strong city;

He sets up walls and ramparts for <sup>a</sup>security. [<sup>1</sup> <sup>a</sup>Or *salvation*]

<sup>2</sup>“Open the gates, that the righteous nation may enter,

The one that <sup>a</sup>remains faithful. [<sup>a</sup>Lit *keeps faithfulness*]

<sup>3</sup>“The steadfast of mind You will keep in perfect peace,

Because he trusts in You.

<sup>4</sup>“Trust in the LORD forever,

For in <sup>a</sup>GOD the LORD, *we have* an everlasting Rock. [<sup>a</sup>Heb *YAH*, usually rendered *LORD*]

<sup>5</sup>“For He has brought low those who dwell on high, the unassailable city;

He lays it low, He lays it low to the ground, He casts it to the dust.

<sup>6</sup>“The foot will trample it,

The feet of the afflicted, the steps of the helpless.”

<sup>7</sup> The way of the righteous is smooth;

O Upright One, make the path of the righteous level.

<sup>8</sup>Indeed, *while following* the way of Your judgments, O LORD,

We have waited for You eagerly;

Your name, even Your memory, is the desire of *our* souls.

<sup>9</sup>At night <sup>a</sup>my soul longs for You,

Indeed, <sup>b</sup>my spirit within me seeks You diligently;

For when the earth <sup>c</sup>experiences Your judgments

The inhabitants of the world learn righteousness. [<sup>a</sup>Lit with *my soul I long* <sup>b</sup>Lit with *my spirit...I seek* <sup>c</sup>Lit *has*]

<sup>10</sup>*Though* the wicked is shown favor,

He does not learn righteousness;

He deals unjustly in the land of uprightness,

And does not perceive the majesty of the LORD.

<sup>11</sup> O LORD, Your hand is lifted up *yet* they do not see it.

<sup>a</sup>They see *Your* zeal for the people and are put to shame;

Indeed, <sup>b</sup>fire will devour Your enemies. [<sup>a</sup>Or *Let them see...and be* <sup>b</sup>Or  
*let the fire for Your adversaries devour them*]

<sup>12</sup>LORD, You will establish peace for us,  
Since You have also performed for us all our works.

<sup>13</sup>O LORD our God, other masters besides You have ruled us;  
*But* through You alone we <sup>a</sup>confess Your name. [<sup>a</sup>Or *cause to be  
remembered*]

<sup>14</sup>The dead will not live, the <sup>a</sup>departed spirits will not rise;  
Therefore You have punished and destroyed them,  
And You have wiped out all remembrance of them. [<sup>a</sup>Or *shades*]

<sup>15</sup>You have increased the nation, O LORD,  
You have increased the nation, You are glorified;  
You have extended all the borders of the land.

<sup>16</sup>O LORD, they sought You in distress;  
They <sup>a</sup>could only whisper a prayer,  
Your chastening was upon them. [<sup>a</sup>Lit *sound forth a whisper*]

<sup>17</sup>As the pregnant woman approaches *the time* to give birth,  
She writhes *and* cries out in her labor pains,  
Thus were we before You, O LORD.

<sup>18</sup>We were pregnant, we writhed *in labor*,  
We gave birth, as it seems, *only* to wind.  
We could not accomplish deliverance for the earth,  
Nor were inhabitants of the world <sup>a</sup>born. [<sup>a</sup>Lit *fallen*]

<sup>19</sup>Your dead will live;  
<sup>a</sup>Their corpses will rise.

You who lie in the dust, awake and shout for joy,  
For your dew *is as* the dew of the <sup>b</sup>dawn,  
And the earth will <sup>c</sup>give birth to the <sup>d</sup>departed spirits. [<sup>a</sup>So with some  
ancient versions; Heb *My* <sup>b</sup>Lit *lights* <sup>c</sup>Lit *cause to fall* <sup>d</sup>Or *shades*]

**20** Come, my people, enter into your rooms  
And close your doors behind you;  
Hide for a little <sup>a</sup>while  
Until indignation <sup>b</sup>runs *its* course. [<sup>a</sup>Lit *moment* <sup>b</sup>Lit *passes over*]

<sup>21</sup>For behold, the LORD is about to come out from His place  
To punish the inhabitants of the earth for their iniquity;  
And the earth will reveal her bloodshed  
And will no longer cover her slain.

## ISAIAH 27 [\[Books\]](#)

***The Deliverance of Israel*** <sup>1</sup> In that day the LORD will punish <sup>a</sup>Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even <sup>a</sup>Leviathan the twisted serpent; And He will kill the dragon who *lives in the sea*. [<sup>a</sup>Or *sea monster*]

<sup>2</sup> In that day, “A <sup>a</sup>vineyard of wine, sing of it! [<sup>a</sup>Some mss read *a vineyard of delight*]

<sup>3</sup>“I, the LORD, am its keeper; I water it every moment.

So that no one will <sup>a</sup>damage it, I guard it night and day. [<sup>a</sup>Lit *punish*]

<sup>4</sup>“I have no wrath.

Should <sup>a</sup>someone give Me briars *and* thorns in battle, *Then* I would step on them, I would burn them <sup>b</sup>completely. [<sup>a</sup>Lit *who* <sup>b</sup>Lit *altogether*]

<sup>5</sup>“Or let him <sup>a</sup>rely on My protection, Let him make peace with Me, Let him make peace with Me.” [<sup>a</sup>Lit *take hold of*]

<sup>6a</sup>In the days to come Jacob will take root, Israel will blossom and sprout, And they will fill the <sup>b</sup>whole world with fruit. [<sup>a</sup>Lit *Those coming* <sup>b</sup>Lit *face of*]

<sup>7</sup> Like the striking of Him who has struck them, has He struck them? Or like the slaughter of His slain, <sup>a</sup>have they been slain? [<sup>a</sup>Lit *he was slain*]

<sup>8</sup>You contended with them <sup>a</sup>by banishing them, by driving them away. With His fierce wind He has expelled *them* on the day of the east wind. [<sup>a</sup>Some ancient versions read *by exact measure*]

<sup>9</sup>Therefore through this Jacob’s iniquity will be forgiven; And this will be <sup>a</sup>the full price of the <sup>b</sup>pardoning of his sin: When he makes all the altar stones like pulverized chalk stones; *When* <sup>c</sup>Asherim and incense altars will not stand. [<sup>a</sup>Lit *all the fruit* <sup>b</sup>Lit *removing* <sup>c</sup>I.e. wooden symbols of a female deity]

<sup>10</sup>For the fortified city is isolated, A <sup>a</sup>homestead forlorn and forsaken like the desert; There the calf will graze, And there it will lie down and <sup>b</sup>feed on its branches. [<sup>a</sup>Lit *pasture* <sup>b</sup>Lit *consume*]

<sup>11</sup>When its limbs are dry, they are broken off; Women come *and* make a fire with them, For they are not a people of discernment, Therefore

their Maker will not have compassion on them.  
And their Creator will not be gracious to them.

12 In that day the LORD will start *His* threshing from the flowing stream of the Euphrates to the brook of Egypt, and you will be gathered up one by one, O sons of Israel. <sup>13</sup>It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.

## ISAIAH 28 [\[Books\]](#)

### *Ephraim's Captivity Predicted*

<sup>1</sup> Woe to the proud crown of the drunkards of Ephraim,  
And to the fading flower of its glorious beauty,  
Which is at the head of the <sup>a</sup>fertile valley  
Of those who are <sup>b</sup>overcome with wine! [<sup>a</sup>Lit *valley of fatness* <sup>b</sup>Lit  
*smitten*]

<sup>2</sup> Behold, the Lord has a strong and mighty *agent*;  
As a storm of hail, a tempest of destruction,  
Like a storm of mighty overflowing waters,  
He has cast *it* down to the earth with *His* hand.

<sup>3</sup> The proud crown of the drunkards of Ephraim is trodden under foot.

<sup>4</sup> And the fading flower of its glorious beauty,  
Which is at the head of the <sup>a</sup>fertile valley,  
Will be like the first-ripe fig prior to summer,  
Which <sup>b</sup>one sees,  
And <sup>c</sup>as soon as it is in his <sup>d</sup>hand,  
He swallows it. [<sup>a</sup>Lit *valley of fatness* <sup>b</sup>Lit *the one seeing sees* <sup>c</sup>Lit  
*while it is yet* <sup>d</sup>Lit *palm*]

<sup>5</sup> In that day the LORD of hosts will become a beautiful crown  
And a glorious diadem to the remnant of His people;

<sup>6</sup> A spirit of justice for him who sits in judgment,  
A strength to those who repel the <sup>a</sup>onslaught at the gate. [<sup>a</sup>Lit *battle*]

<sup>7</sup> And these also reel with wine and stagger from strong drink:

The priest and the prophet reel with strong drink,  
They are confused by wine, they stagger from strong drink;  
They reel while <sup>a</sup>having visions,

They totter *when rendering* judgment. [<sup>a</sup>Lit *seeing*]

<sup>8</sup> For all the tables are full of filthy vomit, without a *single clean* place.

<sup>9</sup> “To whom would He teach knowledge,  
And to whom would He interpret the message?  
Those *just* weaned from milk?

Those *just* taken from the breast?

<sup>10</sup> “For *He* says,

‘<sup>a</sup>Order on order, order on order,  
Line on line, line on line,  
A little here, a little there.’ ” [<sup>a</sup>Heb *Sav lasav, sav lasav, Kav lakav, kav lakav, Ze’ er sham, ze’ er sham* These Hebrew monosyllables, imitating the babbling of a child, mock the prophet’s preaching]

<sup>11</sup>Indeed, He will speak to this people  
Through stammering lips and a foreign tongue,

<sup>12</sup>He who said to them, “Here is rest, give rest to the weary,”  
And, “Here is repose,” but they would not listen.

<sup>13</sup>So the word of the LORD to them will be,

“<sup>a</sup>Order on order, order on order,  
Line on line, line on line,  
A little here, a little there,”

That they may go and stumble backward, be broken, snared and taken captive. [<sup>a</sup>V 10, note 1 The LORD responds to their scoffing by imitating their mockery, to represent the unintelligible language of a conqueror]

### ***Judah Is Warned***

<sup>14</sup>Therefore, hear the word of the LORD, O scoffers,  
Who rule this people who are in Jerusalem,

<sup>15</sup>Because you have said, “We have made a covenant with death,  
And with <sup>a</sup>Sheol we have made a <sup>b</sup>pact.

The overwhelming <sup>c</sup>scourge will not reach us when it passes by,  
For we have made falsehood our refuge and we have concealed  
ourselves with deception.”

<sup>16</sup>Therefore thus says the Lord <sup>d</sup>GOD,

“Behold, I am laying in Zion a stone, a tested stone,  
A costly cornerstone *for* the foundation, <sup>e</sup>firmly placed.  
He who believes *in it* will not be <sup>f</sup>disturbed. [<sup>a</sup>I.e. the nether world <sup>b</sup>So  
some ancient versions; Heb *seer* <sup>c</sup>Or *flood* <sup>d</sup>Heb *YHWH*, usually  
rendered *LORD* <sup>e</sup>Lit *well-laid* <sup>f</sup>Lit *in a hurry*]

<sup>17</sup>“I will make justice the measuring line

And righteousness the level;  
Then hail will sweep away the refuge of lies  
And the waters will overflow the secret place.  
18“Your covenant with death will be <sup>a</sup>canceled,  
And your pact with Sheol will not stand;  
When the overwhelming scourge passes through,  
Then you become its trampling *place*. [<sup>a</sup>Lit *covered over*]  
19“As often as it passes through, it will <sup>a</sup>seize you;  
For morning after morning it will pass through, *anytime* during the day  
or night,  
And it will be <sup>b</sup>sheer terror to understand <sup>c</sup>what it means.” [<sup>a</sup>Lit *take*  
<sup>b</sup>Lit *only* <sup>c</sup>Lit *the report, or, the message*]  
20The bed is too short on which to stretch out,  
And the blanket is too <sup>a</sup>small to wrap oneself in. [<sup>a</sup>Lit *narrow*]  
21For the LORD will rise up as *at* Mount Perazim,  
He will be stirred up as in the valley of Gibeon,  
To do His task, His <sup>a</sup>unusual task,  
And to work His work, His <sup>b</sup>extraordinary work. [<sup>a</sup>Lit *task is strange*  
<sup>b</sup>Lit *work is alien*]  
22And now do not carry on as scoffers,  
Or your fetters will be made stronger;  
For I have heard from the Lord <sup>a</sup>GOD of hosts  
Of decisive destruction on all the earth. [<sup>a</sup>Heb *YHWH*, usually rendered  
*LORD*]  
23 Give ear and hear my voice,  
Listen and hear my words.  
24Does the <sup>a</sup>farmer plow <sup>b</sup>continually to plant seed?  
Does he *continually* <sup>c</sup>turn and harrow the ground? [<sup>a</sup>Lit *plowman* <sup>b</sup>Lit  
*all day* <sup>c</sup>Lit *open*]  
25Does he not level its surface  
And sow dill and scatter cummin  
And <sup>a</sup>plant wheat in rows,  
Barley in its place and rye within its <sup>b</sup>area? [<sup>a</sup>Lit *put* <sup>b</sup>Lit *region*]  
26For his God instructs and teaches him properly.  
27For dill is not threshed with a threshing sledge,  
Nor is the cartwheel <sup>a</sup>driven over cummin;  
But dill is beaten out with a rod, and cummin with a club. [<sup>a</sup>Lit *rolled*]

<sup>28</sup>*Grain for* bread is crushed,  
Indeed, he does not continue to thresh it forever.  
Because the wheel of *his* cart and his horses *eventually* <sup>a</sup>damage it,  
He does not thresh it longer. [<sup>a</sup>Lit *discomfit*]  
<sup>29</sup>This also comes from the LORD of hosts,  
*Who* has made *His* counsel wonderful and *His* wisdom great.

## ISAIAH 29 [\[Books\]](#)

### ***Jerusalem Is Warned*** 1 **Woe, O <sup>a</sup>Ariel, <sup>a</sup>Ariel the city where David once camped!**

Add year to year, <sup>b</sup>observe *your* feasts on schedule. [<sup>a</sup>I.e. Lion of God, or Jerusalem <sup>b</sup>Lit *let your feasts run their round*]

<sup>2</sup>I will bring distress to Ariel, And she will be *a city of* lamenting and mourning; And she will be like an Ariel to me.

<sup>3</sup>I will camp against you <sup>a</sup>encircling *you*, And I will set siegeworks against you, And I will raise up battle towers against you. [<sup>a</sup>Lit *like a circle*]

<sup>4</sup>Then you will be brought low; From the earth you will speak, And from the dust *where* you are prostrate Your words *will come*.

Your voice will also be like that of a <sup>a</sup>spirit from the ground, And your speech will whisper from the dust. [<sup>a</sup>Or *ghost*]

<sup>5</sup>But the multitude of your <sup>a</sup>enemies will become like fine dust, And the multitude of the ruthless ones like the chaff which <sup>b</sup>blows away; And it will happen instantly, suddenly. [<sup>a</sup>Lit *strangers* <sup>b</sup>Lit *passes away*]

<sup>6</sup>From the LORD of hosts you will be punished with thunder and earthquake and loud noise, *With* whirlwind and tempest and the flame of a consuming fire.

<sup>7</sup>And the multitude of all the nations who wage war against <sup>a</sup>Ariel, Even all who wage war against her and her stronghold, and who distress her, Will be like a dream, a vision of the night. [<sup>a</sup>V 1, note 1]

<sup>8</sup>It will be as when a hungry man dreams— And behold, he is eating; But when he awakens, his <sup>a</sup>hunger is not satisfied, Or as when a thirsty man dreams— And behold, he is drinking, But when he awakens, behold, he is faint And his <sup>a</sup>thirst is not quenched.

Thus the multitude of all the nations will be Who wage war against Mount Zion. [<sup>a</sup>Lit *soul*]

<sup>9</sup>Be delayed and wait, Blind yourselves and be blind; They become drunk, but not with wine, They stagger, but not with strong drink.

<sup>10</sup>For the LORD has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers.

<sup>11</sup>The entire vision will be to you like the words of a sealed <sup>a</sup>book, which when they give it to the one who <sup>b</sup>is literate, saying, “Please read this,” he will say, “I cannot, for it is sealed.” <sup>12</sup>Then the <sup>a</sup>book will be given to the one who <sup>c</sup>is illiterate, saying, “Please read this.” And he will say, “I <sup>d</sup>cannot read.” [<sup>11</sup> <sup>a</sup>Or scroll <sup>b</sup>Lit knows books <sup>12</sup> <sup>c</sup>Lit does not know books <sup>d</sup>Lit do not know books]

<sup>13</sup> Then the Lord said, “Because this people draw near with their <sup>a</sup>words And honor Me with their <sup>b</sup>lip service, But they remove their hearts far from Me, And their <sup>c</sup>reverence for Me <sup>d</sup>consists of <sup>e</sup>tradition learned by rote, [<sup>13</sup> <sup>a</sup>Lit mouth <sup>b</sup>Lit lips <sup>c</sup>Lit fear of Me <sup>d</sup>Lit is <sup>e</sup>Lit commandment of rulers]

<sup>14</sup>Therefore behold, I will once again deal marvelously with this people, wondrously marvelous; And the wisdom of their wise men will perish, And the discernment of their discerning men will be concealed.”

<sup>15</sup> Woe to those who deeply hide their <sup>a</sup>plans from the LORD, And whose deeds are *done* in a dark place, And they say, “Who sees us?” or “Who knows us?” [<sup>a</sup>Lit counsel]

<sup>16</sup>You turn *things* around!

Shall the potter be considered <sup>a</sup>as equal with the clay, That what is made would say to its maker, “He did not make me”; Or what is formed say to him who formed it, “He has no understanding”? [<sup>a</sup>Lit like]

***Blessing after Discipline* <sup>17</sup> Is it not yet just a little while <sup>a</sup>Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest? [<sup>a</sup>Lit And]**

<sup>18</sup>On that day the deaf will hear words of a book, And out of *their* gloom and darkness the eyes of the blind will see.

<sup>19</sup>The afflicted also will increase their gladness in the LORD, And the needy of mankind will rejoice in the Holy One of Israel.

<sup>20</sup>For the ruthless will come to an end and the scorner will be finished, Indeed all who <sup>a</sup>are intent on doing evil will be cut off; [<sup>a</sup>Lit watch evil]

<sup>21</sup>Who <sup>a</sup>cause a person to be indicted by a word, And ensnare him who adjudicates at the gate, And <sup>b</sup>defraud the one in the right with <sup>c</sup>meaningless arguments. [<sup>a</sup>Lit *bring a person under condemnation* <sup>b</sup>Lit *turn aside* <sup>c</sup>Lit *confusion*]

22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: “Jacob shall not now be ashamed, nor shall his face now turn pale; <sup>23</sup>But when <sup>a</sup>he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob And will stand in awe of the God of Israel. [<sup>a</sup>Or *his children see*]

<sup>24</sup>“Those who err in <sup>a</sup>mind will know <sup>b</sup>the truth, And those who <sup>c</sup>criticize will <sup>d</sup>accept instruction. [<sup>a</sup>Lit *spirit* <sup>b</sup>Lit *understanding* <sup>c</sup>Lit *murmur* <sup>d</sup>Lit *learn*]

## ISAIAH 30 [\[Books\]](#)

### *Judah Warned against Egyptian Alliance*

1 “Woe to the rebellious children,” declares the LORD,  
“Who execute a plan, but not Mine,  
And <sup>a</sup>make an alliance, but not of My Spirit,  
In order to add sin to sin; [<sup>a</sup>Lit *pour out a drink offering*]  
<sup>2</sup>Who proceed down to Egypt  
Without consulting <sup>a</sup>Me,  
To take refuge in the safety of Pharaoh  
And to seek shelter in the shadow of Egypt! [<sup>a</sup>Lit *My mouth*]  
<sup>3</sup>“Therefore the safety of Pharaoh will be your shame  
And the shelter in the shadow of Egypt, your humiliation.  
<sup>4</sup>“For their princes are at Zoan  
And their ambassadors arrive at Hanes.  
<sup>5</sup>“Everyone will be ashamed because of a people who cannot profit  
them,  
*Who are not for help or profit, but for shame and also for reproach.*”

6 The <sup>a</sup>oracle concerning the beasts of the Negev.

Through a land of distress and anguish,  
From <sup>b</sup>where *come* lioness and lion, viper and flying serpent,  
They carry their riches on the <sup>c</sup>backs of young donkeys  
And their treasures on camels’ humps,  
To a people who cannot profit *them*; [<sup>6</sup> <sup>a</sup>Or *burden of* <sup>b</sup>Lit *them* <sup>c</sup>Lit  
*shoulders*]  
<sup>7</sup>Even Egypt, whose help is vain and empty.  
Therefore, I have called <sup>a</sup>her  
“<sup>b</sup>Rahab who has been exterminated.” [<sup>a</sup>Lit *this one* <sup>b</sup>M.T. reads *They*  
*are Rahab (or arrogance), to remain*]  
<sup>8</sup>Now go, write it on a tablet before them  
And inscribe it on a scroll,  
That it may <sup>a</sup>serve in the time to come  
<sup>b</sup>As a witness forever. [<sup>a</sup>Lit *be* <sup>b</sup>So the versions; Heb *Forever and ever*]

<sup>9</sup>For this is a rebellious people, false sons,  
Sons who <sup>a</sup>refuse to listen  
To the <sup>b</sup>instruction of the LORD; [<sup>a</sup>Lit *are not willing* <sup>b</sup>Or law]  
<sup>10</sup>Who say to the seers, “You must not see *visions*”;  
And to the prophets, “You must not prophesy to us what is right,  
Speak to us <sup>a</sup>pleasant words,  
Prophesy illusions. [<sup>a</sup>Lit *smooth things*]  
<sup>11</sup>“Get out of the way, turn aside from the path,  
<sup>a</sup>Let us hear no more about the Holy One of Israel.”

<sup>12</sup>Therefore thus says the Holy One of Israel,

“Since you have rejected this word  
And have put your trust in oppression and guile, and have relied on  
them, [<sup>a</sup>Lit *Cause to cease from our presence the*]  
<sup>13</sup>Therefore this iniquity will be to you  
Like a breach about to fall,  
A bulge in a high wall,  
Whose collapse comes suddenly in an instant,  
<sup>14</sup>Whose collapse is like the smashing of a potter’s jar,  
<sup>a</sup>So ruthlessly shattered  
That a sherd will not be found among its pieces  
To <sup>b</sup>take fire from a hearth  
Or to scoop water from a cistern.”

<sup>15</sup>For thus the Lord <sup>c</sup>GOD, the Holy One of Israel, has said,

“In <sup>d</sup>repentance and rest you will be saved,  
In quietness and trust is your strength.”  
But you were not willing, [<sup>a</sup>Lit *Crushed, it will not be spared* <sup>b</sup>Lit  
*snatch up* <sup>c</sup>Heb *YHWH*, usually rendered *LORD* <sup>d</sup>Lit *returning*]  
<sup>16</sup>And you said, “No, for we will flee on horses,”  
Therefore you shall flee!  
“And we will ride on swift *horses*,”  
Therefore those who pursue you shall be swift.  
<sup>17</sup>One thousand *will flee* at the threat of one *man*;  
You will flee at the threat of five,  
Until you are left as a <sup>a</sup>flag on a mountain top

And as a signal on a hill. [<sup>a</sup>Lit *pole*]

### ***God Is Gracious and Just***

18 Therefore the LORD <sup>a</sup>longs to be gracious to you,  
And therefore He <sup>b</sup>waits on high to have compassion on you.  
For the LORD is a God of justice;  
How blessed are all those who <sup>c</sup>long for Him. [<sup>a</sup>Lit *waits* <sup>b</sup>Lit *is on high*  
<sup>c</sup>Lit *wait*]

19 <sup>a</sup>O people in Zion, inhabitant in Jerusalem, you will weep no longer. He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you. <sup>20</sup>Although the Lord has given you bread of privation and water of oppression, *He*, your Teacher will no longer hide Himself, but your eyes will behold your Teacher. <sup>21</sup>Your ears will hear a word behind you, “<sup>b</sup>This is the way, walk in it,” whenever you turn to the right or to the left. <sup>22</sup>And you will defile your graven images overlaid with silver, and your molten images plated with gold. You will scatter them as an impure thing, and say to <sup>c</sup>them, “Be gone!” [19 <sup>a</sup>M.T. reads *A people will inhabit Zion, Jerusalem* 21 <sup>b</sup>Lit *saying, “This* 22 <sup>c</sup>Lit *it “Go out”*]

23 Then He will give you rain for <sup>a</sup>the seed which you will sow in the ground, and bread *from* the yield of the ground, and it will be <sup>b</sup>rich and <sup>c</sup>plenteous; on that day your livestock will graze in a roomy pasture. <sup>24</sup>Also the oxen and the donkeys which work the ground will eat salted fodder, which <sup>d</sup>has been winnowed with shovel and fork. <sup>25</sup>On every lofty mountain and on every high hill there will be <sup>e</sup>streams running with water on the day of the great slaughter, when the towers fall. <sup>26</sup>The light of the moon will be as the light of the sun, and the light of the sun will be seven times *brighter*, like the light of seven days, on the day the LORD binds up the fracture of His people and heals the bruise <sup>f</sup>He has inflicted. [23 <sup>a</sup>Lit *your* <sup>b</sup>Lit *fatness* <sup>c</sup>Lit *fat* 24 <sup>d</sup>Lit *one winnows* 25 <sup>e</sup>Lit *canals, streams of water* 26 <sup>f</sup>Lit *of His blow*]

27 Behold, the name of the LORD comes from a <sup>a</sup>remote place;  
Burning is His anger and <sup>b</sup>dense is *His* <sup>c</sup>smoke;

His lips are filled with indignation  
And His tongue is like a consuming fire; [<sup>a</sup>Lit *distance* <sup>b</sup>Lit *heaviness*  
<sup>c</sup>Lit *uplifting*]

<sup>28</sup>His breath is like an overflowing torrent,  
Which reaches to the neck,  
To shake the nations back and forth in a <sup>a</sup>sieve,  
And to *put* in the jaws of the peoples the bridle which <sup>b</sup>leads to ruin.  
[<sup>a</sup>Lit *sifting of the worthless* <sup>b</sup>Lit *misleads*]

<sup>29</sup>You will have <sup>a</sup>songs as in the night when you keep the festival,  
And gladness of heart as when one marches to *the sound of* the flute,  
To go to the mountain of the LORD, to the Rock of Israel. [<sup>a</sup>Lit *the*  
*song*]

<sup>30</sup>And the LORD will cause <sup>a</sup>His voice of authority to be heard,  
And the <sup>b</sup>descending of His arm to be seen in fierce anger,  
And *in* the flame of a consuming fire  
In cloudburst, downpour and hailstones. [<sup>a</sup>Lit *the majesty of His voice*  
<sup>b</sup>Lit *descent*]

<sup>31</sup>For at the voice of the LORD Assyria will be terrified,  
*When* He strikes with the rod.

<sup>32</sup>And every <sup>a</sup>blow of the <sup>b</sup>rod of punishment,  
Which the LORD will lay on him,  
Will be with *the music of* tambourines and lyres;  
And in battles, brandishing weapons, He will fight them. [<sup>a</sup>Lit *passing*  
<sup>b</sup>Lit *staff of foundation*]

<sup>33</sup>For <sup>a</sup>Topheth has long been ready,  
Indeed, it has been prepared for the king.  
He has made it deep and large,

<sup>b</sup>A pyre of fire with plenty of wood;  
The breath of the LORD, like a torrent of brimstone, sets it afire. [<sup>a</sup>I.e.  
the place of human sacrifice to Molech <sup>b</sup>Lit *Its pile*]

## ISAIAH 31 [\[Books\]](#)

### *Help Not in Egypt but in God*

1 Woe to those who go down to Egypt for help  
And rely on horses,  
And trust in chariots because they are many  
And in horsemen because they are very strong,  
But they do not look to the Holy One of Israel, nor seek the LORD!

2 Yet He also is wise and will bring disaster  
And does not retract His words,  
But will arise against the house of evildoers  
And against the help of the workers of iniquity.

3 Now the Egyptians are men and not God,  
And their horses are flesh and not spirit;  
So the LORD will stretch out His hand,  
And he who helps will stumble  
And he who is helped will fall,  
And all of them will come to an end together.

4 For thus says the LORD to me,

“As the lion or the young lion growls over his prey,  
Against which a band of shepherds is called out,  
And he will not be terrified at their voice nor disturbed at their noise,  
So will the LORD of hosts come down to wage war on Mount Zion and  
on its hill.”

5 Like <sup>a</sup>flying birds so the LORD of hosts will protect Jerusalem.  
He will protect and deliver *it*;  
He will pass over and rescue *it*. [<sup>a</sup>Or *hovering*]

6 Return to Him from whom <sup>a</sup>you have deeply defected, O sons of Israel.

7 For in that day every man will cast away his silver idols and his gold idols,  
which your sinful hands have made for you as a sin. [6 <sup>a</sup>Lit *they*]

8 And the Assyrian will fall by a sword not of man,  
And a sword not of man will devour him.

So he will <sup>a</sup>not escape the sword,  
And his young men will become forced laborers. [<sup>a</sup>Lit *flee*]  
<sup>9</sup>“His rock will pass away because of panic,  
And his princes will be terrified at the standard,”  
Declares the LORD, whose fire is in Zion and whose furnace is in  
Jerusalem.

## ISAIAH 32 [\[Books\]](#)

***The Glorious Future*** 1 Behold, a king will reign righteously And princes will rule justly.

<sup>2</sup>Each will be like a refuge from the wind And a shelter from the storm,  
Like <sup>a</sup>streams of water in a dry country, Like the shade of a <sup>b</sup>huge  
rock in <sup>c</sup>a parched land. [<sup>a</sup>Lit *canals* <sup>b</sup>Lit *heavy* <sup>c</sup>Lit *an exhausted*]

<sup>3</sup>Then the eyes of those who see will not be <sup>a</sup>blinded, And the ears of  
those who hear will listen. [<sup>a</sup>Or *turned away*]

<sup>4</sup>The <sup>a</sup>mind of the hasty will discern the <sup>b</sup>truth, And the tongue of the  
stammerers will hasten to speak clearly. [<sup>a</sup>Lit *heart* <sup>b</sup>Lit *knowledge*]

<sup>5</sup>No longer will the fool be called noble, Or the rogue be spoken of *as*  
generous.

<sup>6</sup>For a fool speaks nonsense, And his heart <sup>a</sup>inclines toward  
wickedness: To practice ungodliness and to speak error against the  
LORD, To <sup>b</sup>keep the hungry person unsatisfied And <sup>c</sup>to withhold  
drink from the thirsty. [<sup>a</sup>Or *does* <sup>b</sup>Lit *make empty the hungry soul*  
<sup>c</sup>Lit *he causes to lack*]

<sup>7</sup>As for a rogue, his weapons are evil; He devises wicked schemes To  
destroy *the* afflicted with <sup>a</sup>slander, Even though *the* needy one  
speaks <sup>b</sup>what is right. [<sup>a</sup>Lit *words of falsehood* <sup>b</sup>Lit *justly*]

<sup>8</sup>But the noble man devises noble plans; And by noble plans he stands.

<sup>9</sup>Rise up, you women who are at ease, *And* hear my voice; Give ear to  
my word, You complacent daughters.

<sup>10</sup>Within a year and *a few* days You will be troubled, O complacent  
*daughters*; For the vintage is ended, *And* the *fruit* gathering will not  
come.

<sup>11</sup>Tremble, you *women* who are at ease; Be troubled, you complacent  
*daughters*; Strip, undress and put *sackcloth* on *your* waist, <sup>12</sup>Beat  
your breasts for the pleasant fields, for the fruitful vine, <sup>13</sup>For the  
land of my people *in which* thorns *and* briars shall come up; Yea, for  
all the joyful houses *and* for the jubilant city.

<sup>14</sup>Because the palace has been abandoned, the <sup>a</sup>populated city forsaken.

<sup>b</sup>Hill and watch-tower have become caves forever, A delight for wild  
donkeys, a pasture for flocks; [<sup>a</sup>Lit *multitude of the* <sup>b</sup>Or *Ophel*]

<sup>15</sup>Until the Spirit is poured out upon us from on high, And the wilderness becomes a fertile field, And the fertile field is considered as a forest.

<sup>16</sup>Then justice will dwell in the wilderness And righteousness will abide in the fertile field.

<sup>17</sup>And the work of righteousness will be peace, And the service of righteousness, quietness and <sup>a</sup>confidence forever. [<sup>a</sup>Or *security*]

<sup>18</sup>Then my people will live in a peaceful habitation, And in secure dwellings and in undisturbed resting places; <sup>19</sup>And it will hail when the forest comes down, And the city will be utterly laid low.

<sup>20</sup>How blessed will you be, you who sow beside all waters, Who <sup>a</sup>let out freely the ox and the donkey. [<sup>a</sup>Lit *send out the foot of the ox*]

## ISAIAH 33 [\[Books\]](#)

### *The Judgment of God*

<sup>1</sup> Woe to you, O destroyer,  
While you were not destroyed;  
And he who is treacherous, while *others* did not deal treacherously  
with him.

As soon as you finish destroying, you will be destroyed;  
As soon as you cease to deal treacherously, *others* will deal  
treacherously with you.

<sup>2</sup>O LORD, be gracious to us; we have waited for You.  
Be <sup>a</sup>their <sup>b</sup>strength every morning,  
Our salvation also in the time of distress. [<sup>a</sup>Some versions read *our* <sup>b</sup>Lit  
*arm*]

<sup>3</sup>At the sound of the tumult peoples flee;  
At the lifting up of Yourself nations disperse.

<sup>4</sup>Your spoil is gathered *as* the caterpillar gathers;  
As locusts rushing about men rush about on it.

<sup>5</sup>The LORD is exalted, for He dwells on high;  
He has filled Zion with justice and righteousness.

<sup>6</sup>And He will be the <sup>a</sup>stability of your times,  
A wealth of salvation, wisdom and knowledge;  
The fear of the LORD is his treasure. [<sup>a</sup>Or *faithfulness*]

<sup>7</sup>Behold, their brave men cry in <sup>a</sup>the streets,  
The <sup>b</sup>ambassadors of peace weep bitterly. [<sup>a</sup>Lit *the outside* <sup>b</sup>Lit  
*messengers*]

<sup>8</sup>The highways are desolate, <sup>a</sup>the traveler has ceased,  
He has broken the covenant, he has despised the cities,  
He has no regard for man. [<sup>a</sup>Lit *he who passes along the way*]

<sup>9</sup>The land mourns *and* pines away,  
Lebanon is shamed *and* withers;  
Sharon is like a desert plain,  
And Bashan and Carmel <sup>a</sup>lose *their foliage*. [<sup>a</sup>Lit *shake off*]

<sup>10</sup>“Now I will arise,” says the LORD,  
“Now I will be exalted, now I will be lifted up.”

<sup>11</sup>“You have conceived <sup>a</sup>chaff, you will give birth to stubble;  
<sup>b</sup>My breath will consume you like a fire. [<sup>a</sup>Lit *dry grass* <sup>b</sup>So one ancient version; M.T. reads *Your breath will*]

<sup>12</sup>“The peoples will be burned to lime,  
Like cut thorns which are burned in the fire.

<sup>13</sup> “You who are far away, hear what I have done;  
And you who are near, <sup>a</sup>acknowledge My might.” [<sup>a</sup>Lit *know*]

<sup>14</sup>Sinners in Zion are terrified;  
Trembling has seized the godless.  
“Who among us can live with the consuming fire?  
Who among us can live with <sup>a</sup>continual burning?” [<sup>a</sup>Lit *everlasting*]

<sup>15</sup>He who walks righteously and speaks with sincerity,  
He who rejects <sup>a</sup>unjust gain  
And shakes his hands so that they hold no bribe;  
He who stops his ears from hearing about bloodshed  
And shuts his eyes from looking upon evil; [<sup>a</sup>Lit *gain of extortioners*]

<sup>16</sup>He will dwell on the heights,  
His refuge will be the <sup>a</sup>impregnable rock;  
His bread will be given *him*,  
His water will be sure. [<sup>a</sup>Lit *stronghold of rock*]

<sup>17</sup> Your eyes will see the King in His beauty;  
They will behold a far-distant land.

<sup>18</sup>Your heart will meditate on terror:  
“Where is he who counts?  
Where is he who weighs?  
Where is he who counts the towers?”

<sup>19</sup>You will no longer see a fierce people,  
A people of <sup>a</sup>unintelligible speech <sup>b</sup>which no one comprehends,  
Of a stammering tongue <sup>c</sup>which no one understands. [<sup>a</sup>Lit *deepness of lip* <sup>b</sup>Lit *from hearing* <sup>c</sup>Lit *there is no understanding*]

<sup>20</sup>Look upon Zion, the city of our appointed feasts;  
Your eyes will see Jerusalem, an undisturbed habitation,  
A tent which will not be folded;  
Its stakes will never be pulled up,  
Nor any of its cords be torn apart.

<sup>21</sup>But there the majestic *One*, the LORD, will be for us  
A place of rivers *and* wide canals

On which no boat with oars will go,  
And on which no mighty ship will pass—  
<sup>22</sup>For the LORD is our judge,  
The LORD is our lawgiver,  
The LORD is our king;  
He will save us—  
<sup>23</sup>Your tackle hangs slack;  
It cannot hold the base of its mast firmly,  
Nor spread out the sail.  
Then the prey of an abundant spoil will be divided;  
The lame will take the plunder.  
<sup>24</sup>And no resident will say, “I am sick”;  
The people who dwell <sup>a</sup>there will be forgiven *their* iniquity. [<sup>a</sup>Lit *in it*]

## ISAIAH 34 [\[Books\]](#)

### *God's Wrath against Nations*

<sup>1</sup> Draw near, O nations, to hear; and listen, O peoples!  
Let the earth and <sup>a</sup>all it contains hear, and the world and all that springs  
from it. [<sup>a</sup>Lit *its fullness*]

<sup>2</sup>For the LORD'S indignation is against all the nations,  
And *His* wrath against all their armies;  
He has <sup>a</sup>utterly destroyed them,  
He has given them over to slaughter. [<sup>a</sup>Lit *put under the ban*]

<sup>3</sup>So their slain will be thrown out,  
And their corpses <sup>a</sup>will give off their stench,  
And the mountains will <sup>b</sup>be drenched with their blood. [<sup>a</sup>Lit *their  
stench will go up* <sup>b</sup>Lit *dissolve*]

<sup>4</sup>And all the host of heaven will <sup>a</sup>wear away,  
And the sky will be rolled up like a scroll;  
All their hosts will also wither away  
As a leaf withers from the vine,  
Or as *one* withers from the fig tree. [<sup>a</sup>Lit *rot*]

<sup>5</sup>For My sword is satiated in heaven,  
Behold it shall descend for judgment upon Edom  
And upon the people whom I have devoted to destruction.

<sup>6</sup>The sword of the LORD is filled with blood,  
It is <sup>a</sup>sated with fat, with the blood of lambs and goats,  
With the fat of the kidneys of rams.  
For the LORD has a sacrifice in Bozrah  
And a great slaughter in the land of Edom. [<sup>a</sup>Lit *made fat*]

<sup>7</sup>Wild oxen will also <sup>a</sup>fall with them  
And young bulls with strong ones;  
Thus their land will be soaked with blood,  
And their dust <sup>b</sup>become greasy with fat. [<sup>a</sup>Lit *go down* <sup>b</sup>Lit *made fat*]

<sup>8</sup>For the LORD has a day of vengeance,  
A year of recompense for the <sup>a</sup>cause of Zion. [<sup>a</sup>Or *controversy*]

<sup>9a</sup>Its streams will be turned into pitch,  
And its loose earth into brimstone,

And its land will become burning pitch. [<sup>a</sup>I.e. Edom's]  
<sup>10</sup>It will not be quenched night or day;  
 Its smoke will go up forever.  
 From generation to generation it will be desolate;  
 None will pass through it forever and ever.  
<sup>11</sup>But <sup>a</sup>pelican and hedgehog will possess it,  
 And <sup>b</sup>owl and raven will dwell in it;  
 And He will stretch over it the line of <sup>c</sup>desolation  
 And the <sup>d</sup>plumb line of emptiness. [<sup>a</sup>Or *owl* or *jackdaw* <sup>b</sup>Or *great*  
*horned owl* <sup>c</sup>Or *formlessness* <sup>d</sup>Lit *stones of void*]  
<sup>12</sup>Its nobles—there is no one there  
*Whom* they may proclaim king—  
 And all its princes will be nothing.  
<sup>13</sup>Thorns will come up in its fortified towers,  
 Nettles and thistles in its fortified cities;  
 It will also be a haunt of jackals  
*And* an abode of ostriches.  
<sup>14</sup>The desert creatures will meet with the <sup>a</sup>wolves,  
 The <sup>b</sup>hairy goat also will cry to its kind;  
 Yes, the <sup>c</sup>night monster will settle there  
 And will find herself a resting place. [<sup>a</sup>Or *howling creatures* <sup>b</sup>Or *demon*  
<sup>c</sup>Heb *Lilith*]  
<sup>15</sup>The tree snake will make its nest and lay *eggs* there,  
 And it will hatch and gather *them* under its <sup>a</sup>protection.  
 Yes, the <sup>b</sup>hawks will be gathered there,  
 Every one with its kind. [<sup>a</sup>Lit *shade* <sup>b</sup>Or *kites*]

**16** Seek from the book of the LORD, and read:

Not one of these will be missing;  
 None will lack its mate.  
 For <sup>a</sup>His mouth has commanded,  
 And His Spirit has gathered them. [<sup>16</sup> <sup>a</sup>So DSS; M.T. *My*]  
<sup>17</sup>He has cast the lot for them,  
 And His hand has divided it to them by line.  
 They shall possess it forever;  
 From generation to generation they will dwell in it.

## ISAIAH 35 [\[Books\]](#)

***Zion's Happy Future*** 1 The wilderness and the desert will be glad, And the <sup>a</sup>Arabah will rejoice and blossom; Like the crocus [<sup>a</sup>Or *desert*]

<sup>2</sup>It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon.

They will see the glory of the LORD, The majesty of our God.

<sup>3</sup>Encourage the <sup>a</sup>exhausted, and strengthen the <sup>b</sup>feeble. [<sup>a</sup>Lit *slack hands* <sup>b</sup>Lit *tottering knees*]

<sup>4</sup>Say to those with anxious heart, "Take courage, fear not. Behold, your God will come *with* vengeance; The recompense of God will come, But He will save you."

<sup>5</sup>Then the eyes of the blind will be opened And the ears of the deaf will be unstopped.

<sup>6</sup>Then the lame will leap like a deer, And the tongue of the mute will shout for joy.

For waters will break forth in the wilderness And streams in the <sup>a</sup>Arabah. [<sup>a</sup>Or *desert*]

<sup>7</sup>The <sup>a</sup>scorched land will become a pool And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass *becomes* reeds and rushes. [<sup>a</sup>Or *mirage*]

<sup>8</sup>A highway will be there, a roadway, And it will be called the Highway of Holiness.

The unclean will not travel on it, But it *will* be for him who walks *that* way, And fools will not wander *on it*.

<sup>9</sup>No lion will be there, Nor will any vicious beast go up on it; <sup>a</sup>These will not be found there.

But the redeemed will walk *there*, [<sup>a</sup>Lit *It*]

<sup>10</sup>And the ransomed of the LORD will return And come with joyful shouting to Zion, With everlasting joy upon their heads.

They will <sup>a</sup>find gladness and joy, And sorrow and sighing will flee away. [<sup>a</sup>Lit *overtake*]

## ISAIAH 36 [\[Books\]](#)

### *Sennacherib Invades Judah*

1 Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them. 2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a large army. And he stood by the conduit of the upper pool on the highway of the <sup>a</sup>fuller's field. 3 Then Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him. [2 <sup>a</sup>I.e. launderer's]

4 Then Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "What is this confidence that you <sup>a</sup>have? <sup>5</sup>I say, 'Your counsel and strength for the war are only <sup>b</sup>empty words.' Now on whom do you rely, that you have rebelled against me? <sup>6</sup>Behold, you rely on the staff of this crushed reed, *even* on Egypt, on which if a man leans, it will go into his <sup>c</sup>hand and pierce it. So is Pharaoh king of Egypt to all who rely on him. <sup>7</sup>But if you say to me, 'We trust in the LORD our God,' is it not He whose high places and whose altars Hezekiah has taken away and has said to Judah and to Jerusalem, 'You shall worship before this altar'? <sup>8</sup>Now therefore, <sup>d</sup>come make a bargain with my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them. <sup>9</sup>How then can you <sup>e</sup>repulse one <sup>f</sup>official of the least of my master's servants and <sup>g</sup>rely on Egypt for chariots and for horsemen? <sup>10</sup>Have I now come up <sup>h</sup>without the LORD's approval against this land to destroy it? The LORD said to me, 'Go up against this land and destroy it.' " " " " [4 <sup>a</sup>Lit *trust* 5 <sup>b</sup>Lit *words of lips* 6 <sup>c</sup>Lit *palm* 8 <sup>d</sup>Lit *please exchange pledges* 9 <sup>e</sup>Lit *turn away the face of* <sup>f</sup>Or *governor* <sup>g</sup>Lit *rely on for yourself* 10 <sup>h</sup>Lit *without the LORD*]

11 Then Eliakim and Shebna and Joah said to Rabshakeh, "Speak now to your servants in Aramaic, for we <sup>a</sup>understand it; and do not speak with us in <sup>b</sup>Judean in the hearing of the people who are on the wall." 12 But Rabshakeh

said, “Has my master sent me only to your master and to you to speak these words, *and* not to the men who sit on the wall, *doomed* to eat their own dung and drink their own urine with you?” [11 <sup>a</sup>Lit *hear* <sup>b</sup>I.e. Hebrew]

13 Then Rabshakeh stood and cried with a loud voice in Judean and said, “Hear the words of the great king, the king of Assyria. <sup>14</sup>Thus says the king, ‘Do not let Hezekiah deceive you, for he will not be able to deliver you; <sup>15</sup>nor let Hezekiah make you trust in the LORD, saying, “The LORD will surely deliver us, this city will not be given into the hand of the king of Assyria.” <sup>16</sup>Do not listen to Hezekiah,’ for thus says the king of Assyria, ‘<sup>a</sup>Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern, <sup>17</sup>until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards. <sup>18</sup>*Beware* that Hezekiah does not mislead you, saying, “The LORD will deliver us.” Has any one of the gods of the nations delivered his land from the hand of the king of Assyria? <sup>19</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And when have they delivered Samaria from my hand? <sup>20</sup>Who among all the gods of these lands have delivered their land from my hand, that the LORD would deliver Jerusalem from my hand?’ ” [16 <sup>a</sup>Lit *Make with me a blessing*]

21 But they were silent and answered him not a word; for the king’s commandment was, “Do not answer him.” <sup>22</sup>Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh.

## ISAIAH 37 [Books]

### *Hezekiah Seeks Isaiah's Help*

1 And when King Hezekiah heard *it*, he tore his clothes, covered himself with sackcloth and entered the house of the LORD. 2 Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. 3 They said to him, “Thus says Hezekiah, ‘This day is a day of distress, rebuke and rejection; for children have come to birth, and there is no strength to <sup>a</sup>deliver. 4 Perhaps the LORD your God will hear the words of Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for the remnant that is left.’ ” [3 <sup>a</sup>Lit *give birth*]

5 So the servants of King Hezekiah came to Isaiah. 6 Isaiah said to them, “Thus you shall say to your master, ‘Thus says the LORD, “Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me. 7 Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land.” ’ ”

8 Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that <sup>a</sup>the king had left Lachish. 9 When he heard *them* say concerning Tirhakah king of <sup>b</sup>Cush, “He has come out to fight against you,” and when he heard *it* he sent messengers to Hezekiah, saying, 10 “Thus you shall say to Hezekiah king of <sup>c</sup>Judah, ‘Do not let your God in whom you trust deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria.” 11 Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be <sup>d</sup>spared? 12 Did the gods of <sup>e</sup>those nations which my fathers have destroyed deliver them, *even* Gozan and Haran and Rezep and the sons of Eden who *were* in Telassar? 13 Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, *and of* Hena and Ivvah?’ ” [8 <sup>a</sup>Lit *he* 9 <sup>b</sup>Or *Ethiopia* 10 <sup>c</sup>Lit *Judah, saying* 11 <sup>d</sup>Lit *delivered* 12 <sup>e</sup>Lit *the*]

***Hezekiah's Prayer in the Temple*** 14 Then Hezekiah took the <sup>a</sup>letter from the hand of the messengers and read it, and he went up to the house of the LORD and <sup>b</sup>spread it out before the LORD. 15 Hezekiah prayed to the LORD saying, 16 "O LORD of hosts, the God of Israel, who is enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth. 17 Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and listen to all the words of Sennacherib, who sent *them* to reproach the living God. 18 Truly, O LORD, the kings of Assyria have devastated all the countries and their lands, 19 and have cast their gods into the fire, for they were not gods but the work of men's hands, wood and stone. So they have destroyed them. 20 Now, O LORD our God, deliver us from his hand that all the kingdoms of the earth may know that You alone, LORD, <sup>c</sup>are God." [14 <sup>a</sup>Lit *letters* <sup>b</sup>Lit *Hezekiah spread* 20 <sup>c</sup>So DSS and 2 Kin 19:19; M.T. omits *God*]

### ***God Answers through Isaiah***

21 Then Isaiah the son of Amoz sent *word* to Hezekiah, saying, "Thus says the LORD, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria, 22 this is the word that the LORD has spoken against him: "She has despised you and mocked you,

The virgin daughter of Zion;  
She has shaken *her* head behind you, The daughter of Jerusalem!

23 "Whom have you reproached and blasphemed?  
And against whom have you raised *your* voice And <sup>a</sup>haughtily lifted up  
your eyes?  
Against the Holy One of Israel! [<sup>a</sup>Lit *on high*]

<sup>24</sup>“Through your servants you have reproached the Lord, And you have said, ‘With my many chariots I came up to the heights of the mountains, To the remotest parts of Lebanon; And I cut down its tall cedars *and* its choice cypresses. And I will go to its <sup>a</sup>highest peak, its thickest forest. [<sup>a</sup>Lit *farthest height*]

<sup>25</sup>‘I dug *wells* and drank waters, And with the sole of my feet I dried up All the rivers of <sup>a</sup>Egypt.’ [<sup>a</sup>Or *the besieged place*]

<sup>26</sup>“Have you not heard?  
Long ago I did it,  
From ancient times I planned it.  
Now I have brought it to pass,  
That you should turn fortified cities into ruinous heaps.

<sup>27</sup>“Therefore their inhabitants were short of strength, They were dismayed and put to shame;  
They were *as* the vegetation of the field and *as* the green herb, As grass on the housetops <sup>a</sup>is scorched before it is grown up. [<sup>a</sup>So DSS and 2 Kin 19:26; M.T. as *a plowed field*]

<sup>28</sup>“But I know your sitting down And your going out and your coming in  
And your raging against Me.

<sup>29</sup>“Because of your raging against Me And because your <sup>a</sup>arrogance has come up to My ears, Therefore I will put My hook in your nose

And My bridle in your lips,  
And I will turn you back by the way which you came. [<sup>a</sup>Lit  
*complacency*]

30 “Then this shall be the sign for you: <sup>a</sup>you will eat this year what grows of itself, in the second year what springs from the same, and in the third year sow, reap, plant vineyards and eat their fruit. <sup>31</sup>The surviving remnant of the house of Judah will again take root downward and bear fruit upward. <sup>32</sup>For out of Jerusalem will go forth a remnant and out of Mount Zion <sup>b</sup>survivors. The zeal of the LORD of hosts will perform this.” ’ [<sup>30</sup> <sup>a</sup>Lit *eating* <sup>32</sup> <sup>b</sup>Lit *those who escape*]

33 “Therefore, thus says the LORD concerning the king of Assyria, ‘He will not come to this city or shoot an arrow there; and he will not come before it with a shield, or throw up a siege ramp against it. <sup>34</sup>By the way that he came, by the same he will return, and he will not come to this city,’ declares the LORD. <sup>35</sup>‘For I will defend this city to save it for My own sake and for My servant David’s sake.’ ”

### ***Assyrians Destroyed***

36 Then the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when <sup>a</sup>men arose early in the morning, behold, all of these were <sup>b</sup>dead. <sup>37</sup>So Sennacherib king of Assyria departed and <sup>c</sup>returned home and lived at Nineveh. <sup>38</sup>It came about as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place. [<sup>36</sup> <sup>a</sup>Lit *they* <sup>b</sup>Lit *dead bodies* <sup>37</sup> <sup>c</sup>Lit *went and returned*]

## ISAIAH 38 [\[Books\]](#)

### *Hezekiah Healed*

1 In those days Hezekiah became <sup>a</sup>mortally ill. And Isaiah the prophet the son of Amoz came to him and said to him, “Thus says the LORD, ‘Set your house in order, for you shall die and not live.’ ” <sup>2</sup>Then Hezekiah turned his face to the wall and prayed to the LORD, <sup>3</sup>and said, “Remember now, O LORD, I beseech You, how I have walked before You in truth and with a whole heart, and have done what is good in Your sight.” And Hezekiah wept <sup>b</sup>bitterly. [1 <sup>a</sup>Lit *sick to the point of death* 3 <sup>b</sup>Lit *great weeping*]

4 Then the word of the LORD came to Isaiah, saying, <sup>5</sup>“Go and say to Hezekiah, ‘Thus says the LORD, the God of your father David, “I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your <sup>a</sup>life. <sup>6</sup>I will deliver you and this city from the hand of the king of Assyria; and I will defend this city.” ’ [5 <sup>a</sup>Lit *days*]

7 “This shall be the sign to you from the LORD, that the LORD will do this thing that He has spoken: <sup>8</sup>Behold, I will cause the shadow on the stairway, which has gone down with the sun on the stairway of Ahaz, to go back ten steps.” So the sun’s *shadow* went back ten steps on the stairway on which it had gone down.

9 A writing of Hezekiah king of Judah after his illness and <sup>a</sup>recovery: [9 <sup>a</sup>Lit *he lived after his illness*]

<sup>10</sup>I said, “In the middle of my <sup>a</sup>life  
I am to enter the gates of Sheol;  
I am to be deprived of the rest of my years.” [<sup>a</sup>Lit *days*]

<sup>11</sup>I said, “I will not see the LORD,  
The LORD in the land of the living;  
I will look on man no more among the inhabitants of the world.

<sup>12</sup>“Like a shepherd’s tent my dwelling is pulled up and removed from  
me;  
As a weaver I rolled up my life.

He cuts me off from the loom;  
 From day until night You make an end of me.  
<sup>13</sup>“I composed *my soul* until morning.  
 Like a lion—so He breaks all my bones,  
 From day until night You make an end of me.  
<sup>14</sup>“Like a swallow, *like* a crane, so I twitter;  
 I moan like a dove;  
 My eyes look wistfully to the heights;  
 O Lord, I am oppressed, be my security.  
<sup>15</sup> “What shall I say?  
<sup>a</sup>For He has spoken to me, and He Himself has done it;  
 I will wander about all my years because of the bitterness of my soul.  
 [<sup>a</sup>Targum and DSS read *And what shall I say for He*]  
<sup>16</sup>“O Lord, by *these things men* live,  
 And in all these is the life of my spirit;  
<sup>a</sup>O restore me to health and let me live! [<sup>a</sup>Lit *You will*]  
<sup>17</sup>“Lo, for *my own* welfare I had great bitterness;  
 It is You who has <sup>a</sup>kept my soul from the pit of <sup>b</sup>nothingness,  
 For You have cast all my sins behind Your back. [<sup>a</sup>So some versions;  
 Heb *loved* <sup>b</sup>Or *destruction*]  
<sup>18</sup>“For Sheol cannot thank You,  
 Death cannot praise You;  
 Those who go down to the pit cannot hope for Your faithfulness.  
<sup>19</sup>“It is the living who give thanks to You, as I do today;  
 A father tells his sons about Your faithfulness.  
<sup>20</sup>“The LORD will surely save me;  
 So we will play my songs on stringed instruments  
 All *the* days of our life at the house of the LORD.”

<sup>21</sup> Now Isaiah had said, “Let them take a cake of figs and apply it to the boil, that he may recover.” <sup>22</sup> Then Hezekiah had said, “What is the sign that I shall go up to the house of the LORD?”

## ISAIAH 39 [\[Books\]](#)

***Hezekiah Shows His Treasures*** <sup>1</sup> At that time Merodach-baladan son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered. <sup>2</sup>Hezekiah <sup>a</sup>was pleased, and showed them *all* his treasure house, the silver and the gold and the spices and the precious oil and his whole armory and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them. <sup>3</sup>Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and from where have they come to you?” And Hezekiah said, “They have come to me from a far country, from Babylon.” <sup>4</sup>He said, “What have they seen in your house?” So Hezekiah <sup>b</sup>answered, “They have seen all that is in my house; there is nothing among my treasuries that I have not shown them.” [2 <sup>a</sup>Lit *rejoiced over them* 4 <sup>b</sup>Lit *said*]

<sup>5</sup> Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts, <sup>6</sup>‘Behold, the days are coming when all that is in your house and all that your fathers have laid up in store to this day will be carried to Babylon; nothing will be left,’ says the LORD. <sup>7</sup>‘And *some* of your sons who will issue from you, whom you will beget, will be taken away, and they will become officials in the palace of the king of Babylon.’ ” <sup>8</sup>Then Hezekiah said to Isaiah, “The word of the LORD which you have spoken is good.” For he <sup>a</sup>thought, “For there will be peace and truth in my days.” [8 <sup>a</sup>Lit *said*]

## ISAIAH 40 [\[Books\]](#)

### *The Greatness of God*

<sup>1</sup> “Comfort, O comfort My people,” says your God.

<sup>2</sup> “Speak <sup>a</sup>kindly to Jerusalem;

And call out to her, that her <sup>b</sup>warfare has ended,

That her <sup>c</sup>iniquity has been removed,

That she has received of the LORD’s hand

Double for all her sins.” [<sup>a</sup>Lit *to the heart of* <sup>b</sup>Or *hard service* <sup>c</sup>Or  
*penalty of iniquity accepted as paid off*]

<sup>3</sup> A voice <sup>a</sup>is calling,

“Clear the way for the LORD in the wilderness;

Make smooth in the desert a highway for our God. [<sup>a</sup>Or *of one calling  
out*]

<sup>4</sup> “Let every valley be lifted up,

And every mountain and hill be made low;

And let the rough ground become a plain,

And the rugged terrain a broad valley;

<sup>5a</sup> Then the glory of the LORD will be revealed,

And all flesh will see *it* together;

For the mouth of the LORD has spoken.” [<sup>a</sup>Or *In order that the*]

<sup>6</sup> A voice says, “Call out.”

Then <sup>a</sup>he answered, “What shall I call out?”

All flesh is grass, and all its <sup>b</sup>loveliness is like the flower of the field.

[<sup>a</sup>Another reading is *I said* <sup>b</sup>Or *constancy*]

<sup>7</sup> The grass withers, the flower fades,

<sup>a</sup> When the breath of the LORD blows upon it;

Surely the people are grass. [<sup>a</sup>Or *Because*]

<sup>8</sup> The grass withers, the flower fades,

But the word of our God stands forever.

<sup>9</sup> Get yourself up on a high mountain,

O Zion, bearer of good news,

Lift up your voice mightily,

O Jerusalem, bearer of good news;

Lift *it* up, do not fear.

Say to the cities of Judah,  
“Here is your God!”

<sup>10</sup>Behold, the Lord <sup>a</sup>GOD will come with might,  
With His arm ruling for Him.  
Behold, His reward is with Him  
And His recompense before Him. [<sup>a</sup>Heb *YHWH*, usually rendered  
*LORD*]

<sup>11</sup>Like a shepherd He will tend His flock,  
In His arm He will gather the lambs  
And carry *them* in His bosom;  
He will gently lead the nursing *ewes*.

<sup>12</sup>Who has measured the <sup>a</sup>waters in the hollow of His hand,  
And marked off the heavens by the <sup>b</sup>span,  
And <sup>c</sup>calculated the dust of the earth by the measure,  
And weighed the mountains in a balance  
And the hills in a pair of scales? [<sup>a</sup>DSS reads *waters of the sea* <sup>b</sup>Or *half*  
*cubit*; i.e. 9 in. <sup>c</sup>Lit *contained* or *comprehended*]

<sup>13</sup>Who has <sup>a</sup>directed the Spirit of the LORD,  
Or as His counselor has informed Him? [<sup>a</sup>Or *measured, marked off*]

<sup>14</sup>With whom did He consult and *who* gave Him understanding?  
And *who* taught Him in the path of justice and taught Him knowledge  
And informed Him of the way of understanding?

<sup>15</sup>Behold, the nations are like a drop from a bucket,  
And are regarded as a speck of dust on the scales;  
Behold, He lifts up the <sup>a</sup>islands like fine dust. [<sup>a</sup>Or *coastlands*]

<sup>16</sup>Even Lebanon is not enough to burn,  
Nor its beasts enough for a burnt offering.

<sup>17</sup>All the nations are as nothing before Him,  
They are regarded by Him as less than nothing and <sup>a</sup>meaningless. [<sup>a</sup>Or  
*void*]

<sup>18</sup>To whom then will you liken God?  
Or what likeness will you compare with Him?

<sup>19</sup>As for the <sup>a</sup>idol, a craftsman casts it,  
A goldsmith plates it with gold,  
And a silversmith *fashions* chains of silver. [<sup>a</sup>Or *graven image*]

<sup>20</sup>He who is too impoverished for *such* an offering  
Selects a tree that does not rot;

He seeks out for himself a skillful craftsman  
To <sup>a</sup>prepare <sup>b</sup>an idol that will not totter. [<sup>a</sup>Or *set up* <sup>b</sup>Or a *graven image*]

21 Do you not know? Have you not heard?

Has it not been declared to you from the beginning?

Have you not understood from the foundations of the earth?

<sup>22</sup>It is He who <sup>a</sup>sits above the <sup>b</sup>circle of the earth,

And its inhabitants are like grasshoppers,

Who stretches out the heavens like a curtain

And spreads them out like a tent to dwell in. [<sup>a</sup>Or *is enthroned* <sup>b</sup>Or  
*vault*]

<sup>23</sup>He *it is* who reduces rulers to nothing,

Who makes the judges of the earth <sup>a</sup>meaningless. [<sup>a</sup>Or *void*]

<sup>24a</sup>Scarcely have they been planted,

<sup>a</sup>Scarcely have they been sown,

<sup>a</sup>Scarcely has their stock taken root in the earth,

But He merely blows on them, and they wither,

And the storm carries them away like stubble. [<sup>a</sup>Or *Not even*]

<sup>25</sup>“To whom then will you liken Me

That I would be *his* equal?” says the Holy One.

<sup>26</sup>Lift up your eyes on high

And see who has created these *stars*,

The One who leads forth their host by number,

He calls them all by name;

Because of the greatness of His might and the <sup>a</sup>strength of *His* power,

Not one of *them* is missing. [<sup>a</sup>So DSS and ancient versions; M.T.  
*strong*]

27 Why do you say, O Jacob, and assert, O Israel,

“My way is hidden from the LORD,

And the justice due me <sup>a</sup>escapes the notice of my God”? [<sup>a</sup>Lit *passes by*  
*my God*]

<sup>28</sup>Do you not know? Have you not heard?

The Everlasting God, the LORD, the Creator of the ends of the earth

Does not become weary or tired.

His understanding is inscrutable.

<sup>29</sup>He gives strength to the weary,

And to *him who* lacks might He increases power.

<sup>30</sup>Though youths grow weary and tired,

And vigorous young men stumble badly,  
<sup>31</sup>Yet those who <sup>a</sup>wait for the LORD  
Will gain new strength;  
They will <sup>b</sup>mount up *with* <sup>c</sup>wings like eagles,  
They will run and not get tired,  
They will walk and not become weary. [<sup>a</sup>Or *hope in* <sup>b</sup>Or *sprout wings*  
<sup>c</sup>Or *pinions*]

## ISAIAH 41 [\[Books\]](#)

### *Israel Encouraged*

1 “Coastlands, listen to Me in silence,  
And let the peoples gain new strength;  
Let them come forward, then let them speak;  
Let us come together for judgment.  
2“Who has aroused one from the east  
Whom He calls in righteousness to His <sup>a</sup>feet?  
He delivers up nations before him  
And subdues kings.  
He makes them like dust with his sword,  
As the wind-driven chaff with his bow. [<sup>a</sup>Lit *foot*]  
3“He pursues them, passing on in safety,  
By a way he had not been <sup>a</sup>traversing with his feet. [<sup>a</sup>Lit *going*]  
4“Who has performed and accomplished *it*,  
Calling forth the generations from the beginning?  
‘I, the LORD, am the first, and with the last. I am He.’ ”  
5 The coastlands have seen and are afraid;  
The ends of the earth tremble;  
They have drawn near and have come.  
6Each one helps his neighbor  
And says to his brother, “Be strong!”  
7So the craftsman encourages the smelter,  
*And* he who smooths *metal* with the hammer *encourages* him who  
beats the anvil,  
Saying of the soldering, “It is good”;  
And he fastens it with nails,  
*So that* it will not totter.  
8“But you, Israel, My servant,  
Jacob whom I have chosen,  
Descendant of Abraham My friend,  
9You whom I have <sup>a</sup>taken from the ends of the earth,  
And called from its remotest parts  
And said to you, ‘You are My servant,

I have chosen you and not rejected you. [<sup>a</sup>Or *taken hold of*]

<sup>10</sup>“Do not fear, for I am with you;

Do not anxiously look about you, for I am your God.

I will strengthen you, surely I will help you,

Surely I will uphold you with My righteous right hand.’

<sup>11</sup>“Behold, all those who are angered at you will be shamed and dishonored;

Those who contend with you will be as nothing and will perish.

<sup>12</sup>“You will seek those who quarrel with you, but will not find them,

Those who war with you will be as nothing and non-existent.

<sup>13</sup>“For I am the LORD your God, who upholds your right hand,

Who says to you, ‘Do not fear, I will help you.’

<sup>14</sup>“Do not fear, you worm Jacob, you men of Israel;

I will help you,” declares the LORD, “<sup>a</sup>and your Redeemer is the Holy One of Israel. [<sup>a</sup>Or *even your Redeemer, the Holy One*]

<sup>15</sup>“Behold, I have made you a new, sharp threshing sledge with double edges;

You will thresh the mountains and pulverize *them*,

And will make the hills like chaff.

<sup>16</sup>“You will winnow them, and the wind will carry them away,

And the storm will scatter them;

But you will rejoice in the LORD,

You will glory in the Holy One of Israel.

<sup>17</sup> “The <sup>a</sup>afflicted and needy are seeking water, but there is none,

And their tongue is parched with thirst;

I, the LORD, will answer them Myself,

As the God of Israel I will not forsake them. [<sup>a</sup>Or *poor*]

<sup>18</sup>“I will open rivers on the bare heights

And springs in the midst of the valleys;

I will make the wilderness a pool of water

And the dry land fountains of water.

<sup>19</sup>“I will put the cedar in the wilderness,

The acacia and the myrtle and the <sup>a</sup>olive tree;

I will place the juniper in the desert

Together with the box tree and the cypress, [<sup>a</sup>Or *oleaster*]

<sup>20</sup>That they may see and recognize,

And consider and gain insight as well,

That the hand of the LORD has done this,  
And the Holy One of Israel has created it.

21 <sup>a</sup>“Present your case,” the LORD says.

“Bring forward your strong *arguments*,”

The King of Jacob says. [<sup>a</sup>Lit *Bring near*]

<sup>22</sup>Let them bring forth and declare to us what is going to take place;

As for the former *events*, declare what they *were*,

That we may consider them and know their outcome.

Or announce to us what is coming;

<sup>23</sup>Declare the things that are going to come afterward,

That we may know that you are gods;

Indeed, do good or evil, that we may anxiously look about us and fear  
together.

<sup>24</sup>Behold, you are of <sup>a</sup>no account,

And your work amounts to nothing;

He who chooses you is an abomination. [<sup>a</sup>Lit *nothing*]

25 “I have aroused one from the north, and he has come;

From the rising of the sun he will call on My name;

And he will come upon rulers as *upon* mortar,

Even as the potter treads clay.”

<sup>26</sup>Who has declared *this* from the beginning, that we might know?

Or from former times, that we may say, “*He is right!*”?

Surely there was no one who declared,

Surely there was no one who proclaimed,

Surely there was no one who heard your words.

<sup>27</sup>“Formerly *I said* to Zion, ‘Behold, here they are.’

And to Jerusalem, ‘I will give a messenger of good news.’

<sup>28</sup>“But when I look, there is no one,

And there is no counselor <sup>a</sup>among them

Who, if I ask, can give an answer. [<sup>a</sup>Lit *out of those*]

<sup>29</sup>“Behold, all of them are <sup>a</sup>false;

Their works are worthless,

Their molten images are wind and emptiness. [<sup>a</sup>Another reading is  
*nothing*]

## ISAIAH 42 [\[Books\]](#)

### *God's Promise concerning His Servant*

1 “Behold, My Servant, whom I <sup>a</sup>uphold;  
My chosen one *in whom* My soul delights.  
I have put My Spirit upon Him;  
He will bring forth justice to the <sup>b</sup>nations. [<sup>a</sup>Or *hold fast* <sup>b</sup>Or *Gentiles*]  
2“He will not cry out or raise *His voice*,  
Nor make His voice heard in the street.  
3“*A bruised reed* He will not break  
And a dimly burning wick He will not extinguish;  
He will faithfully bring forth justice.  
4“He will not be disheartened or crushed  
Until He has established justice in the earth;  
And the coastlands will wait expectantly for His <sup>a</sup>law.” [<sup>a</sup>Or  
*instruction*]

5 Thus says God the LORD,

Who created the heavens and stretched them out,  
Who spread out the earth and its <sup>a</sup>offspring,  
Who gives breath to the people on it  
And spirit to those who walk in it, [<sup>5</sup> <sup>a</sup>Or *vegetation*]  
6“*I am the LORD, I have called You in righteousness,*  
*I will also hold You by the hand and watch over You,*  
*And I will appoint You as a covenant to the people,*  
*As a light to the nations,*  
7*To open blind eyes,*  
*To bring out prisoners from the dungeon*  
*And those who dwell in darkness from the prison.*  
8“*I am the LORD, that is My name;*  
*I will not give My glory to another,*  
*Nor My praise to <sup>a</sup>graven images.* [<sup>a</sup>Or *idols*]  
9“*Behold, the former things have come to pass,*  
*Now I declare new things;*

Before they spring forth I proclaim *them* to you.”

<sup>10</sup> Sing to the LORD a new song,

*Sing* His praise from the end of the earth!

You who go down to the sea, and all that is in it.

You islands, and those who dwell on them.

<sup>11</sup>Let the wilderness and its cities lift up *their voices*,

The settlements where Kedar inhabits.

Let the inhabitants of Sela sing aloud,

Let them shout for joy from the tops of the mountains.

<sup>12</sup>Let them give glory to the LORD

And declare His praise in the coastlands.

<sup>13</sup>The LORD will go forth like a warrior,

He will arouse *His* zeal like a man of war.

He will utter a shout, yes, He will raise a war cry.

He will prevail against His enemies.

### ***The Blindness of the People***

<sup>14</sup> “I have kept silent for a long time,

I have kept still and restrained Myself.

Now like a woman in labor I will groan,

I will both gasp and pant.

<sup>15</sup>“I will lay waste the mountains and hills

And wither all their vegetation;

I will make the rivers into coastlands

And dry up the ponds.

<sup>16</sup>“I will lead the blind by a way they do not know,

In paths they do not know I will guide them.

I will make darkness into light before them

And rugged places into plains.

These are the things I will do,

And I will not leave them undone.”

<sup>17</sup>They will be turned back *and* be utterly put to shame,

Who trust in <sup>a</sup>idols,

Who say to molten images,

“You are our gods.” [<sup>a</sup>Or *graven images*]

18 Hear, you deaf!

And look, you blind, that you may see.

<sup>19</sup>Who is blind but My servant,

Or so deaf as My messenger whom I send?

Who is so blind as he that is <sup>a</sup>at peace *with Me*,

Or so blind as the servant of the LORD? [<sup>a</sup>Or *the devoted one*]

<sup>20</sup>You have seen many things, but you do not observe *them*;

*Your* ears are open, but none hears.

<sup>21</sup>The LORD was pleased for His righteousness' sake

To make the law great and glorious.

<sup>22</sup>But this is a people plundered and despoiled;

All of them are trapped in <sup>a</sup>caves,

Or are hidden away in prisons;

They have become a prey with none to deliver *them*,

And a spoil, with none to say, “Give *them* back!” [<sup>a</sup>Or *holes*]

23 Who among you will give ear to this?

Who will give heed and listen hereafter?

<sup>24</sup>Who gave Jacob up for spoil, and Israel to plunderers?

Was it not the LORD, against whom we have sinned,

And in whose ways they were not willing to walk,

And whose law they did not obey?

<sup>25</sup>So He poured out on him the heat of His anger

And the fierceness of battle;

And it set him aflame all around,

Yet he did not recognize *it*;

And it burned him, but he <sup>a</sup>paid no attention. [<sup>a</sup>Lit *did not lay it to heart*]

## ISAIAH 43 [\[Books\]](#)

### *Israel Redeemed*

- 1 But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel,  
“Do not fear, for I have redeemed you; I have called you by name; you are Mine!
- 2“When you pass through the waters, I will be with you; And through the rivers, they will not overflow you.  
When you walk through the fire, you will not be scorched, Nor will the flame burn you.
- 3“For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom,  
<sup>a</sup>Cush and Seba in your place. [<sup>a</sup>Or *Ethiopia*]
- 4“Since you are precious in My sight, *Since* you are honored and I love you, I will give *other* men in your place and *other* peoples in exchange for your life.
- 5“Do not fear, for I am with you; I will bring your offspring from the east, And gather you from the west.
- 6“I will say to the north, ‘Give *them* up!’  
And to the south, ‘Do not hold *them* back.’

Bring My sons from afar

And My daughters from the ends of the earth, <sup>7</sup>Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.”

***Israel Is God’s Witness* 8 **Bring out the people who are blind, even though they have eyes, And the deaf, even though they have ears.****

<sup>9</sup>All the nations have gathered together So that the peoples may be assembled.

Who among them can declare this

And proclaim to us the former things?

Let them present their witnesses that they may be justified, Or let them hear and say, “It is true.”

<sup>10</sup>“You are My witnesses,” declares the LORD, “And My servant whom I have chosen,

So that you may know and believe Me

And understand that I am He.

Before Me there was no God formed,

And there will be none after Me.

<sup>11</sup>“I, even I, am the LORD, And there is no savior besides Me.

<sup>12</sup>“It is I who have declared and saved and proclaimed, And there was no strange *god* among you; So you are My witnesses,” declares the LORD, “And I am God.

<sup>13</sup>“Even <sup>a</sup>from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?” [<sup>a</sup>So with Gr; Heb *from the day*]

***Babylon to Be Destroyed* 14 Thus says the LORD your Redeemer, the Holy One of Israel, “For your sake I have sent to Babylon, And will bring them all down as fugitives, <sup>a</sup>Even the Chaldeans, into the ships <sup>b</sup>in which they rejoice. [14 <sup>a</sup>Another reading is *As for the Chaldeans, their rejoicing is turned into lamentations* <sup>b</sup>Lit of their rejoicing]**

<sup>15</sup>“I am the LORD, your Holy One, The Creator of Israel, your King.”

<sup>16</sup>Thus says the LORD, Who makes a way through the sea

And a path through the mighty waters, <sup>17</sup>Who brings forth the chariot  
and the horse, The army and the mighty man  
(They will lie down together *and* not rise again; They have been  
quenched *and* extinguished like a wick): <sup>18</sup>“Do not call to mind the  
former things, Or ponder things of the past.

<sup>19</sup>“Behold, I will do something new, Now it will spring forth;  
Will you not be aware of it?

I will even make a roadway in the wilderness, Rivers in the desert.

<sup>20</sup>“The beasts of the field will glorify Me, The jackals and the  
ostriches,

Because I have given waters in the wilderness And rivers in the desert,  
To give drink to My chosen people.

<sup>21</sup>“The people whom I formed for Myself Will declare My praise.

***The Shortcomings of Israel* <sup>22</sup> “Yet you have not called on Me, O Jacob;  
But you have become weary of Me, O Israel.**

<sup>23</sup>“You have not brought to Me the sheep of your burnt offerings, Nor  
have you honored Me with your sacrifices.

I have not burdened you with <sup>a</sup>offerings, Nor wearied you with  
incense. [<sup>a</sup>Or *a meal offering*]

<sup>24</sup>“You have bought Me not <sup>a</sup>sweet cane with money, Nor have you  
<sup>b</sup>filled Me with the fat of your sacrifices; Rather you have burdened  
Me with your sins, You have wearied Me with your iniquities. [<sup>a</sup>Or  
*calamus* <sup>b</sup>Or *saturated*]

<sup>25</sup> “I, even I, am the one who wipes out your transgressions for My  
own sake, And I will not remember your sins.

<sup>26</sup><sup>a</sup>Put Me in remembrance, let us argue our case together; State your  
*cause*, that you may be proved right. [<sup>a</sup>Or *Report to Me*]

<sup>27</sup>“Your first <sup>a</sup>forefather sinned, And your <sup>b</sup>spokesmen have  
<sup>c</sup>transgressed against Me. [<sup>a</sup>Lit *father* <sup>b</sup>Or *interpreters* <sup>c</sup>Or *rebelled*]

<sup>28</sup>“So I will <sup>a</sup>pollute the <sup>b</sup>princes of the sanctuary, And I will consign Jacob to the ban and Israel to revilement. [<sup>a</sup>Or *pierce through* <sup>b</sup>Or *holy princes*]

## ISAIAH 44 [\[Books\]](#)

### *The Blessings of Israel*

1 “But now listen, O Jacob, My servant,  
And Israel, whom I have chosen:

2 Thus says the LORD who made you  
And formed you from the womb, who will help you,  
‘Do not fear, O Jacob My servant;  
And you Jeshurun whom I have chosen.

3 ‘For I will pour out water on <sup>a</sup>the thirsty *land*  
And streams on the dry ground;  
I will pour out My Spirit on your offspring  
And My blessing on your descendants; [<sup>a</sup>Or *him who is thirsty*]  
4 And they will spring up <sup>a</sup>among the grass  
Like poplars by streams of water.’ [<sup>a</sup>Another reading is *like grass*  
*among the waters*]

5 ‘This one will say, ‘I am the LORD’S’;  
And that one <sup>a</sup>will call on the name of Jacob;  
And another will write <sup>b</sup>on his hand, ‘Belonging to the LORD,’  
And will name Israel’s name with honor. [<sup>a</sup>Another reading is *will be*  
*called by the name of Jacob* <sup>b</sup>Or *with*]

6 “Thus says the LORD, the King of Israel and his Redeemer, the LORD of  
hosts:

‘I am the first and I am the last,  
And there is no God besides Me.

7 ‘Who is like Me? Let him proclaim and declare it;  
Yes, let him recount it to Me in order,

<sup>a</sup>From the time that I established the ancient <sup>b</sup>nation.  
And let them declare to them the things that are coming  
And the events that are going to take place. [<sup>a</sup>Lit *From My establishing*  
*of* <sup>b</sup>Or *people*]

8 ‘Do not tremble and do not be afraid;  
Have I not long since announced *it* to you and declared *it*?

And you are My witnesses.  
Is there any God besides Me,  
Or is there any *other* Rock?  
I know of none.’ ”

### ***The Folly of Idolatry***

9 Those who fashion <sup>a</sup>a graven image are all of them futile, and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame. <sup>10</sup>Who has fashioned a god or cast <sup>b</sup>an idol to no profit? <sup>11</sup>Behold, all his companions will be put to shame, for the craftsmen themselves are mere men. Let them all assemble themselves, let them stand up, let them tremble, let them together be put to shame. [9 <sup>a</sup>Or *an idol* 10 <sup>b</sup>Or *a graven image*]

12 The man shapes iron into a cutting tool and does his work over the coals, <sup>a</sup>fashioning it with hammers and working it with his strong arm. He also gets hungry and <sup>b</sup>his strength fails; he drinks no water and becomes weary. <sup>13</sup>*Another* shapes wood, he extends a measuring line; he outlines it with red chalk. He works it with planes and outlines it with a compass, and makes it like the form of a man, like the beauty of man, so that it may sit in a house. <sup>14</sup>Surely he cuts cedars for himself, and takes a <sup>c</sup>cypress or an oak and <sup>d</sup>raises *it* for himself among the trees of the forest. He plants a fir, and the rain makes it grow. <sup>15</sup>Then it becomes *something* for a man to burn, so he takes one of them and warms himself; he also makes a fire to bake bread. He also makes a god and worships it; he makes it a graven image and falls down before it. <sup>16</sup>Half of it he burns in the fire; over *this* half he eats meat as he roasts a roast and is satisfied. He also warms himself and says, “Aha! I am warm, I have seen the fire.” <sup>17</sup>But the rest of it he makes into a god, his graven image. He falls down before it and worships; he also prays to it and says, “Deliver me, for you are my god.” [12 <sup>a</sup>Lit *and fashions* <sup>b</sup>Lit *there is no strength* 14 <sup>c</sup>Or *holm-oak* <sup>d</sup>Lit *makes strong*]

18 They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their hearts so that they cannot

comprehend. <sup>19</sup>No one <sup>a</sup>recalls, nor is there knowledge or understanding to say, “I have burned half of it in the fire and also have baked bread over its coals. I roast meat and eat *it*. Then <sup>b</sup>I make the rest of it into an abomination, <sup>c</sup>I fall down before a block of wood!” <sup>20</sup>He <sup>d</sup>feeds on ashes; a deceived heart has turned him aside. And he cannot deliver <sup>e</sup>himself, nor say, “Is there not a lie in my right hand?” [<sup>19</sup> <sup>a</sup>Lit *returns to his heart* <sup>b</sup>Or *shall I make?* <sup>c</sup>Or *shall I fall...?* <sup>20</sup> <sup>d</sup>Or *is a companion of ashes* <sup>e</sup>Lit *his soul*]

### ***God Forgives and Redeems***

21 “Remember these things, O Jacob,  
And Israel, for you are My servant;  
I have formed you, you are My servant,  
O Israel, you will not be forgotten by Me.  
<sup>22</sup>“I have wiped out your transgressions like a thick cloud  
And your sins like a <sup>a</sup>heavy mist.  
Return to Me, for I have redeemed you.” [<sup>a</sup>Or *cloud*]  
<sup>23</sup>Shout for joy, O heavens, for the LORD has done *it!*  
Shout joyfully, you lower parts of the earth;  
Break forth into a shout of joy, you mountains,  
O forest, and every tree in it;  
For the LORD has redeemed Jacob  
And in Israel He shows forth His glory.

24 Thus says the LORD, your Redeemer, and the one who formed you from the womb,

“I, the LORD, am the maker of all things,  
Stretching out the heavens by Myself  
And spreading out the earth <sup>a</sup>all alone, [<sup>24</sup> <sup>a</sup>Or *who was with Me?*]  
<sup>25</sup>Causing the <sup>a</sup>omens of boasters to fail,  
<sup>b</sup>Making fools out of diviners,  
Causing wise men to draw back  
And <sup>c</sup>turning their knowledge into foolishness, [<sup>a</sup>Lit *signs* <sup>b</sup>Lit *He makes* <sup>c</sup>Lit *He turns*]  
<sup>26</sup>Confirming the word of His servant

And <sup>a</sup>performing the purpose of His messengers.  
*It is I* who says of Jerusalem, ‘She shall be inhabited!’  
And of the cities of Judah, ‘They shall be built.’  
And I will raise up her ruins *again*. [<sup>a</sup>Lit *He performs*]  
<sup>27</sup>“*It is I* who says to the depth of the sea, ‘Be dried up!’  
And I will make your rivers dry.  
<sup>28</sup>“*It is I* who says of Cyrus, ‘*He is My shepherd!*  
And he will perform all My desire.’  
And <sup>a</sup>he declares of Jerusalem, ‘She will be built,’  
And of the temple, ‘<sup>b</sup>Your foundation will be laid.’ ” [<sup>a</sup>Lit *to say* <sup>b</sup>Lit  
*You will be founded*]

## ISAIAH 45 [\[Books\]](#)

### *God Uses Cyrus*

1 Thus says the LORD to Cyrus His anointed,  
Whom I have taken by the right hand,

To subdue nations before him  
And <sup>a</sup>to loose the loins of kings;  
To open doors before him so that gates will not be shut: [<sup>a</sup>Lit *I will loose*]

<sup>2</sup>“I will go before you and make the <sup>a</sup>rough places smooth;  
I will shatter the doors of bronze and cut through their iron bars.  
[<sup>a</sup>Another reading is *mountains*]

<sup>3</sup>“I will give you the <sup>a</sup>treasures of darkness  
And hidden wealth of secret places,  
So that you may know that it is I,  
The LORD, the God of Israel, who calls you by your name. [<sup>a</sup>Or *hoarded treasures*]

<sup>4</sup>“For the sake of Jacob My servant,  
And Israel My chosen *one*,  
I have also called you by your name;  
I have given you a title of honor  
Though you have not known Me.

<sup>5</sup>“I am the LORD, and there is no other;  
Besides Me there is no God.  
I will <sup>a</sup>gird you, though you have not known Me; [<sup>a</sup>Or *arm*]

<sup>6</sup>That <sup>a</sup>men may know from the rising to the setting of the sun  
That there is no one besides Me.

I am the LORD, and there is no other, [<sup>a</sup>Lit *they*]

<sup>7</sup>The One forming light and creating darkness,  
Causing <sup>a</sup>well-being and creating calamity;  
I am the LORD who does all these. [<sup>a</sup>Or *peace*]

### ***God's Supreme Power***

<sup>8</sup> “Drip down, O heavens, from above,  
And let the clouds pour down righteousness;  
Let the earth open up and salvation bear fruit,  
And righteousness spring up with it.  
I, the LORD, have created it.

<sup>9</sup> “Woe to *the one* who quarrels with his <sup>a</sup>Maker—

An earthenware vessel <sup>b</sup>among the vessels of earth!  
Will the clay say to the <sup>a</sup>potter, 'What are you doing?'  
Or the thing you are making say, 'He has no hands'? [<sup>a</sup>Lit *Fashioner*  
<sup>b</sup>Lit *with*]  
<sup>10</sup>“Woe to him who says to a father, ‘What are you begetting?’  
Or to a woman, ‘To what are you <sup>a</sup>giving birth?’ ” [<sup>a</sup>Lit *in labor pains*  
*with*]

11 Thus says the LORD, the Holy One of Israel, and his <sup>a</sup>Maker:

“<sup>b</sup>Ask Me about the things to come <sup>c</sup>concerning My sons,  
And you shall commit to Me the work of My hands. [<sup>11</sup> <sup>a</sup>Lit *Fashioner*  
<sup>b</sup>Or *Will you ask* <sup>c</sup>Or *upon*]  
<sup>12</sup>“It is I who made the earth, and created man upon it.  
I stretched out the heavens with My hands  
And I <sup>a</sup>ordained all their host. [<sup>a</sup>Or *commanded*]  
<sup>13</sup>“I have aroused him in righteousness  
And I will make all his ways smooth;  
He will build My city and will let My exiles go free,  
Without any payment or reward,” says the LORD of hosts.

14 Thus says the LORD,

“The <sup>a</sup>products of Egypt and the merchandise of <sup>b</sup>Cush  
And the Sabeans, men of stature,  
Will come over to you and will be yours;  
They will walk behind you, they will come over in chains  
And will bow down to you;  
They will make supplication to you:  
<sup>c</sup>‘Surely, God is <sup>d</sup>with you, and there is none else,  
No other God.’ ” [<sup>14</sup> <sup>a</sup>Lit *labor* <sup>b</sup>Or *Ethiopia* <sup>c</sup>Or *God is with you alone*  
<sup>d</sup>Or *in*]  
<sup>15</sup>Truly, You are a God who hides Himself,  
O God of Israel, Savior!  
<sup>16</sup>They will be put to shame and even humiliated, all of them;  
The manufacturers of idols will go away together in humiliation.  
<sup>17</sup>Israel has been saved by the LORD  
With an everlasting salvation;

You will not be put to shame or humiliated  
To all eternity.

18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it *and* did not create it <sup>a</sup>a waste place, *but* formed it to be inhabited),

“I am the LORD, and there is none else. [18 <sup>a</sup>Or *in vain*]

<sup>19</sup>“I have not spoken in secret,

In <sup>a</sup>some dark land;

I did not say to the <sup>b</sup>offspring of Jacob,

‘Seek Me in <sup>c</sup>a waste place’;

I, the LORD, speak righteousness,

Declaring things that are upright. [<sup>a</sup>Lit *a place of a land of darkness*

<sup>b</sup>Lit *seed* <sup>c</sup>Or *vain*]

20 “Gather yourselves and come;

Draw near together, you fugitives of the nations;

They have no knowledge,

Who carry about <sup>a</sup>their wooden idol

And pray to a god who cannot save. [<sup>a</sup>Lit *the wood of their graven image*]

<sup>21</sup>“Declare and set forth *your case*;

Indeed, let them consult together.

Who has announced this from of old?

Who has long since declared it?

Is it not I, the LORD?

And there is no other God besides Me,

A righteous God and a Savior;

There is none except Me.

<sup>22</sup>“Turn to Me and be saved, all the ends of the earth;

For I am God, and there is no other.

<sup>23</sup>“I have sworn by Myself,

The word has gone forth from My mouth in righteousness

And will not turn back,

That to Me every knee will bow, every tongue will swear *allegiance*.

<sup>24</sup>“They will say of Me, ‘Only in the LORD are righteousness and strength.’

Men will come to Him,  
And all who were angry at Him will be put to shame.  
<sup>25</sup>“In the LORD all the offspring of Israel  
Will be justified and will glory.”

## ISAIAH 46 [\[Books\]](#)

***Babylon's Idols and the True God* 1 Bel has bowed down, Nebo stoops over; Their images are *consigned* to the beasts and the cattle.**

The things <sup>a</sup>that you carry are burdensome, A load for the weary *beast*.  
[<sup>a</sup>Lit *carried by you*]

<sup>2</sup>They stooped over, they have bowed down together; They could not rescue the burden, But <sup>a</sup>have themselves gone into captivity. [<sup>a</sup>Or *their soul has*]

<sup>3</sup> “Listen to Me, O house of Jacob, And all the remnant of the house of Israel, You who have been borne by Me from <sup>a</sup>birth And have been carried from the womb; [<sup>a</sup>Lit *the belly*]

<sup>4</sup>Even to *your* old age I <sup>a</sup>will be the same, And even to *your* <sup>b</sup>graying years I will bear *you!*

I have <sup>c</sup>done *it*, and I will carry *you*; And I will bear *you* and I will deliver *you*. [<sup>a</sup>Lit *I am He* <sup>b</sup>Lit *gray hairs* <sup>c</sup>Or *made you*]

<sup>5</sup> “To whom would you liken Me And make Me equal and compare Me, That we would be alike?

<sup>6</sup>“Those who lavish gold from the purse And weigh silver on the scale Hire a goldsmith, and he makes it *into* a god; They bow down, indeed they worship it.

<sup>7</sup>“They lift it upon the shoulder *and* carry it; They set it in its place and it stands *there*.

It does not move from its place.

Though one may cry to it, it cannot answer; It cannot deliver him from his distress.

<sup>8</sup> “Remember this, and be <sup>a</sup>assured; Recall it to <sup>b</sup>mind, you transgressors. [<sup>a</sup>Lit *firm* <sup>b</sup>Lit *heart*]

<sup>9</sup>“Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me, <sup>10</sup>Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’; <sup>11</sup>Calling a bird of prey from the east, The man of <sup>a</sup>My purpose from a far country.

Truly I have spoken; truly I will bring it to pass.

I have planned *it, surely* I will do it. [<sup>a</sup>Lit *His*]

12 “Listen to Me, you stubborn-minded, Who are far from  
righteousness.

13“I bring near My righteousness, it is not far off; And My salvation  
will not delay.

And I will grant salvation in Zion, *And* My glory for Israel.

## ISAIAH 47 [\[Books\]](#)

***Lament for Babylon* 1 “Come down and sit in the dust, O virgin daughter of Babylon; Sit on the ground without a throne, O daughter of the Chaldeans!**

For you shall no longer be called tender and delicate.

<sup>2</sup>“Take the millstones and grind meal.

Remove your veil, strip off the skirt, Uncover the leg, cross the rivers.

<sup>3</sup>“Your nakedness will be uncovered, Your shame also will be exposed; I will take vengeance and will not <sup>a</sup>spare a man.” [<sup>a</sup>Lit *meet*]

<sup>4</sup>Our Redeemer, the LORD of hosts is His name, The Holy One of Israel.

<sup>5</sup>“Sit silently, and go into darkness, O daughter of the Chaldeans, For you will no longer be called The queen of kingdoms.

<sup>6</sup>“I was angry with My people, I profaned My heritage And gave them into your hand.

You did not show mercy to them, On the aged you made your yoke very heavy.

<sup>7</sup>“Yet you said, ‘I will be a queen forever.’

These things you did not consider Nor remember the outcome of <sup>a</sup>them. [<sup>a</sup>Lit *it*]

<sup>8</sup> “Now, then, hear this, you sensual one, Who dwells securely, Who says in <sup>a</sup>your heart, ‘I am, and there is no one besides me.

I will not sit as a widow, Nor know loss of children.’ [<sup>a</sup>Lit *her*]

<sup>9</sup>“But these two things will come on you suddenly in one day: Loss of children and widowhood.

They will come on you in full measure In spite of your many sorceries, In spite of the great power of your spells.

<sup>10</sup>“You felt secure in your wickedness and said, ‘No one sees me,’

Your wisdom and your knowledge, <sup>a</sup>they have deluded you; For you have said in your heart, ‘I am, and there is no one besides me.’ [<sup>a</sup>Lit *it has*]

<sup>11</sup>“But evil will come on you Which you will not know how to charm away; And disaster will fall on you For which you cannot atone;

And destruction about which you do not know Will come on you suddenly.

12 “Stand *fast* now in your spells And in your many sorceries With which you have labored from your youth; Perhaps you will be able to profit, Perhaps you may cause trembling.

13“ You are wearied with your many counsels; Let now the astrologers, Those who prophesy by the stars, Those who predict by the new moons, Stand up and save you from what will come upon you.

14“ Behold, they have become like stubble, Fire burns them; They cannot deliver themselves from the power of the flame; There will be no coal to warm by *Nor* a fire to sit before!

15“ So have those become to you with whom you have labored, Who have trafficked with you from your youth; Each has wandered in his own <sup>a</sup>way; There is none to save you. [<sup>a</sup>Lit *side, region*]

## ISAIAH 48 [\[Books\]](#)

### *Israel's Obstinacy*

1 “Hear this, O house of Jacob, who are named Israel  
And who came forth from the <sup>a</sup>loins of Judah,  
Who swear by the name of the LORD  
And invoke the God of Israel,  
*But* not in truth nor in righteousness. [<sup>a</sup>Lit *waters*]  
2“For they call themselves after the holy city  
And lean on the God of Israel;  
The LORD of hosts is His name.  
3“I declared the former things long ago  
And they went forth from My mouth, and I proclaimed them.  
Suddenly I acted, and they came to pass.  
4“Because I know that you are <sup>a</sup>obstinate,  
And your neck is an iron sinew  
And your forehead bronze, [<sup>a</sup>Or *harsh*]  
5Therefore I declared *them* to you long ago,  
Before <sup>a</sup>they took place I proclaimed *them* to you,  
So that you would not say, ‘My idol has done them,  
And my graven image and my molten image have commanded them.’  
[<sup>a</sup>Lit *it*]  
6“You have heard; look at all this.  
And you, will you not declare it?  
I proclaim to you new things from this time,  
Even hidden things which you have not known.  
7“They are created now and not long ago;  
And before today you have not heard them,  
So that you will not say, ‘Behold, I knew them.’  
8“You have not heard, you have not known.  
Even from long ago your ear has not been open,  
Because I knew that you would deal very treacherously;  
And you have been called a <sup>a</sup>rebel from <sup>b</sup>birth. [<sup>a</sup>Or *transgressor* <sup>b</sup>Lit  
*the belly*]  
9“For the sake of My name I delay My wrath,

And *for* My praise I restrain *it* for you,  
In order not to cut you off.  
<sup>10</sup>“Behold, I have refined you, but not as silver;  
I have tested you in the furnace of affliction.  
<sup>11</sup>“For My own sake, for My own sake, I will act;  
For how can *My name* be profaned?  
And My glory I will not give to another.

### ***Deliverance Promised***

<sup>12</sup> “Listen to Me, O Jacob, even Israel <sup>a</sup>whom I called;  
I am He, I am the first, I am also the last. [<sup>a</sup>Lit *My called one*]  
<sup>13</sup>“Surely My hand founded the earth,  
And My right hand spread out the heavens;  
When I call to them, they stand together.  
<sup>14</sup>“Assemble, all of you, and listen!  
Who among them has declared these things?  
The LORD loves him; he will carry out His good pleasure on Babylon,  
And His arm *will be against* the Chaldeans.  
<sup>15</sup>“I, even I, have spoken; indeed I have called him,  
I have brought him, and He will make his ways successful.  
<sup>16</sup>“Come near to Me, listen to this:  
From the first I have not spoken in secret,  
From the time it took place, I was there.  
And now the Lord <sup>a</sup>GOD has sent Me, and His Spirit.” [<sup>a</sup>Heb *YHWH*,  
usually rendered *LORD*]

<sup>17</sup> Thus says the LORD, your Redeemer, the Holy One of Israel,

“I am the LORD your God, who teaches you to profit,  
Who leads you in the way you should go.  
<sup>18</sup>“If only you had paid attention to My commandments!  
Then your <sup>a</sup>well-being would have been like a river,  
And your righteousness like the waves of the sea. [<sup>a</sup>Or *peace*]  
<sup>19</sup>“Your <sup>a</sup>descendants would have been like the sand,  
And <sup>b</sup>your offspring like its grains;

Their name would never be cut off or destroyed from My presence.”

[<sup>a</sup>Lit *seed* <sup>b</sup>Lit *the offspring of your inward parts*]

**20** Go forth from Babylon! Flee from the Chaldeans!

Declare with the sound of joyful shouting, proclaim this,

Send it out to the end of the earth;

Say, “The LORD has redeemed His servant Jacob.”

<sup>21</sup>They did not thirst when He led them through the deserts.

He made the water flow out of the rock for them;

He split the rock and the water gushed forth.

<sup>22</sup>“There is no peace for the wicked,” says the LORD.

## ISAIAH 49 [\[Books\]](#)

### *Salvation Reaches to the End of the Earth*

1 Listen to Me, O islands,  
And pay attention, you peoples from afar.  
The LORD called Me from the womb;  
From the <sup>a</sup>body of My mother He named Me. [<sup>a</sup>Lit *inward parts*]  
2He has made My mouth like a sharp sword,  
In the shadow of His hand He has concealed Me;  
And He has also made Me a <sup>a</sup>select arrow,  
He has hidden Me in His quiver. [<sup>a</sup>Or *sharpened*]  
3He said to Me, “You are My Servant, Israel,  
In Whom I will <sup>a</sup>show My glory.” [<sup>a</sup>Or *glorify Myself*]  
4But I said, “I have toiled in vain,  
I have spent My strength for nothing and vanity;  
Yet surely the justice *due* to Me is with the LORD,  
And My reward with My God.”  
5 And now says the LORD, who formed Me from the womb to be His  
    Servant,  
To bring Jacob back to Him, so that Israel might be gathered to Him  
(For I am honored in the sight of the LORD,  
And My God is My strength),  
6He says, “It is too <sup>a</sup>small a thing that You should be My Servant  
To raise up the tribes of Jacob and to restore the preserved ones of  
    Israel;  
I will also make You a light <sup>b</sup>of the nations  
So that My salvation may <sup>c</sup>reach to the end of the earth.” [<sup>a</sup>Lit *light* <sup>b</sup>Or  
    to <sup>c</sup>Lit *be*]  
7Thus says the LORD, the Redeemer of Israel *and* its Holy One,  
To the despised One,  
To the One abhorred by the nation,  
To the Servant of rulers,  
“Kings will see and arise,  
Princes will also bow down,

Because of the LORD who is faithful, the Holy One of Israel who has chosen You.”

8 Thus says the LORD,

“In a favorable time I have answered You,  
And in a day of salvation I have helped You;  
And I will keep You and give You for a covenant of the people,  
To <sup>a</sup>restore the land, to make *them* inherit the desolate heritages; [<sup>a</sup>Lit  
*establish*]

<sup>9</sup>Saying to those who are bound, ‘Go forth,’  
To those who are in darkness, ‘Show yourselves.’  
Along the roads they will feed,  
And their pasture *will be* on all bare heights.

<sup>10</sup>“They will not hunger or thirst,  
Nor will the scorching heat or sun strike them down;  
For He who has compassion on them will lead them  
And will guide them to springs of water.

<sup>11</sup>“I will make all My mountains a road,  
And My highways will be raised up.

<sup>12</sup>“Behold, these will come from afar;  
And lo, these *will come* from the north and from the west,  
And these from the land of Sinim.”

<sup>13</sup>Shout for joy, O heavens! And rejoice, O earth!  
Break forth into joyful shouting, O mountains!  
For the LORD has comforted His people  
And will have compassion on His afflicted.

### ***Promise to Zion***

14 But Zion said, “The LORD has forsaken me,  
And the Lord has forgotten me.”

<sup>15</sup>“Can a woman forget her nursing child  
And have no compassion on the son of her womb?  
Even these may forget, but I will not forget you.

<sup>16</sup>“Behold, I have inscribed you on the palms *of My hands*;  
Your walls are continually before Me.

<sup>17</sup>“Your builders hurry;

Your destroyers and devastators  
Will depart from you. [<sup>a</sup>So ancient versions and DSS; M.T. reads *sons*]  
<sup>18</sup>“Lift up your eyes and look around;  
All of them gather together, they come to you.  
As I live,” declares the LORD,  
“You will surely put on all of them as <sup>a</sup>jewels and bind them on as a  
bride. [<sup>a</sup>Lit *an ornament*]  
<sup>19</sup>“For your waste and desolate places and your destroyed land—  
Surely now you will be too cramped for the inhabitants,  
And those who swallowed you will be far away.  
<sup>20</sup>“The children of <sup>a</sup>whom you were bereaved will yet say in your ears,  
‘The place is too cramped for me;  
Make room for me that I may live *here*.’ [<sup>a</sup>Lit *your bereavement*]  
<sup>21</sup>“Then you will say in your heart,  
‘Who has begotten these for me,  
Since I have been bereaved of my children  
And am barren, an exile and a wanderer?  
And who has reared these?  
Behold, I was left alone;  
<sup>a</sup>From where did these come?’ ” [<sup>a</sup>Lit *These, where are they?*]

<sup>22</sup> Thus says the Lord <sup>a</sup>GOD,

“Behold, I will lift up My hand to the nations  
And set up My standard to the peoples;  
And they will bring your sons in *their* bosom,  
And your daughters will be carried on *their* shoulders. [<sup>22</sup> <sup>a</sup>Heb *YHWH*,  
usually rendered *LORD*]  
<sup>23</sup>“Kings will be your guardians,  
And their princesses your nurses.  
They will bow down to you with their faces to the earth  
And lick the dust of your feet;  
And *you* will know that I am the LORD;  
Those who hopefully wait for Me will not be put to shame.  
<sup>24</sup> “Can the prey be taken from the mighty man,  
Or the captives of <sup>a</sup>a tyrant be rescued?”

<sup>25</sup>Surely, thus says the LORD,

“Even the captives of the mighty man will be taken away,  
And the prey of the tyrant will be rescued;  
For I will contend with the one who contends with you,  
And I will save your sons. [<sup>a</sup>So ancient versions and DSS; M.T. reads  
*the righteous*, cf v 25]

<sup>26</sup>“I will feed your oppressors with their own flesh,  
And they will become drunk with their own blood as with sweet wine;  
And all flesh will know that I, the LORD, am your Savior  
And your Redeemer, the Mighty One of Jacob.”

## ISAIAH 50 [\[Books\]](#)

### *God Helps His Servant*

1 Thus says the LORD,

“Where is the certificate of divorce  
By which I have sent your mother away?  
Or to whom of My creditors did I sell you?  
Behold, you were sold for your iniquities,  
And for your transgressions your mother was sent away.

2“Why was there no man when I came?  
When I called, *why* was there none to answer?  
Is My hand so short that it cannot ransom?  
Or have I no power to deliver?  
Behold, I dry up the sea with My rebuke,  
I make the rivers a wilderness;  
Their fish stink for lack of water  
And die of thirst.

3“I clothe the heavens with blackness  
And make sackcloth their covering.”

4 The Lord <sup>a</sup>GOD has given Me the tongue of disciples,  
That I may know how to sustain the weary one with a word.  
He awakens *Me* morning by morning,  
He awakens My ear to listen as a disciple. [<sup>a</sup>Heb *YHWH*, usually  
rendered *LORD*, and so throughout the ch]

<sup>5</sup>The Lord GOD has opened My ear;

And I was not disobedient  
Nor did I turn back.

<sup>6</sup>I gave My back to those who strike *Me*,  
And My cheeks to those who pluck out the beard;  
I did not cover My face from humiliation and spitting.

<sup>7</sup>For the Lord GOD helps Me,  
Therefore, I am not disgraced;  
Therefore, I have set My face like flint,  
And I know that I will not be ashamed.

<sup>8</sup>He who vindicates Me is near;  
Who will contend with Me?  
Let us stand up to each other;  
Who has a case against Me?  
Let him draw near to Me.

<sup>9</sup>Behold, the Lord GOD helps Me;  
Who is he who condemns Me?  
Behold, they will all wear out like a garment;  
The moth will eat them.

<sup>10</sup>Who is among you that fears the LORD,  
That obeys the voice of His servant,  
That walks in darkness and has no light?  
Let him trust in the name of the LORD and rely on his God.

<sup>11</sup>Behold, all you who kindle a fire,  
Who <sup>a</sup>encircle yourselves with firebrands,  
Walk in the light of your fire  
And among the brands you have set ablaze.  
This you will have from My hand:  
You will lie down in torment. [<sup>a</sup>Lit *gird*]

## ISAIAH 51 [\[Books\]](#)

### *Israel Exhorted*

1 “Listen to me, you who pursue righteousness,  
Who seek the LORD:  
Look to the rock from which you were hewn  
And to the <sup>a</sup>quarry from which you were dug. [<sup>a</sup>Lit *excavation of a pit*]  
2“Look to Abraham your father  
And to Sarah who gave birth to you in pain;  
When *he was but* one I called him,  
Then I blessed him and multiplied him.”  
3Indeed, the LORD will comfort Zion;  
He will comfort all her waste places.  
And her wilderness He will make like Eden,  
And her desert like the garden of the LORD;  
Joy and gladness will be found in her,  
Thanksgiving and sound of a melody.  
4 “Pay attention to Me, O My people,  
And give ear to Me, O My <sup>a</sup>nation;  
For a law will go forth from Me,  
And I will <sup>b</sup>set My justice for a light of the peoples. [<sup>a</sup>Or *people* <sup>b</sup>Lit  
*cause to rest*]  
5“My righteousness is near, My salvation has gone forth,  
And My arms will judge the peoples;  
The coastlands will wait for Me,  
And for My arm they will wait expectantly.  
6“Lift up your eyes to the sky,  
Then look to the earth beneath;  
For the sky will vanish like smoke,  
And the earth will wear out like a garment  
And its inhabitants will die <sup>a</sup>in like manner;  
But My salvation will be forever,  
And My righteousness will not <sup>b</sup>wane. [<sup>a</sup>Or *like gnats* <sup>b</sup>Lit *be broken*]  
7“Listen to Me, you who know righteousness,  
A people in whose heart is My law;

Do not fear the reproach of man,  
Nor be dismayed at their revilings.

<sup>8</sup>“For the moth will eat them like a garment,  
And the grub will eat them like wool.  
But My righteousness will be forever,  
And My salvation to all generations.”

<sup>9</sup> Awake, awake, put on strength, O arm of the LORD;  
Awake as in the days of old, the generations of long ago.  
Was it not You who cut Rahab in pieces,  
Who pierced the dragon?

<sup>10</sup> Was it not You who dried up the sea,  
The waters of the great deep;  
Who made the depths of the sea a pathway  
For the redeemed to cross over?

<sup>11</sup> So the ransomed of the LORD will return  
And come with joyful shouting to Zion,  
And everlasting joy *will be* on their heads.  
They will obtain gladness and joy,  
And sorrow and sighing will flee away.

<sup>12</sup> “I, even I, am He who comforts you.  
Who are you that you are afraid of man who dies  
And of the son of man who is made like grass,

<sup>13</sup> That you have forgotten the LORD your Maker,

Who stretched out the heavens  
And laid the foundations of the earth,  
That you fear continually all day long because of the fury of the  
oppressor,  
As he makes ready to destroy?  
But where is the fury of the oppressor?

<sup>14</sup>The <sup>a</sup>exile will soon be set free, and will not die in the dungeon, nor will his bread be lacking. <sup>15</sup>For I am the LORD your God, who stirs up the sea and its waves roar (the LORD of hosts is His name). <sup>16</sup>I have put My words in your mouth and have covered you with the shadow of My hand, to <sup>b</sup>establish the heavens, to found the earth, and to say to Zion, ‘You are My people.’” [<sup>14</sup> <sup>a</sup>Lit *one in chains* <sup>16</sup> <sup>b</sup>Lit *plant*]

17 Rouse yourself! Rouse yourself! Arise, O Jerusalem,  
You who have drunk from the LORD’s hand the cup of His anger;  
The <sup>a</sup>chalice of reeling you have <sup>b</sup>drained to the dregs. [<sup>a</sup>Lit *bowl of the cup of reeling* <sup>b</sup>Lit *drunk*]

<sup>18</sup>There is none to guide her among all the sons she has borne,  
Nor is there one to take her by the hand among all the sons she has reared.

<sup>19</sup>These two things have befallen you;  
Who will mourn for you?  
The devastation and destruction, famine and sword;  
How shall I comfort you?

<sup>20</sup>Your sons have fainted,  
They lie *helpless* at the head of every street,  
Like an antelope in a net,  
Full of the wrath of the LORD,  
The rebuke of your God.

21 Therefore, please hear this, you afflicted,  
Who are drunk, but not with wine:

<sup>22</sup>Thus says your Lord, the LORD, even your God  
Who contends for His people,  
“Behold, I have taken out of your hand the cup of reeling,  
The <sup>a</sup>chalice of My anger;  
You will never drink it again. [<sup>a</sup>Lit *bowl of the cup of*]

<sup>23</sup>“I will put it into the hand of your tormentors,  
Who have said to <sup>a</sup>you, ‘Lie down that we may walk over *you*.’  
You have even made your back like the ground  
And like the street for those who walk over *it*.” [<sup>a</sup>Lit *your soul*]

## ISAIAH 52 [Books]

### *Cheer for Prostrate Zion*

1 Awake, awake,  
Clothe yourself in your strength, O Zion;  
Clothe yourself in your beautiful garments,  
O Jerusalem, the holy city;  
For the uncircumcised and the unclean  
Will no longer come into you.

2 Shake yourself from the dust, rise up,  
O captive Jerusalem;  
Loose yourself from the chains around your neck,  
O captive daughter of Zion.

3 For thus says the LORD, “You were sold for nothing and you will be redeemed without money.” 4 For thus says the Lord <sup>a</sup>GOD, “My people went down at the first into Egypt to reside there; then the Assyrian oppressed them without cause. 5 Now therefore, what do I have here,” declares the LORD, “seeing that My people have been taken away without cause?” *Again* the LORD declares, “Those who rule over them howl, and My name is continually blasphemed all day long. 6 Therefore My people shall know My name; therefore in that day I am the one who is speaking, ‘Here I am.’ ” [4 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

7 How lovely on the mountains  
Are the feet of him who brings good news,  
Who announces <sup>a</sup>peace  
And brings good news of <sup>b</sup>happiness,  
Who announces salvation,  
And says to Zion, “Your God <sup>c</sup>reigns!” [<sup>a</sup>Or *well-being* <sup>b</sup>Lit *good* <sup>c</sup>Or *is King*]

<sup>8</sup>Listen! Your watchmen lift up *their* voices,  
They shout joyfully together;  
For they will see <sup>a</sup>with their own eyes  
When the LORD restores Zion. [<sup>a</sup>Lit *eye to eye*]

<sup>9</sup>Break forth, shout joyfully together,  
You waste places of Jerusalem;  
For the LORD has comforted His people,  
He has redeemed Jerusalem.

<sup>10</sup>The LORD has bared His holy arm  
In the sight of all the nations,  
<sup>a</sup>That all the ends of the earth may see  
The salvation of our God. [<sup>a</sup>Lit *And...earth will see*]

<sup>11</sup>Depart, depart, go out from there,  
Touch nothing unclean;  
Go out of the midst of her, purify yourselves,  
You who carry the vessels of the LORD.

<sup>12</sup>But you will not go out in haste,  
Nor will you go <sup>a</sup>as fugitives;  
For the LORD will go before you,  
And the God of Israel *will be* your rear guard. [<sup>a</sup>Lit *in flight*]

### ***The Exalted Servant***

<sup>13</sup>Behold, My servant will prosper,  
He will be high and lifted up and <sup>a</sup>greatly exalted. [<sup>a</sup>Or *very high*]

<sup>14</sup>Just as many were astonished at you, *My people*,  
So His appearance was marred more than any man  
And His form more than the sons of men.

<sup>15</sup>Thus He will sprinkle many nations,  
Kings will shut their mouths on account of Him;  
For what had not been told them they will see,  
And what they had not heard they will understand.

## ISAIAH 53 [\[Books\]](#)

### *The Suffering Servant* 1 Who has believed our message?

And to whom has the arm of the LORD been revealed?

<sup>2</sup>For He grew up before Him like a tender <sup>a</sup>shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should <sup>b</sup>be attracted to Him. [<sup>a</sup>Lit *suckling* <sup>b</sup>Lit *desire*]

<sup>3</sup>He was despised and forsaken of men, A man of <sup>a</sup>sorrows and acquainted with <sup>b</sup>grief; And like one from whom men hide their face He was despised, and we did not esteem Him. [<sup>a</sup>Or *pains* <sup>b</sup>Or *sickness*]

<sup>4</sup>Surely our <sup>a</sup>griefs He Himself bore, And our <sup>b</sup>sorrows He carried; Yet we ourselves esteemed Him stricken, <sup>c</sup>Smitten of God, and afflicted. [<sup>a</sup>Or *sickness* <sup>b</sup>Or *pains* <sup>c</sup>Or *Struck down by*]

<sup>5</sup>But He was <sup>a</sup>pierced through for our transgressions, He was crushed for our iniquities; The chastening for our <sup>b</sup>well-being *fell* upon Him, And by His scourging we are healed. [<sup>a</sup>Or *wounded* <sup>b</sup>Or *peace*]

<sup>6</sup>All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To <sup>a</sup>fall on Him. [<sup>a</sup>Lit *encounter Him*]

<sup>7</sup>He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

<sup>8</sup>By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the <sup>a</sup>living For the transgression of my people, to whom the stroke *was due?* [<sup>a</sup>Or *life*]

<sup>9</sup>His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

<sup>10</sup>But the LORD was pleased To crush Him, <sup>a</sup>putting *Him* to grief; If <sup>b</sup>He would render Himself *as* a guilt offering, He will see *His* <sup>c</sup>offspring, He will prolong *His* days, And the <sup>d</sup>good pleasure of the

LORD will prosper in His hand. [<sup>a</sup>Lit *He made Him sick* <sup>b</sup>Lit *His soul*  
<sup>c</sup>Lit *seed* <sup>d</sup>Or *will of*]

<sup>11</sup>As a result of the <sup>a</sup>anguish of His soul, He will see <sup>b</sup>*it and* be  
satisfied; By His knowledge the Righteous One, My Servant, will  
justify the many, As He will bear their iniquities. [<sup>a</sup>Or *toilsome labor*  
<sup>b</sup>Another reading is *light*]

<sup>12</sup>Therefore, I will allot Him a portion with the great, And He will  
divide the booty with the strong; Because He poured out <sup>a</sup>Himself to  
death, And was numbered with the transgressors; Yet He Himself  
bore the sin of many, And interceded for the transgressors. [<sup>a</sup>Lit *His*  
*soul*]

## ISAIAH 54 [\[Books\]](#)

### *The Fertility of Zion*

<sup>1</sup> “Shout for joy, O barren one, you who have borne no *child*;  
Break forth into joyful shouting and cry aloud, you who have not  
travailed;

For the sons of the desolate one *will be* more numerous  
Than the sons of the married woman,” says the LORD.

<sup>2</sup>“Enlarge the place of your tent;

<sup>a</sup>Stretch out the curtains of your dwellings, spare not;

Lengthen your cords  
And strengthen your pegs. [<sup>a</sup>Lit *Let them stretch out*]  
3<sup>a</sup>“For you will spread abroad to the right and to the left.  
And your <sup>a</sup>descendants will possess nations  
And will resettle the desolate cities. [<sup>a</sup>Lit *seed*]  
4 “Fear not, for you will not be put to shame;  
And do not feel humiliated, for you will not be disgraced;  
But you will forget the shame of your youth,  
And the reproach of your widowhood you will remember no more.  
5<sup>a</sup>“For your husband is your Maker,  
Whose name is the LORD of hosts;  
And your Redeemer is the Holy One of Israel,  
Who is called the God of all the earth.  
6<sup>a</sup>“For the LORD has called you,  
Like a wife forsaken and grieved in spirit,  
Even like a wife of *one*’s youth when she is rejected,”  
Says your God.  
7<sup>a</sup>“For a brief moment I forsook you,  
But with great compassion I will gather you. [<sup>a</sup>Lit *In*]  
8<sup>a</sup>“In an <sup>a</sup>outburst of anger  
I hid My face from you for a moment,  
But with everlasting lovingkindness I will have compassion on you,”  
Says the LORD your Redeemer. [<sup>a</sup>Lit *overflowing*]  
9 “For <sup>a</sup>this is like the days of Noah to Me,  
When I swore that the waters of Noah  
Would not <sup>b</sup>flood the earth again;  
So I have sworn that I will not be angry with you  
Nor will I rebuke you. [<sup>a</sup>Some mss read *the waters of Noah this is to  
Me* <sup>b</sup>Lit *cross over*]  
10<sup>a</sup>“For the mountains may be removed and the hills may shake,  
But My lovingkindness will not be removed from you,  
And My covenant of peace will not be shaken,”  
Says the LORD who has compassion on you.  
11 “O afflicted one, storm-tossed, *and* not comforted,  
Behold, I will set your stones in antimony,  
And your foundations I will lay in <sup>a</sup>sapphires. [<sup>a</sup>Or *lapis lazuli*]  
12<sup>a</sup>“Moreover, I will make your battlements of <sup>a</sup>rubies,

And your gates of <sup>b</sup>crystal,  
And your entire <sup>c</sup>wall of precious stones. [<sup>a</sup>I.e. bright red <sup>b</sup>Or  
*carbuncles* <sup>c</sup>Lit *border, boundary*]

<sup>13</sup>“All your sons will be <sup>a</sup>taught of the LORD;  
And the well-being of your sons will be great. [<sup>a</sup>Or *disciples*]

<sup>14</sup>“In righteousness you will be established;  
You will be far from oppression, for you will not fear;  
And from terror, for it will not come near you.

<sup>15</sup>“If anyone fiercely assails *you* it will not be from Me.  
Whoever assails you will fall because of you.

<sup>16</sup>“Behold, I Myself have created the smith who blows the fire of coals  
And brings out a weapon for its work;  
And I have created the destroyer to ruin.

<sup>17</sup>“No weapon that is formed against you will prosper;  
And every tongue that <sup>a</sup>accuses you in judgment you will condemn.  
This is the heritage of the servants of the LORD,  
And their vindication is from Me,” declares the LORD. [<sup>a</sup>Lit *rises  
against*]

## ISAIAH 55 [\[Books\]](#)

### *The Free Offer of Mercy*

1 “Ho! Every one who thirsts, come to the waters;  
And you who have no <sup>a</sup>money come, buy and eat.  
Come, buy wine and milk  
Without money and without cost. [<sup>a</sup>Lit *silver*]  
2“Why do you <sup>a</sup>spend money for what is not bread,  
And your wages for what does not satisfy?  
Listen carefully to Me, and eat what is good,  
And delight yourself in abundance. [<sup>a</sup>Lit *weigh out silver*]  
3“Incline your ear and come to Me.  
Listen, that <sup>a</sup>you may live;  
And I will make an everlasting covenant with you,  
*According to the faithful mercies <sup>b</sup>shown to David.* [<sup>a</sup>Lit *your soul* <sup>b</sup>Lit  
*of David*]  
4“Behold, I have made him a witness to the peoples,  
A leader and commander for the peoples.  
5“Behold, you will call a nation you do not know,  
And a nation which knows you not will run to you,  
Because of the LORD your God, even the Holy One of Israel;  
For He has glorified you.”  
6 Seek the LORD while He may be found;  
Call upon Him while He is near.  
7Let the wicked forsake his way  
And the unrighteous man his thoughts;  
And let him return to the LORD,  
And He will have compassion on him,  
And to our God,  
For He will abundantly pardon.  
8“For My thoughts are not your thoughts,  
Nor are your ways My ways,” declares the LORD.  
9“For *as* the heavens are higher than the earth,  
So are My ways higher than your ways  
And My thoughts than your thoughts.

<sup>10</sup>“For as the rain and the snow come down from heaven,  
And do not return there without watering the earth  
And making it bear and sprout,  
And furnishing seed to the sower and bread to the eater;  
<sup>11</sup>So will My word be which goes forth from My mouth;  
It will not return to Me empty,  
Without accomplishing what I desire,  
And without succeeding *in the matter* for which I sent it.  
<sup>12</sup>“For you will go out with joy  
And be led forth with peace;  
The mountains and the hills will break forth into shouts of joy before  
you,  
And all the trees of the field will clap *their* hands.  
<sup>13</sup>“Instead of the thorn bush the cypress will come up,  
And instead of the nettle the myrtle will come up,  
And <sup>a</sup>it will be a <sup>b</sup>memorial to the LORD,  
For an everlasting sign which will not be cut off.” [<sup>a</sup>I.e. the  
transformation of the desert <sup>b</sup>Lit *name*]

## ISAIAH 56 [\[Books\]](#)

### *Rewards for Obedience to God*

<sup>1</sup> Thus says the LORD,

“Preserve justice and do righteousness,  
For My salvation is about to come  
And My righteousness to be revealed.

<sup>2</sup> “How blessed is the man who does this,  
And the son of man who takes hold of it;  
Who keeps from profaning the sabbath,  
And keeps his hand from doing any evil.”

<sup>3</sup> Let not the foreigner who has joined himself to the LORD say,  
“The LORD will surely separate me from His people.”  
Nor let the eunuch say, “Behold, I am a dry tree.”

<sup>4</sup> For thus says the LORD,

“To the eunuchs who keep My sabbaths,  
And choose what pleases Me,  
And hold fast My covenant,

<sup>5</sup> To them I will give in My house and within My walls a memorial,  
And a name better than that of sons and daughters;  
I will give <sup>a</sup>them an everlasting name which will not be cut off. [<sup>a</sup>So  
DSS; M.T. reads *him*]

<sup>6</sup> “Also the foreigners who join themselves to the LORD,  
To minister to Him, and to love the name of the LORD,  
To be His servants, every one who keeps from profaning the sabbath  
And holds fast My covenant;

<sup>7</sup> Even those I will bring to My holy mountain  
And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices will be acceptable on My  
altar;

For My house will be called a house of prayer for all the peoples.”

<sup>8</sup> The Lord <sup>a</sup>GOD, who gathers the dispersed of Israel, declares,

“Yet *others* I will gather to <sup>b</sup>them, to those *already* gathered.” [<sup>a</sup>Heb  
YHWH, usually rendered LORD <sup>b</sup>Lit *him*]

<sup>9</sup> All you beasts of the field,  
All you beasts in the forest,  
Come to eat.

<sup>10</sup>His watchmen are blind,  
All of them know nothing.

All of them are mute dogs unable to bark,

<sup>a</sup>Dreamers lying down, who love to slumber; [<sup>a</sup>So DSS; M.T. *Ravers*]

<sup>11</sup>And the dogs are <sup>a</sup>greedy, they <sup>b</sup>are not satisfied.

And they are shepherds who have no understanding;

They have all turned to their own way,

Each one to his unjust gain, to the last one. [<sup>a</sup>Lit *strong of soul* appetite  
<sup>b</sup>Lit *do not know satisfaction*]

<sup>12</sup>“Come,” *they say*, “let <sup>a</sup>us get wine, and let us drink heavily of strong  
drink;

And tomorrow will be like today, only more so.” [<sup>a</sup>So DSS and many  
versions; M.T. *me*]

## ISAIAH 57 [\[Books\]](#)

***Evil Leaders Rebuked* 1 The righteous man perishes, and no man takes it to heart; And devout men are taken away, while no one understands.**

For the righteous man is taken away from evil, <sup>2</sup>He enters into peace;  
They rest in their <sup>a</sup>beds, *Each one* who walked in his upright way.  
[<sup>a</sup>I.e. graves]

<sup>3</sup>“But come here, you sons of a sorceress, Offspring of an adulterer and  
<sup>a</sup>a prostitute. [<sup>a</sup>So ancient versions; Heb *she prostitutes herself*]

<sup>4</sup>“Against whom do you jest?

Against whom do you open wide your mouth And stick out your  
tongue?

Are you not children of rebellion, Offspring of deceit, <sup>5</sup>*Who* inflame  
yourselves among the <sup>a</sup>oaks, Under every luxuriant tree, Who  
slaughter the children in the <sup>b</sup>ravines, Under the clefts of the crags?  
[<sup>a</sup>Or *terebinths* <sup>b</sup>Or *wadis*]

<sup>6</sup>“Among the <sup>a</sup>smooth *stones* of the <sup>b</sup>ravine Is your portion, <sup>c</sup>they are  
your lot; Even to them you have poured out a drink offering, You  
have made a grain offering.

Shall I <sup>d</sup>relent concerning these things? [<sup>a</sup>I.e. symbols of fertility gods  
<sup>b</sup>Or *wadi* <sup>c</sup>Lit *they, they* <sup>d</sup>Or *repent*]

<sup>7</sup>“Upon a high and lofty mountain You have made your bed.

You also went up there to offer sacrifice.

<sup>8</sup>“Behind the door and the doorpost You have set up your sign; Indeed,  
far removed from Me, you have uncovered yourself, And have gone  
up and made your bed wide.

And you have made an agreement for yourself with them, You have  
loved their <sup>a</sup>bed, You have looked on *their* <sup>b</sup>manhood. [<sup>a</sup>Or *lying  
down* <sup>b</sup>Lit *hand*]

<sup>9</sup>“You have journeyed to the king with oil And increased your  
perfumes; You have sent your envoys a great distance And made  
*them* go down to <sup>a</sup>Sheol. [<sup>a</sup>I.e. the nether world]

<sup>10</sup>“You were tired out by the length of your road, *Yet* you did not say,  
‘It is hopeless.’

You found <sup>a</sup>renewed strength, Therefore you did not <sup>b</sup>faint. [<sup>a</sup>Lit *the life of your hand* <sup>b</sup>Or *become sick*]

11 “Of whom were you worried and fearful When you lied, and did not remember Me <sup>a</sup>Nor give *Me* a thought?

Was I not silent even for a long time So you do not fear Me? [<sup>a</sup>Lit *You did not set it upon your heart*]

12“I will declare your righteousness and your deeds, But they will not profit you.

13“When you cry out, let your collection of *idols* deliver you.

But the wind will carry all of them up, *And* a breath will take *them* away.

But he who takes refuge in Me will inherit the land And will possess My holy mountain.”

14 And it will be said, “Build up, build up, prepare the way, Remove every obstacle out of the way of My people.”

15For thus says the high and exalted One Who <sup>a</sup>lives forever, whose name is Holy, “I dwell on a high and holy place, And *also* with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite. [<sup>a</sup>Or *dwells in eternity*]

16“For I will not contend forever, Nor will I always be angry; For the spirit would grow faint before Me, And the breath of *those whom* I have made.

17“Because of the iniquity of his unjust gain I was angry and struck him; I hid *My face* and was angry, And he went on turning away, in the way of his heart.

18“I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners, <sup>19</sup>Creating the <sup>a</sup>praise of the lips.

Peace, peace to him who is far and to him who is near,”

Says the LORD, “and I will heal him.” [<sup>a</sup>Lit *fruit of the lips*]

20But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.

21“There is no peace,” says my God, “for the wicked.”

## ISAIAH 58 [\[Books\]](#)

### *Observances of Fasts*

1 “Cry loudly, do not hold back;  
Raise your voice like a trumpet,  
And declare to My people their transgression  
And to the house of Jacob their sins.  
2“Yet they seek Me day by day and delight to know My ways,  
As a nation that has done righteousness  
And has not forsaken the ordinance of their God.  
They ask Me *for* just decisions,  
They delight in the nearness of God.  
3“Why have we fasted and You do not see?  
Why have we humbled ourselves and You do not <sup>a</sup>notice?’  
Behold, on the day of your fast you find *your* desire,  
And drive hard all your workers. [<sup>a</sup>Lit *know*]  
4“Behold, you fast for contention and strife and to strike with a wicked  
fist.  
You do not fast like *you do* today to make your voice heard on high.  
5“Is it a fast like this which I choose, a day for a man to humble  
himself?  
Is it for bowing <sup>a</sup>one’s head like a reed  
And for spreading out sackcloth and ashes as a bed?  
Will you call this a fast, even an acceptable day to the LORD? [<sup>a</sup>Lit *his*]  
6“Is this not the fast which I choose,  
To loosen the bonds of wickedness,  
To undo the bands of the yoke,  
And to let the oppressed go free  
And break every yoke?  
7“Is it not to divide your bread <sup>a</sup>with the hungry  
And bring the homeless poor into the house;  
When you see the naked, to cover him;  
And not to hide yourself from your own flesh? [<sup>a</sup>Lit *for*]  
8“Then your light will break out like the dawn,  
And your recovery will speedily spring forth;

And your righteousness will go before you;  
The glory of the LORD will be your rear guard.  
9“Then you will call, and the LORD will answer;  
You will cry, and He will say, ‘Here I am.’  
If you remove the yoke from your midst,  
The <sup>a</sup>pointing of the finger and speaking wickedness, [<sup>a</sup>Lit *sending out*]  
10And if you <sup>a</sup>give yourself to the hungry  
And satisfy the <sup>b</sup>desire of the afflicted,  
Then your light will rise in darkness  
And your gloom *will become* like midday. [<sup>a</sup>Lit *furnish* <sup>b</sup>Or *soul*]  
11“And the LORD will continually guide you,  
And satisfy your <sup>a</sup>desire in scorched places,  
And give strength to your bones;  
And you will be like a watered garden,  
And like a spring of water whose waters do not <sup>b</sup>fail. [<sup>a</sup>Or *soul* <sup>b</sup>Or  
*deceive*]  
12“Those from among you will rebuild the ancient ruins;  
You will raise up the age-old foundations;  
And you will be called the repairer of the breach,  
The restorer of the <sup>a</sup>streets in which to dwell. [<sup>a</sup>Lit *paths*]

### ***Keeping the Sabbath***

13 “If because of the sabbath, you turn your foot  
From doing your *own* pleasure on My holy day,  
And call the sabbath a delight, the holy *day* of the LORD honorable,  
And honor it, desisting from your *own* ways,  
From seeking your *own* pleasure  
And speaking *your own* word,  
14Then you will take delight in the LORD,  
And I will make you ride on the heights of the earth;  
And I will feed you *with* the heritage of Jacob your father,  
For the mouth of the LORD has spoken.”

## ISAIAH 59 [\[Books\]](#)

### *Separation from God*

1 Behold, the LORD'S hand is not so short  
That it cannot save;  
Nor is His ear so dull  
That it cannot hear.  
2But your iniquities have made a separation between you and your  
God,  
And your sins have hidden *His* <sup>a</sup>face from you so that He does not  
hear. [<sup>a</sup>So versions; M.T. *faces*]  
3For your hands are defiled with blood  
And your fingers with iniquity;  
Your lips have spoken falsehood,  
Your tongue mutters wickedness.  
4No one sues righteously and no one pleads <sup>a</sup>honestly.  
They trust in confusion and speak lies;  
They conceive mischief and bring forth iniquity. [<sup>a</sup>Lit *in truth*]  
5They hatch adders' eggs and weave the spider's web;  
He who eats of their eggs dies,  
And *from* that which is crushed a snake breaks forth.  
6Their webs will not become clothing,  
Nor will they cover themselves with their works;  
Their works are works of iniquity,  
And an act of violence is in their <sup>a</sup>hands. [<sup>a</sup>Lit *palms*]  
7Their feet run to evil,  
And they hasten to shed innocent blood;  
Their thoughts are thoughts of iniquity,  
Devastation and destruction are in their highways.  
8They do not know the way of peace,  
And there is no justice in their tracks;  
They have made their paths crooked,  
Whoever treads on <sup>a</sup>them does not know peace. [<sup>a</sup>Lit *it*]

## *A Confession of Wickedness*

9 Therefore justice is far from us,  
And righteousness does not overtake us;  
We hope for light, but behold, darkness,  
For brightness, but we walk in gloom.  
10 We grope along the wall like blind men,  
We grope like those who have no eyes;  
We stumble at midday as in the twilight,  
Among those who are vigorous *we are* like dead men.  
11 All of us growl like bears,  
And moan sadly like doves;  
We hope for justice, but there is none,  
For salvation, *but* it is far from us.  
12 For our transgressions are multiplied before You,  
And our sins <sup>a</sup>testify against us;  
For our transgressions are with us,  
And <sup>b</sup>we know our iniquities: [<sup>a</sup>Lit *answer* <sup>b</sup>Lit *our iniquities we know them*]  
13 Transgressing and denying the LORD,  
And turning away from our God,  
Speaking oppression and revolt,  
Conceiving *in* and uttering from the heart lying words.  
14 Justice is turned back,  
And righteousness stands far away;  
For truth has stumbled in the street,  
And uprightness cannot enter.  
15 Yes, truth is lacking;  
And he who turns aside from evil makes himself a prey.  
Now the LORD saw,  
And it was <sup>a</sup>displeasing in His sight that there was no justice. [<sup>a</sup>Or *evil*]  
16 And He saw that there was no man,  
And was astonished that there was no one to intercede;  
Then His own arm brought salvation to Him,  
And His righteousness upheld Him.  
17 He put on righteousness like a breastplate,  
And a helmet of salvation on His head;

And He put on garments of vengeance for clothing  
And wrapped Himself with zeal as a mantle.

<sup>18</sup>According to *their* <sup>a</sup>deeds, <sup>b</sup>so He will repay,  
Wrath to His adversaries, recompense to His enemies;  
To the coastlands He will <sup>c</sup>make recompense. [<sup>a</sup>Lit *recompense* <sup>b</sup>Lit  
*accordingly* <sup>c</sup>Lit *repay*]

<sup>19</sup>So they will fear the name of the LORD from the west  
And His glory from the rising of the sun,  
For He will come like a <sup>a</sup>rushing stream  
Which the wind of the LORD drives. [<sup>a</sup>Lit *narrow*]

<sup>20</sup>“A Redeemer will come to Zion,  
And to those who turn from transgression in Jacob,” declares the  
LORD.

<sup>21</sup> “As for Me, this is My covenant with them,” says the LORD: “My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your <sup>a</sup>offspring, nor from the mouth of your <sup>a</sup>offspring’s offspring,” says the LORD, “from now and forever.” [<sup>21</sup> <sup>a</sup>Lit *seed*]

## ISAIAH 60 [\[Books\]](#)

### *A Glorified Zion*

1 “Arise, shine; for your light has come,  
And the glory of the LORD has risen upon you.  
2“For behold, darkness will cover the earth  
And deep darkness the peoples;  
But the LORD will rise upon you  
And His glory will appear upon you.  
3“Nations will come to your light,  
And kings to the brightness of your rising.  
4 “Lift up your eyes round about and see;  
They all gather together, they come to you.  
Your sons will come from afar,  
And your daughters will be <sup>a</sup>carried in the arms. [<sup>a</sup>Lit *nursed upon the side*]  
5“Then you will see and be radiant,  
And your heart will <sup>a</sup>thrill and rejoice;  
Because the abundance of the sea will be turned to you,  
The wealth of the nations will come to you. [<sup>a</sup>Lit *tremble and be enlarged*]  
6“ A multitude of camels will cover you,  
The young camels of Midian and Ephah;  
All those from Sheba will come;  
They will bring gold and frankincense,  
And will bear good news of the praises of the LORD.  
7“ All the flocks of Kedar will be gathered together to you,  
The rams of Nebaioth will minister to you;  
They will go up with acceptance on My altar,  
And I shall <sup>a</sup>glorify My <sup>b</sup>glorious house. [<sup>a</sup>Or *beautify* <sup>b</sup>Or *beautiful*]  
8“Who are these who fly like a cloud  
And like the doves to their <sup>a</sup>lattices? [<sup>a</sup>Or *dovecotes, windows*]  
9“Surely the coastlands will wait for Me;  
And the ships of Tarshish *will come* first,  
To bring your sons from afar,

Their silver and their gold with them,  
For the name of the LORD your God,  
And for the Holy One of Israel because He has <sup>a</sup>glorified you. [<sup>a</sup>Lit  
*beautified*]

10 “Foreigners will build up your walls,  
And their kings will minister to you;  
For in My wrath I struck you,  
And in My favor I have had compassion on you.

11“Your gates will be open continually;  
They will not be closed day or night,  
So that *men* may bring to you the wealth of the nations,  
With their kings led in procession.

12“For the nation and the kingdom which will not serve you will perish,  
And the nations will be utterly ruined.

13“The glory of Lebanon will come to you,  
The juniper, the box tree and the cypress together,  
To beautify the place of My sanctuary;  
And I shall make the place of My feet glorious.

14“The sons of those who afflicted you will come bowing to you,  
And all those who despised you will bow themselves at the soles of  
your feet;

And they will call you the city of the LORD,  
The Zion of the Holy One of Israel.

15 “Whereas you have been forsaken and hated  
With no one passing through,  
I will make you an everlasting pride,  
A joy from generation to generation.

16“You will also suck the milk of nations  
And suck the breast of kings;  
Then you will know that I, the LORD, am your Savior  
And your Redeemer, the Mighty One of Jacob.

17“Instead of bronze I will bring gold,  
And instead of iron I will bring silver,  
And instead of wood, bronze,  
And instead of stones, iron.  
And I will make peace your administrators  
And righteousness your overseers.

<sup>18</sup>“Violence will not be heard again in your land,  
Nor devastation or destruction within your borders;  
But you will call your walls salvation, and your gates praise.

<sup>19</sup>“No longer will you have the sun for light by day,  
Nor for brightness will the moon give you light;  
But you will have the LORD for an everlasting light,  
And your God for your <sup>a</sup>glory. [<sup>a</sup>Or *beauty*]

<sup>20</sup>“Your sun will no longer set,  
Nor will your moon wane;  
For you will have the LORD for an everlasting light,  
And the days of your mourning will be over.

<sup>21</sup>“Then all your people *will be* righteous;  
They will possess the land forever,  
The branch of <sup>a</sup>My planting,  
The work of My hands,  
That I may be glorified. [<sup>a</sup>Lit *His*]

<sup>22</sup>“The smallest one will become a <sup>a</sup>clan,  
And the least one a mighty nation.  
I, the LORD, will hasten it in its time.” [<sup>a</sup>Or *thousand*]

## ISAIAH 61 [\[Books\]](#)

### *Exaltation of the Afflicted*

1 The Spirit of the Lord <sup>a</sup>GOD is upon me,  
Because the LORD has anointed me  
To bring good news to the <sup>b</sup>afflicted;  
He has sent me to bind up the brokenhearted,

To proclaim liberty to captives  
And <sup>c</sup>freedom to prisoners; [<sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>Or  
*humble* <sup>c</sup>Lit *opening to those who are bound*]  
<sup>2</sup>To proclaim the favorable year of the LORD  
And the day of vengeance of our God;  
To comfort all who mourn,  
<sup>3</sup>To grant those who mourn *in Zion*,  
Giving them a garland instead of ashes,  
The oil of gladness instead of mourning,  
The mantle of praise instead of a spirit of fainting.  
So they will be called <sup>a</sup>oaks of righteousness,  
The planting of the LORD, that He may be glorified. [<sup>a</sup>Or *terebinths*]  
<sup>4</sup> Then they will rebuild the ancient ruins,  
They will raise up the former devastations;  
And they will repair the ruined cities,  
The desolations of many generations.  
<sup>5</sup>Strangers will stand and pasture your flocks,  
And <sup>a</sup>foreigners will be your farmers and your vinedressers. [<sup>a</sup>Lit *sons  
of the foreigner*]  
<sup>6</sup>But you will be called the priests of the LORD;  
You will be spoken of *as* ministers of our God.  
You will eat the wealth of nations,  
And in their <sup>a</sup>riches you will boast. [<sup>a</sup>Or *glory*]  
<sup>7</sup>Instead of your shame *you will have a double portion*,  
And *instead of* humiliation they will shout for joy over their portion.  
Therefore they will possess a double *portion* in their land,  
Everlasting joy will be theirs.  
<sup>8</sup>For I, the LORD, love justice,  
I hate robbery <sup>a</sup>in the burnt offering;  
And I will faithfully give them their recompense  
And make an everlasting covenant with them. [<sup>a</sup>Or *with iniquity*]  
<sup>9</sup>Then their offspring will be known among the nations,  
And their descendants in the midst of the peoples.  
All who see them will recognize them  
Because they are the offspring *whom* the LORD has blessed.  
<sup>10</sup> I will rejoice greatly in the LORD,  
My soul will exult in my God;

For He has clothed me with garments of salvation,  
He has wrapped me with a robe of righteousness,  
As a bridegroom decks himself with a garland,  
And as a bride adorns herself with her jewels.

<sup>11</sup>For as the earth brings forth its sprouts,  
And as a garden causes the things sown in it to spring up,  
So the Lord <sup>a</sup>GOD will cause righteousness and praise  
To spring up before all the nations. [<sup>a</sup>Heb *YHWH*, usually rendered  
*LORD*]

## ISAIAH 62 [\[Books\]](#)

### *Zion's Glory and New Name*

<sup>1</sup> For Zion's sake I will not keep silent,  
And for Jerusalem's sake I will not keep quiet,  
Until her righteousness goes forth like brightness,  
And her salvation like a torch that is burning.  
<sup>2</sup> The nations will see your righteousness,  
And all kings your glory;  
And you will be called by a new name  
Which the mouth of the LORD will designate.  
<sup>3</sup> You will also be a crown of beauty in the hand of the LORD,  
And a royal <sup>a</sup>diadem in the hand of your God. [<sup>a</sup>Lit *turban*]  
<sup>4</sup> It will no longer be said to you, "<sup>a</sup>Forsaken,"  
Nor to your land will it any longer be said, "<sup>b</sup>Desolate";  
But you will be called, "<sup>c</sup>My delight is in her,"  
And your land, "<sup>d</sup>Married";  
For the LORD delights in you,  
And *to Him* your land will be married. [<sup>a</sup>I.e. Azubah <sup>b</sup>I.e. Shemamah  
<sup>c</sup>I.e. Hephzibah <sup>d</sup>I.e. Beulah]  
<sup>5</sup> For *as a young man marries a virgin,*  
So your sons will marry you;  
And *as the <sup>a</sup>bridegroom rejoices over the bride,*  
So your God will rejoice over you. [<sup>a</sup>Lit *exultation of the bridegroom*]  
<sup>6</sup> On your walls, O Jerusalem, I have appointed watchmen;  
All day and all night they will never keep silent.  
You who remind the LORD, take no rest for yourselves;  
<sup>7</sup> And give Him no rest until He establishes  
And makes Jerusalem a praise in the earth.  
<sup>8</sup> The LORD has sworn by His right hand and by His strong arm,  
"I will never again give your grain *as food for your enemies;*  
Nor will <sup>a</sup>foreigners drink your new wine for which you have labored."  
[<sup>a</sup>Lit *sons of foreigners*]  
<sup>9</sup> But those who garner it will eat it and praise the LORD;  
And those who gather it will drink it in the courts of My sanctuary.

10 Go through, go through the gates,  
Clear the way <sup>a</sup>for the people;  
Build up, build up the highway,  
Remove the stones, lift up a standard over the peoples. [<sup>a</sup>Lit *of*]  
<sup>11</sup>Behold, the LORD has proclaimed to the end of the earth,  
Say to the daughter of Zion, “Lo, your salvation comes;  
Behold His reward is with Him, and His recompense before Him.”  
<sup>12</sup>And they will call them, “The holy people,  
The redeemed of the LORD”;  
And you will be called, “Sought out, a city not forsaken.”

## ISAIAH 63 [\[Books\]](#)

### *God's Vengeance on the Nations*

1 Who is this who comes from Edom,  
With garments of <sup>a</sup>glowing colors from Bozrah,  
This One who is majestic in His apparel,  
<sup>b</sup>Marching in the greatness of His strength?  
“It is I who speak in righteousness, mighty to save.” [<sup>a</sup>Or *crimson* <sup>b</sup>Lit  
*Inclining*]  
<sup>2</sup>Why is Your apparel red,  
And Your garments like the one who treads in the wine press?  
<sup>3</sup>“I have trodden the wine trough alone,  
And from the peoples there was no man with Me.  
I also trod them in My anger  
And trampled them in My wrath;  
And their <sup>a</sup>lifeblood is sprinkled on My garments,  
And I <sup>b</sup>stained all My raiment. [<sup>a</sup>Lit *juice* <sup>b</sup>Lit *defiled*]  
<sup>4</sup>“For the day of vengeance was in My heart,  
And My year of redemption has come.  
<sup>5</sup>“I looked, and there was no one to help,  
And I was astonished and there was no one to uphold;  
So My own arm brought salvation to Me,  
And My wrath upheld Me.  
<sup>6</sup>“I trod down the peoples in My anger  
And made them drunk in My wrath,  
And I <sup>a</sup>poured out their lifeblood on the earth.” [<sup>a</sup>Lit *brought down*  
*their juice to the earth*]

### *God's Ancient Mercies Recalled*

7 I shall make mention of the lovingkindnesses of the LORD, the praises  
of the LORD,  
According to all that the LORD has granted us,

And the great goodness toward the house of Israel,  
Which He has granted them according to His compassion  
And according to the abundance of His lovingkindnesses.

<sup>8</sup>For He said, “Surely, they are My people,  
Sons who will not deal falsely.”

So He became their Savior.

<sup>9</sup>In all their affliction <sup>a</sup>He was afflicted,  
And the angel of His presence saved them;  
In His love and in His mercy He redeemed them,  
And He lifted them and carried them all the days of old. [<sup>a</sup>Another  
reading is *He was not an adversary*]

<sup>10</sup>But they rebelled  
And grieved His Holy Spirit;  
Therefore He turned Himself to become their enemy,  
He fought against them.

<sup>11</sup>Then His people remembered the days of old, of Moses.  
Where is He who brought them up out of the sea with the <sup>a</sup>shepherds of  
His flock?

Where is He who put His Holy Spirit in the midst of <sup>b</sup>them, [<sup>a</sup>Some  
mss read *shepherd* <sup>b</sup>Lit *him*]

<sup>12</sup>Who caused His glorious arm to go at the right hand of Moses,  
Who divided the waters before them to make for Himself an  
everlasting name,

<sup>13</sup>Who led them through the depths?  
Like the horse in the wilderness, they did not stumble;

<sup>14</sup>As the cattle which go down into the valley,  
The Spirit of the LORD gave <sup>a</sup>them rest.

So You led Your people,  
To make for Yourself a glorious name. [<sup>a</sup>Lit *him*]

### ***“You Are Our Father”***

15 Look down from heaven and see from Your holy and glorious  
habitation;

Where are Your zeal and Your mighty deeds?

The stirrings of Your heart and Your compassion are restrained toward me.

<sup>16</sup>For You are our Father, though Abraham does not know us  
And Israel does not recognize us.

You, O LORD, are our Father,  
Our Redeemer from of old is Your name.

<sup>17</sup>Why, O LORD, do You cause us to stray from Your ways  
And harden our heart from fearing You?  
Return for the sake of Your servants, the tribes of Your heritage.

<sup>18</sup>Your holy people possessed Your sanctuary for a little while,  
Our adversaries have trodden *it* down.

<sup>19</sup>We have become *like* those over whom You have never ruled,  
*Like* those who were not called by Your name.

## ISAIAH 64 [\[Books\]](#)

***Prayer for Mercy and Help*** 1 <sup>a</sup>Oh, that You would rend the heavens *and* come down, That the mountains might quake at Your presence— [<sup>a</sup>Ch 63:19b in Heb]

<sup>2a</sup>As fire kindles the brushwood, *as* fire causes water to boil— To make Your name known to Your adversaries, *That* the nations may tremble at Your presence! [<sup>a</sup>Ch 64:1 in Heb]

<sup>3</sup>When You did awesome things which we did not expect, You came down, the mountains quaked at Your presence.

<sup>4</sup>For from days of old they have not heard or perceived by ear, Nor has the eye seen a God besides You, Who acts in behalf of the one who waits for Him.

<sup>5</sup>You meet him who rejoices in doing righteousness, Who remembers You in Your ways.

Behold, You were angry, for we sinned, *We continued* in them a long time; And shall we be saved?

<sup>6</sup>For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

<sup>7</sup>There is no one who calls on Your name, Who arouses himself to take hold of You; For You have hidden Your face from us And have <sup>a</sup>delivered us into the power of our iniquities. [<sup>a</sup>Reading with the DSS and versions; M.T. *melted*]

<sup>8</sup>But now, O LORD, You are our Father, We are the clay, and You our potter; And all of us are the work of Your hand.

<sup>9</sup>Do not be angry beyond measure, O LORD, Nor remember iniquity forever; Behold, look now, all of us are Your people.

<sup>10</sup>Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

<sup>11</sup>Our holy and beautiful house, Where our fathers praised You, Has been burned *by* fire; And all our precious things have become a ruin.

<sup>12</sup>Will You restrain Yourself at these things, O LORD?

Will You keep silent and afflict us beyond measure?

## ISAIAH 65 [\[Books\]](#)

### *A Rebellious People*

1 “I permitted Myself to be sought by those who did not ask *for Me*;  
I permitted Myself to be found by those who did not seek Me.

I said, ‘Here am I, here am I,’

To a nation which did not call on My name.

2“I have spread out My hands all day long to a rebellious people,  
Who walk *in* the way which is not good, <sup>a</sup>following their own  
thoughts, [<sup>a</sup>Lit *after*]

3A people who continually provoke Me to My face,  
Offering sacrifices in gardens and burning incense on bricks;

4Who sit among graves and spend the night in secret places;  
Who eat swine’s flesh,

And the broth of unclean meat is *in* their pots.

5“Who say, ‘Keep to yourself, do not come near me,  
For I am holier than you!’

These are smoke in My <sup>a</sup>nostrils,  
A fire that burns all the day. [<sup>a</sup>Lit *nose*]

6“Behold, it is written before Me,  
I will not keep silent, but I will repay;  
I will even repay into their bosom,

7Both <sup>a</sup>their own iniquities and the iniquities of their fathers together,”  
says the LORD.

“Because they have burned incense on the mountains  
And scorned Me on the hills,

Therefore I will measure their former work into their bosom.” [<sup>a</sup>Lit  
*your*]

8 Thus says the LORD,

“As the new wine is found in the cluster,

And one says, ‘Do not destroy it, for there is <sup>a</sup>benefit in it,’

So I will act on behalf of My servants

In order not to destroy <sup>b</sup>all of them. [8 <sup>a</sup>Lit *blessing* <sup>b</sup>Lit *the whole*]

<sup>9</sup>“I will bring forth offspring from Jacob,  
And an heir of My mountains from Judah;  
Even My chosen ones shall inherit it,  
And My servants will dwell there.

<sup>10</sup>“Sharon will be a pasture land for flocks,  
And the valley of Achor a resting place for herds,  
For My people who seek Me.

<sup>11</sup>“But you who forsake the LORD,  
Who forget My holy mountain,  
Who set a table for <sup>a</sup>Fortune,  
And who fill *cups* with mixed wine for <sup>b</sup>Destiny, [<sup>a</sup>Heb *Gad* <sup>b</sup>Heb  
*Meni*]

<sup>12</sup>I will destine you for the sword,  
And all of you will bow down to the slaughter.  
Because I called, but you did not answer;  
I spoke, but you did not hear.  
And you did evil in My sight  
And chose that in which I did not delight.”

13 Therefore, thus says the Lord <sup>a</sup>GOD,

“Behold, My servants will eat, but you will be hungry.  
Behold, My servants will drink, but you will be thirsty.  
Behold, My servants will rejoice, but you will be put to shame. [13  
<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>14</sup>“Behold, My servants will shout joyfully with a glad heart,  
But you will cry out with a <sup>a</sup>heavy heart,  
And you will wail with a broken spirit. [<sup>a</sup>Lit *pain of*]

<sup>15</sup>“You will leave your name for a curse to My chosen ones,  
And the Lord <sup>a</sup>GOD will slay you.  
But <sup>b</sup>My servants will be called by another name. [<sup>a</sup>Heb *YHWH*,  
usually rendered *LORD* <sup>b</sup>So with Gr; Heb *He will call His servants*]

<sup>16</sup>“Because he who <sup>a</sup>is blessed in the earth  
Will <sup>a</sup>be blessed by the God of truth;  
And he who swears in the earth  
Will swear by the God of truth;  
Because the former troubles are forgotten,

And because they are hidden from My sight! [<sup>a</sup>Or *bless(es) himself*]

### ***New Heavens and a New Earth***

17 “For behold, I create new heavens and a new earth;  
And the former things will not be remembered or come to <sup>a</sup>mind. [<sup>a</sup>Lit  
*heart*]

18“But be glad and rejoice forever in what I create;  
For behold, I create Jerusalem *for* rejoicing  
And her people *for* gladness.

19“I will also rejoice in Jerusalem and be glad in My people;  
And there will no longer be heard in her  
The voice of weeping and the sound of crying.

20“No longer will there be <sup>a</sup>in it an infant *who lives but a few days*,  
Or an old man who does not <sup>b</sup>live out his days;  
For the youth will die at the age of one hundred  
And the <sup>c</sup>one who does not reach the age of one hundred  
Will be *thought* accursed. [<sup>a</sup>Lit *from there* <sup>b</sup>Lit *fill out* <sup>c</sup>Lit *one who*  
*misses the mark*]

21“They will build houses and inhabit *them*;  
They will also plant vineyards and eat their fruit.

22“They will not build and another inhabit,  
They will not plant and another eat;  
For as the <sup>a</sup>lifetime of a tree, *so will be* the days of My people,  
And My chosen ones will wear out the work of their hands. [<sup>a</sup>Lit *days*]

23“They will not labor in vain,  
Or bear *children* for calamity;  
For they are the <sup>a</sup>offspring of those blessed by the LORD,  
And their descendants with them.

24It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear. 25The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent’s food. They will do no evil or harm in all My holy mountain,” says the LORD. [23 <sup>a</sup>Lit *seed*]

## ISAIAH 66 [\[Books\]](#)

### *Heaven Is God's Throne*

1 Thus says the LORD,

“Heaven is My throne and the earth is My footstool.  
Where then is a house you could build for Me?  
And where is a place that <sup>a</sup>I may rest? [1 <sup>a</sup>Lit is My resting place?]  
2“For My hand made all these things,  
Thus all these things came into being,” declares the LORD.  
“But to this one I will look,  
To him who is humble and contrite of spirit, and who trembles at My  
word.

### *Hypocrisy Rebuked*

3 “*But* he who kills an ox is *like* one who slays a man;  
He who sacrifices a lamb is *like* the one who breaks a dog's neck;  
He who offers a grain offering is *like one who offers* swine's blood;  
He who <sup>a</sup>burns incense is *like* the one who blesses an idol.  
As they have chosen their *own* ways,  
And their soul delights in their abominations, [<sup>a</sup>Lit offers a memorial  
of incense]  
4So I will choose their <sup>a</sup>punishments  
And will bring on them what they dread.  
Because I called, but no one answered;  
I spoke, but they did not listen.  
And they did evil in My sight  
And chose that in which I did not delight.” [<sup>a</sup>Lit ill treatments]  
5Hear the word of the LORD, you who tremble at His word:  
“Your brothers who hate you, who exclude you for My name's sake,  
Have said, ‘Let the LORD be glorified, that we may see your joy.’  
But they will be put to shame.  
6“*A* voice of uproar from the city, a voice from the temple,

The voice of the LORD who is rendering recompense to His enemies.  
7 “Before she travailed, she brought forth;  
Before her pain came, she gave birth to a boy.  
8“Who has heard such a thing? Who has seen such things?  
Can a land be <sup>a</sup>born in one day?  
Can a nation be brought forth all at once?  
As soon as Zion travailed, she also brought forth her sons. [<sup>a</sup>Lit  
*travailed with*]  
9“Shall I bring to the point of birth and not give delivery?” says the  
LORD.  
“Or shall I who gives delivery shut *the womb*?” says your God.

### ***Joy in Jerusalem’s Future***

10“Be joyful with Jerusalem and rejoice for her, all you who love her;  
Be exceedingly glad with her, all you who mourn over her,  
11That you may nurse and be satisfied with her comforting breasts,  
That you may suck and be delighted with her bountiful bosom.”  
12For thus says the LORD, “Behold, I extend peace to her like a river,  
And the glory of the nations like an overflowing stream;  
And you will <sup>a</sup>be nursed, you will be carried on the <sup>b</sup>hip and fondled on  
the knees. [<sup>a</sup>Lit *nurse* <sup>b</sup>Lit *side*]  
13“As one whom his mother comforts, so I will comfort you;  
And you will be comforted in Jerusalem.”  
14Then you will see *this*, and your heart will be glad,  
And your bones will flourish like the new grass;  
And the hand of the LORD will be made known to His servants,  
But He will be indignant toward His enemies.  
15For behold, the LORD will come in fire  
And His chariots like the whirlwind,  
To render His anger with fury,  
And His rebuke with flames of fire.  
16For the LORD will execute judgment by fire  
And by His sword on all flesh,  
And those slain by the LORD will be many.

<sup>17</sup>“Those who sanctify and purify themselves *to go to the gardens,*  
<sup>a</sup>Following one in the center,  
Who eat swine’s flesh, detestable things and mice,  
Will come to an end altogether,” declares the LORD. [<sup>a</sup>Lit *After*]

18 “For I <sup>a</sup>know their works and their thoughts; <sup>b</sup>the time is coming to gather all nations and tongues. And they shall come and see My glory. <sup>19</sup>I will set a sign among them and will send survivors from them to the nations: Tarshish, <sup>c</sup>Put, Lud, <sup>d</sup>Meshech, Tubal and <sup>e</sup>Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations. <sup>20</sup>Then they shall bring all your brethren from all the nations as a grain offering to the LORD, on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem,” says the LORD, “just as the sons of Israel bring their grain offering in a clean vessel to the house of the LORD. <sup>21</sup>I will also take some of them for priests *and* for Levites,” says the LORD. [18 <sup>a</sup>So with Gr; Heb omits *know* <sup>b</sup>Lit *it is coming* 19 <sup>c</sup>So with Gr; Heb *Pul* <sup>d</sup>So with Gr; Heb *those who draw the bow* <sup>e</sup>I.e. Greece]

<sup>22</sup>“For just as the new heavens and the new earth  
Which I make will endure before Me,” declares the LORD,  
“So your offspring and your name will endure.  
<sup>23</sup>“And it shall be from new moon to new moon  
And from sabbath to sabbath,  
All <sup>a</sup>mankind will come to bow down before Me,” says the LORD. [<sup>a</sup>Lit *flesh*]

<sup>24</sup>“Then they will go forth and look  
On the corpses of the men  
Who have <sup>a</sup>transgressed against Me.  
For their worm will not die  
And their fire will not be quenched;  
And they will be an abhorrence to all <sup>b</sup>mankind.” [<sup>a</sup>Or *rebelled* <sup>b</sup>Lit *flesh*]

## JEREMIAH 1 [\[Books\]](#)

### *Jeremiah's Call and Commission*

<sup>1</sup> The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, <sup>2</sup>to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. <sup>3</sup>It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.

<sup>4</sup> Now the word of the LORD came to me saying,

<sup>5</sup>“Before I formed you in the womb I knew you,  
And before you were born I consecrated you;  
I have appointed you a prophet to the nations.”

<sup>6</sup>Then I said, “Alas, Lord <sup>a</sup>GOD!

Behold, I do not know how to speak,  
Because I am a youth.” [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

<sup>7</sup>But the LORD said to me,

“Do not say, ‘I am a youth,’

Because everywhere I send you, you shall go,  
And all that I command you, you shall speak.

<sup>8</sup>“Do not be afraid of them,

For I am with you to deliver you,” declares the LORD.

<sup>9</sup>Then the LORD stretched out His hand and touched my mouth, and the LORD said to me,

“Behold, I have put My words in your mouth.

<sup>10</sup>“See, I have appointed you this day over the nations and over the kingdoms,

To pluck up and to break down,

To destroy and to overthrow,

To build and to plant.”

## ***The Almond Rod and Boiling Pot***

11 The word of the LORD came to me saying, “What do you see, Jeremiah?” And I said, “I see a rod of an <sup>a</sup>almond tree.” <sup>12</sup>Then the LORD said to me, “You have seen well, for I am <sup>b</sup>watching over My word to perform it.” [11 <sup>a</sup>Heb *shaqed* 12 <sup>b</sup>Heb *shoqed*]

13 The word of the LORD came to me a second time saying, “What do you see?” And I said, “I see a boiling pot, facing away from the north.” <sup>14</sup>Then the LORD said to me, “Out of the north the evil <sup>a</sup>will break forth on all the inhabitants of the land. <sup>15</sup>For, behold, I am calling all the families of the kingdoms of the north,” declares the LORD; “and they will come and they will set each one his throne at the entrance of the gates of Jerusalem, and against all its walls round about and against all the cities of Judah. <sup>16</sup>I will <sup>b</sup>pronounce My judgments on them concerning all their wickedness, whereby they have forsaken Me and have <sup>c</sup>offered sacrifices to other gods, and worshiped the works of their own hands. <sup>17</sup>Now, gird up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them. <sup>18</sup>Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land. <sup>19</sup>They will fight against you, but they will not overcome you, for I am with you to deliver you,” declares the LORD. [14 <sup>a</sup>Lit *will be opened* 16 <sup>b</sup>Lit *speak* <sup>c</sup>Or *burned incense*]

## JEREMIAH 2 [\[Books\]](#)

### *Judah's Apostasy*

1 Now the word of the LORD came to me saying, 2“Go and proclaim in the ears of Jerusalem, saying, ‘Thus says the LORD,

“I remember concerning you the <sup>a</sup>devotion of your youth,  
The love of your betrothals,  
Your following after Me in the wilderness,  
Through a land not sown. [2 <sup>a</sup>Or *lovingkindness*]  
3“Israel was holy to the LORD,  
The first of His harvest.  
All who ate of it became guilty;  
Evil came upon them,” declares the LORD.’ ”

4 Hear the word of the LORD, O house of Jacob, and all the families of the house of Israel. 5Thus says the LORD,

“What injustice did your fathers find in Me,  
That they went far from Me  
And walked after emptiness and became empty?  
6“They did not say, ‘Where is the LORD  
Who brought us up out of the land of Egypt,  
Who led us through the wilderness,  
Through a land of deserts and of pits,  
Through a land of drought and of <sup>a</sup>deep darkness,  
Through a land that no one crossed  
And where no man dwelt?’ [<sup>a</sup>Or *the shadow of death*]  
7“I brought you into the fruitful land  
To eat its fruit and its good things.  
But you came and defiled My land,  
And My inheritance you made an abomination.  
8“The priests did not say, ‘Where is the LORD?’  
And those who handle the law did not know Me;  
The <sup>a</sup>rulers also transgressed against Me,

And the prophets prophesied by Baal  
And walked after things that did not profit. [<sup>a</sup>Lit *shepherds*]  
9 “Therefore I will yet contend with you,” declares the LORD,  
“And with your sons’ sons I will contend.  
<sup>10</sup>“For cross to the coastlands of <sup>a</sup>Kittim and see,  
And send to Kedar and observe closely  
And see if there has been such *a thing* as this! [<sup>a</sup>I.e. Cyprus and other  
islands]  
<sup>11</sup>“Has a nation changed gods  
When they were not gods?  
But My people have changed their glory  
For that which does not profit.  
<sup>12</sup>“Be appalled, O heavens, at this,  
And shudder, be very desolate,” declares the LORD.  
<sup>13</sup>“For My people have committed two evils:  
They have forsaken Me,  
The fountain of living waters,  
To hew for themselves cisterns,

Broken cisterns

That can hold no water.

14 “Is Israel a slave? Or is he a homeborn servant?

Why has he become a prey?

15 “The young lions have roared at him,

They have <sup>a</sup>roared loudly.

And they have made his land a waste;

His cities have been destroyed, without inhabitant. [<sup>a</sup>Lit *given their voice*]

16 “Also the <sup>a</sup>men of Memphis and Tahpanhes

Have <sup>b</sup>shaved the crown of your head. [<sup>a</sup>Or *sons* <sup>b</sup>Lit *grazed*]

17 “Have you not done this to yourself

By your forsaking the LORD your God

When He led you in the way?

18 “But now what are you doing on the road to Egypt,

To drink the waters of the <sup>a</sup>Nile?

Or what are you doing on the road to Assyria,

To drink the waters of the <sup>b</sup>Euphrates? [<sup>a</sup>Heb *Shihor* <sup>b</sup>Lit *River*]

19 “Your own wickedness will correct you,

And your apostasies will reprove you;

Know therefore and see that it is evil and bitter

For you to forsake the LORD your God,

And the dread of Me is not in you,” declares the Lord <sup>a</sup>GOD of hosts.

[<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

20 “For long ago <sup>a</sup>I broke your yoke

And tore off your bonds;

But you said, ‘I will not serve!’

For on every high hill

And under every green tree  
You have lain down as a harlot. [<sup>a</sup>Or *you*]  
<sup>21</sup>“Yet I planted you a choice vine,  
A completely faithful seed.  
How then have you turned yourself before Me  
Into the degenerate shoots of a foreign vine?  
<sup>22</sup>“Although you wash yourself with lye  
And <sup>a</sup>use much soap,  
The stain of your iniquity is before Me,” declares the Lord <sup>b</sup>GOD. [<sup>a</sup>Lit  
*cause to be great to you* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*]  
<sup>23</sup>“How can you say, ‘I am not defiled,  
I have not gone after the Baals’?  
Look at your way in the valley!  
Know what you have done!  
You are a swift young camel entangling her ways,  
<sup>24</sup>A wild donkey accustomed to the wilderness,  
That sniffs the wind in her passion.  
In *the time of* her <sup>a</sup>heat who can turn her away?  
All who seek her will not become weary;  
In her month they will find her. [<sup>a</sup>Lit *occasion*]  
<sup>25</sup>“Keep your feet from being unshod  
And your throat from thirst;  
But you said, ‘It is <sup>a</sup>hopeless!  
No! For I have loved strangers,  
And after them I will walk.’ [<sup>a</sup>Or *desperate*]  
<sup>26</sup> “As the thief is shamed when he is discovered,  
So the house of Israel is shamed;  
They, their kings, their princes  
And their priests and their prophets,  
<sup>27</sup>Who say to a tree, ‘You are my father,’  
And to a stone, ‘You gave me birth.’  
For they have turned *their* back to Me,  
And not *their* face;  
But in the time of their <sup>a</sup>trouble they will say,  
‘Arise and save us.’ [<sup>a</sup>Or *evil*]  
<sup>28</sup>“But where are your gods  
Which you made for yourself?

Let them arise, if they can save you  
In the time of your <sup>a</sup>trouble;  
For *according to* the number of your cities  
Are your gods, O Judah. [<sup>a</sup>Or *evil*]  
29 “Why do you contend with Me?  
You have all transgressed against Me,” declares the LORD.  
30 “In vain I have struck your sons;  
They accepted no chastening.  
Your sword has devoured your prophets  
Like a destroying lion.  
31 “O generation, heed the word of the LORD.  
Have I been a wilderness to Israel,  
Or a land of thick darkness?  
Why do My people say, ‘We *are free to roam*;  
We will no longer come to You’?  
32 “Can a virgin forget her ornaments,  
Or a bride her attire?  
Yet My people have forgotten Me  
Days without number.  
33 “How well you prepare your way  
To seek love!  
Therefore even <sup>a</sup>the wicked women  
You have taught your ways. [<sup>a</sup>Or *in wickedness*]  
34 “Also on your skirts is found  
The lifeblood of the innocent poor;  
You did not find them breaking in.  
But in spite of all these things,  
35 Yet you said, ‘I am innocent;  
Surely His anger is turned away from me.’  
Behold, I will enter into judgment with you  
Because you say, ‘I have not sinned.’  
36 “Why do you go around so much  
Changing your way?  
Also, you will be put to shame by Egypt  
As you were put to shame by Assyria.  
37 “From this *place* also you will go out  
With your hands on your head;

For the LORD has rejected those in whom you trust,  
And you will not prosper with them.”

## **JEREMIAH 3** [\[Books\]](#)

### *The Polluted Land*

1 *God*<sup>a</sup> says, “If a husband divorces his wife

And she goes from him  
And belongs to another man,  
Will he still return to her?  
Will not that land be completely <sup>b</sup>polluted?  
But you are a harlot *with* many <sup>c</sup>lovers;  
Yet you turn to Me,” declares the LORD. [<sup>a</sup>Lit saying <sup>b</sup>Or alienated <sup>c</sup>Lit companions]

<sup>2</sup>“Lift up your eyes to the bare heights and see;  
Where have you not been violated?  
By the roads you have sat for them  
Like an Arab in the desert,  
And you have polluted a land  
With your harlotry and with your wickedness.

<sup>3</sup>“Therefore the showers have been withheld,  
And there has been no spring rain.  
Yet you had a harlot’s forehead;  
You refused to be ashamed.

<sup>4</sup>“Have you not just now called to Me,  
‘My Father, You are the <sup>a</sup>friend of my youth? [<sup>a</sup>Lit leader]

<sup>5</sup>‘Will He be angry forever?  
Will He <sup>a</sup>be indignant to the end?’  
Behold, you have spoken  
And have done evil things,  
And you have <sup>b</sup>had your way.” [<sup>a</sup>Lit keep it <sup>b</sup>Lit been able]

### ***Faithless Israel***

<sup>6</sup> Then the LORD said to me in the days of Josiah the king, “Have you seen what faithless Israel did? She went up on every high hill and under every green tree, and she was a harlot there. <sup>7</sup>I <sup>a</sup>thought, ‘After she has done all these things she will return to Me’; but she did not return, and her treacherous sister Judah saw it. <sup>8</sup>And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also. <sup>9</sup>Because of the lightness of her harlotry, she polluted the land and

committed adultery with stones and trees. <sup>10</sup>Yet in spite of all this her treacherous sister Judah did not return to Me with all her heart, but rather in deception,” declares the LORD. [7 <sup>a</sup>Lit *said*]

### ***God Invites Repentance***

11 And the LORD said to me, “Faithless Israel has proved herself more righteous than treacherous Judah. <sup>12</sup>Go and proclaim these words toward the north and say,

‘Return, faithless Israel,’ declares the LORD;  
‘I will not <sup>a</sup>look upon you in anger.  
For I am gracious,’ declares the LORD;  
‘I will not be angry forever. [12 <sup>a</sup>Lit *cause My countenance to fall*]  
<sup>13</sup>‘Only <sup>a</sup>acknowledge your iniquity,  
That you have transgressed against the LORD your God  
And have scattered your <sup>b</sup>favors to the strangers under every green  
tree,  
And you have not obeyed My voice,’ declares the LORD. [<sup>a</sup>Lit *know*  
<sup>b</sup>Lit *ways*]  
<sup>14</sup>‘Return, O faithless sons,’ declares the LORD;  
‘For I am a master to you,  
And I will take you one from a city and two from a family,  
And I will bring you to Zion.’

15 “Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding. <sup>16</sup>It shall be in those days when you are multiplied and increased in the land,” declares the LORD, “they will no longer say, ‘The ark of the covenant of the LORD.’ And it will not come to mind, nor will they remember it, nor will they miss *it*, nor will it be made again. <sup>17</sup>At that time they will call Jerusalem ‘The Throne of the LORD,’ and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. <sup>18</sup>In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

19 “Then I said,

‘How I would set you among <sup>a</sup>My sons  
And give you a pleasant land,  
The most beautiful inheritance of the nations!’

And I said, ‘You shall call Me, My Father,  
And not turn away from following Me.’ [19 <sup>a</sup>Lit *the*]

<sup>20</sup>“Surely, as a woman treacherously departs from her <sup>a</sup>lover,  
So you have dealt treacherously with Me,  
O house of Israel,” declares the LORD. [<sup>a</sup>Or *companion*]

<sup>21</sup> A voice is heard on the bare heights,  
The weeping *and* the supplications of the sons of Israel;  
Because they have perverted their way,  
They have forgotten the LORD their God.

<sup>22</sup>“Return, O faithless sons,  
I will heal your faithlessness.”

“Behold, we come to You;  
For You are the LORD our God.

<sup>23</sup>“Surely, the hills are a deception,  
A tumult *on* the mountains.  
Surely in the LORD our God  
Is the salvation of Israel.

<sup>24</sup> “But the shameful thing has consumed the labor of our fathers since our youth, their flocks and their herds, their sons and their daughters. <sup>25</sup>Let us lie down in our shame, and let our humiliation cover us; for we have sinned against the LORD our God, we and our fathers, from our youth even to this day. And we have not obeyed the voice of the LORD our God.”

## JEREMIAH 4 [\[Books\]](#)

### *Judah Threatened with Invasion*

<sup>1</sup> “If you will return, O Israel,” declares the LORD,  
“*Then* you should return to Me.

And if you will put away your detested things from My presence,  
And will not waver,

<sup>2</sup>And you will swear, ‘As the LORD lives,’

In truth, in justice and in righteousness;

Then the nations will bless themselves in Him,

And in Him they will glory.”

<sup>3</sup> For thus says the LORD to the men of Judah and to Jerusalem,

“<sup>a</sup>Break up your fallow ground,

And do not sow among thorns. [<sup>3</sup> <sup>a</sup>*Lit Plow for yourselves plowed ground*]

<sup>4</sup>“Circumcise yourselves to the LORD

And remove the foreskins of your heart,

Men of Judah and inhabitants of Jerusalem,

Or else My wrath will go forth like fire

And burn with none to quench it,

Because of the evil of your deeds.”

<sup>5</sup> Declare in Judah and proclaim in Jerusalem, and say,

“Blow the trumpet in the land;

Cry aloud and say,

‘Assemble yourselves, and let us go

Into the fortified cities.’

<sup>6</sup>“Lift up a standard toward Zion!

Seek refuge, do not stand *still*,

For I am bringing evil from the north,

And great destruction.

<sup>7</sup>“A lion has gone up from his thicket,

And a destroyer of nations has set out;

He has gone out from his place

To make your land a waste.

Your cities will be ruins  
Without inhabitant.  
<sup>8</sup>“For this, put on sackcloth,  
Lament and wail;  
For the fierce anger of the LORD  
Has not turned back from us.”

<sup>9</sup>“It shall come about in that day,” declares the LORD, “that the heart of the king and the heart of the princes will fail; and the priests will be appalled and the prophets will be astounded.”

<sup>10</sup> Then I said, “Ah, Lord <sup>a</sup>GOD! Surely You have utterly deceived this people and Jerusalem, saying, ‘You will have peace’; whereas a sword touches the <sup>b</sup>throat.” [<sup>10</sup> <sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>Or *life*]

<sup>11</sup> In that time it will be said to this people and to Jerusalem, “A scorching wind from the bare heights in the wilderness in the direction of the daughter of My people—not to winnow and not to cleanse, <sup>12a</sup> a wind too strong for <sup>a</sup>this—will come <sup>b</sup>at My command; now I will also pronounce judgments against them. [<sup>12</sup> <sup>a</sup>Lit *these* <sup>b</sup>Lit *for Me*]

<sup>13</sup>“Behold, he goes up like clouds,  
And his chariots like the whirlwind;  
His horses are swifter than eagles.  
Woe to us, for we are ruined!”

<sup>14</sup> Wash your heart from evil, O Jerusalem,  
That you may be saved.  
How long will your wicked thoughts  
Lodge within you?

<sup>15</sup>For a voice declares from Dan,  
And proclaims wickedness from Mount Ephraim.

<sup>16</sup>“Report *it* to the nations, now!  
Proclaim over Jerusalem,  
‘Besiegers come from a far country,  
And lift their voices against the cities of Judah.  
<sup>17</sup>‘Like watchmen of a field they are against her round about,  
Because she has rebelled against Me,’ declares the LORD.

<sup>18</sup>“Your ways and your deeds  
Have <sup>a</sup>brought these things to you.  
This is your evil. How bitter!  
How it has touched your heart!” [<sup>a</sup>Lit *done*]

### ***Lament over Judah's Devastation***

<sup>19</sup> My <sup>a</sup>soul, my <sup>a</sup>soul! I am in anguish! <sup>b</sup>Oh, my heart!  
My heart is pounding in me;  
I cannot be silent,  
Because <sup>c</sup>you have heard, O my soul,  
The sound of the trumpet,  
The alarm of war. [<sup>a</sup>Lit *inward parts* <sup>b</sup>Lit *The walls of my heart* <sup>c</sup>Or I,  
*my soul, heard*]

<sup>20</sup> Disaster on disaster is proclaimed,  
For the whole land is devastated;  
Suddenly my tents are devastated,  
My curtains in an instant.

<sup>21</sup> How long must I see the standard  
And hear the sound of the trumpet?

<sup>22</sup> “For My people are foolish,  
They know Me not;

They are stupid children  
And have no understanding.  
They are shrewd to do evil,  
But to do good they do not know.”

<sup>23</sup> I looked on the earth, and behold, *it was* <sup>a</sup> formless and void;  
And to the heavens, and they had no light. [<sup>a</sup>Or *a waste and emptiness*]

<sup>24</sup> I looked on the mountains, and behold, they were quaking,  
And all the hills <sup>a</sup>moved to and fro. [<sup>a</sup>Lit *moved lightly*]

<sup>25</sup> I looked, and behold, there was no man,  
And all the birds of the heavens had fled.

<sup>26</sup> I looked, and behold, <sup>a</sup>the fruitful land was a wilderness,  
And all its cities were pulled down  
Before the LORD, before His fierce anger. [<sup>a</sup>Or *Carmel*]

<sup>27</sup> For thus says the LORD,  
“The whole land shall be a desolation,  
Yet I will not execute a complete destruction.

<sup>28</sup> “For this the earth shall mourn  
And the heavens above be dark,  
Because I have spoken, I have purposed,  
And I will not <sup>a</sup>change My mind, nor will I turn from it.” [<sup>a</sup>Lit *be sorry*]

<sup>29</sup> At the sound of the horseman and Bowman every city flees;  
They go into the thickets and climb among the rocks;  
Every city is forsaken,  
And no man dwells in them.

<sup>30</sup> And you, O desolate one, what will you do?  
Although you dress in scarlet,  
Although you decorate *yourself with* ornaments of gold,  
Although you enlarge your eyes with paint,  
In vain you make yourself beautiful.  
*Your* <sup>a</sup>lovers despise you;  
They seek your life. [<sup>a</sup>Lit *paramours*]

<sup>31</sup> For I heard a <sup>a</sup>cry as of a woman in labor,  
The anguish as of one giving birth to her first child,  
The <sup>a</sup>cry of the daughter of Zion gasping for breath,  
Stretching out her <sup>b</sup>hands, *saying*,

“Ah, woe is me, for <sup>c</sup>I faint before murderers.” [<sup>a</sup>Lit *sound* <sup>b</sup>Lit *palms*  
<sup>c</sup>Lit *my soul faints*]

## JEREMIAH 5 [\[Books\]](#)

### *Jerusalem's Godlessness*

1 “Roam to and fro through the streets of Jerusalem,  
And look now and take note.  
And seek in her open squares,  
If you can find a man,  
If there is one who does justice, who seeks <sup>a</sup>truth,  
Then I will pardon her. [<sup>a</sup>Lit *faithfulness*]  
2“ And although they say, ‘As the LORD lives,’  
Surely they swear falsely.”  
3O LORD, do not Your eyes *look* for <sup>a</sup>truth?  
You have smitten them,  
*But* they did not <sup>b</sup>weaken;  
You have consumed them,  
But they refused to take correction.  
They have made their faces harder than rock;  
They have refused to repent. [<sup>a</sup>Lit *faithfulness* <sup>b</sup>Or *become sick*]  
4 Then I said, “They are only the poor,  
They are foolish;  
For they do not know the way of the LORD  
*Or* the ordinance of their God.  
5“ I will go to the great  
And will speak to them,  
For they know the way of the LORD  
*And* the ordinance of their God.”  
But they too, with one accord, have broken the yoke  
*And* burst the bonds.  
6Therefore a lion from the forest will slay them,  
A wolf of the deserts will destroy them,  
A leopard is watching their cities.  
Everyone who goes out of them will be torn in pieces,  
Because their transgressions are many,  
Their apostasies are numerous.  
7 “Why should I pardon you?

Your sons have forsaken Me  
And sworn by those who are not gods.  
When I had fed them to the full,

They committed adultery  
And trooped to the harlot's house.  
8<sup>a</sup>“They were well-fed lusty horses,  
Each one neighing after his neighbor's wife.  
9<sup>a</sup>“Shall I not punish <sup>a</sup>these *people*,” declares the LORD,  
“And on a nation such as this  
Shall I not avenge Myself? [<sup>a</sup>Or *for these things*]  
10 “Go up through her vine rows and destroy,  
But do not execute a complete destruction;  
Strip away her branches,  
For they are not the LORD'S.  
11“For the house of Israel and the house of Judah  
Have dealt very treacherously with Me,” declares the LORD.  
12They have lied about the LORD  
And said, “<sup>a</sup>Not He;  
Misfortune will not come on us,  
And we will not see sword or famine. [<sup>a</sup>Lit *He is not*]  
13“The prophets are *as* wind,  
And the word is not in them.  
Thus it will be done to them!”

### ***Judgment Proclaimed***

14 Therefore, thus says the LORD, the God of hosts,  
“Because you have spoken this word,  
Behold, I am making My words in your mouth fire  
And this people wood, and it will consume them.  
15“Behold, I am bringing a nation against you from afar, O house of  
Israel,” declares the LORD.  
“It is an enduring nation,  
It is an ancient nation,  
A nation whose language you do not know,  
Nor can you understand what they say.  
16“Their quiver is like an open grave,  
All of them are mighty men.

<sup>17</sup>“They will devour your harvest and your food;  
They will devour your sons and your daughters;  
They will devour your flocks and your herds;  
They will devour your vines and your fig trees;  
They will demolish with the sword your fortified cities in which you  
trust.

**18** “Yet even in those days,” declares the LORD, “I will not make you a complete destruction. <sup>19</sup>It shall come about when <sup>a</sup>they say, ‘Why has the LORD our God done all these things to us?’ then you shall say to them, ‘As you have forsaken Me and served foreign gods in your land, so you will serve strangers in a land that is not yours.’ [<sup>19</sup> <sup>a</sup>Or *you*]

**20** “Declare this in the house of Jacob  
And proclaim it in Judah, saying,  
<sup>21</sup>‘Now hear this, O foolish and <sup>a</sup>senseless people,  
Who have eyes but do not see;  
Who have ears but do not hear. [<sup>a</sup>Lit *without heart*]  
<sup>22</sup>‘Do you not fear Me?’ declares the LORD.  
‘Do you not tremble in My presence?  
For I have placed the sand as a boundary for the sea,  
An eternal decree, so it cannot cross over it.  
Though the waves toss, yet they cannot prevail;  
Though they roar, yet they cannot cross over it.  
<sup>23</sup>‘But this people has a stubborn and rebellious heart;  
They have turned aside and departed.  
<sup>24</sup>‘They do not say in their heart,  
“Let us now fear the LORD our God,  
Who gives rain in its season,  
Both the autumn rain and the spring rain,

Who keeps for us  
The appointed weeks of the harvest.”  
25‘Your iniquities have turned these away,  
And your sins have withheld good from you.  
26‘For wicked men are found among My people,  
They watch like fowlers <sup>a</sup>lying in wait;  
They set a trap,  
They catch men. [<sup>a</sup>Perhaps, *crouching down*]  
27‘Like a cage full of birds,  
So their houses are full of deceit;  
Therefore they have become great and rich.  
28‘They are fat, they are sleek,  
They also <sup>a</sup>excel in deeds of wickedness;  
They do not plead the cause,  
The cause of the <sup>b</sup>orphan, that they may prosper;  
And they do not <sup>c</sup>defend the rights of the poor. [<sup>a</sup>Lit *pass over*, or,  
*overlook deeds* <sup>b</sup>Or *fatherless* <sup>c</sup>Lit *judge*]  
29‘Shall I not punish <sup>a</sup>these *people*?’ declares the LORD,  
‘On a nation such as this  
Shall I not avenge Myself?’ [<sup>a</sup>Or *for these things*]  
30 “An appalling and horrible thing  
Has happened in the land:  
31The prophets prophesy falsely,  
And the priests rule <sup>a</sup>on their *own* authority;  
And My people love it so!  
But what will you do at the end of it? [<sup>a</sup>Lit *over their own hands*]

## JEREMIAH 6 [\[Books\]](#)

### *Destruction of Jerusalem Impending*

1 “Flee for safety, O sons of Benjamin,  
From the midst of Jerusalem!  
Now blow a trumpet in Tekoa  
And raise a signal over <sup>a</sup>Beth-haccerem;  
For evil looks down from the north,  
And a great destruction. [<sup>a</sup>I.e. house of the vineyard]  
2<sup>a</sup>“The comely and dainty one, the daughter of Zion, I will cut off.  
3<sup>a</sup>“Shepherds and their flocks will come to her,  
They will pitch *their* tents <sup>a</sup>around her,  
They will pasture each in his <sup>b</sup>place. [<sup>a</sup>Lit *against her round about* <sup>b</sup>Lit  
*hand*]  
4<sup>a</sup>“Prepare war against her;  
Arise, and let us <sup>b</sup>attack at noon.  
Woe to us, for the day declines,  
For the shadows of the evening lengthen! [<sup>a</sup>Lit *Sanctify* <sup>b</sup>Lit *go up*]  
5<sup>a</sup>“Arise, and let us <sup>a</sup>attack by night  
And destroy her <sup>b</sup>palaces!”

<sup>6</sup>For thus says the LORD of hosts,

“Cut down her trees  
And cast up a siege against Jerusalem.  
This is the city to be punished,  
In whose midst there is only oppression. [<sup>a</sup>Lit *go up* <sup>b</sup>Or *fortified  
towers*]  
7<sup>a</sup>“As a well <sup>a</sup>keeps its waters fresh,  
So she <sup>a</sup>keeps fresh her wickedness.  
Violence and destruction are heard in her;  
Sickness and wounds are ever before Me. [<sup>a</sup>Lit *keeps cold*]  
8<sup>a</sup>“Be warned, O Jerusalem,  
Or <sup>a</sup>I shall be alienated from you,  
And make you a desolation,

A land not inhabited.” [<sup>a</sup>Lit *my soul*]

9 Thus says the LORD of hosts,

“They will thoroughly glean as the vine the remnant of Israel;

Pass your hand again like a grape gatherer

Over the branches.”

<sup>10</sup>To whom shall I speak and give warning

That they may hear?

Behold, their ears are <sup>a</sup>closed

And they cannot listen.

Behold, the word of the LORD has become a reproach to them;

They have no delight in it. [<sup>a</sup>Lit *uncircumcised*]

<sup>11</sup>But I am full of the wrath of the LORD;

I am weary with holding *it* in.

“Pour *it* out on the children in the street

And on the <sup>a</sup>gathering of young men together;

For both husband and wife shall be taken,

The aged <sup>b</sup>and the very old. [<sup>a</sup>Lit *council* <sup>b</sup>Lit *with fullness of days*]

<sup>12</sup>“Their houses shall be turned over to others,

Their fields and their wives together;

For I will stretch out My hand

Against the inhabitants of the land,” declares the LORD.

<sup>13</sup>“For from the least of them even to the greatest of them,

Everyone is greedy for gain,

And from the prophet even to the priest

Everyone <sup>a</sup>deals falsely. [<sup>a</sup>Or *makes lies*]

<sup>14</sup>“They have healed the brokenness of My people superficially,

Saying, ‘Peace, peace,’

But there is no peace.

<sup>15</sup>“Were they ashamed because of the abomination they have done?

They were not even ashamed at all;

They did not even know how to blush.

Therefore they shall fall among those who fall;

At the time that I punish them,

They shall be cast down,” says the LORD.

16 Thus says the LORD,

“Stand by the ways and see and ask for the ancient paths,

Where the good way is, and walk in it;

And you will find rest for your souls.  
But they said, 'We will not walk *in it*.'  
<sup>17</sup>"And I set watchmen over you, *saying*,  
'Listen to the sound of the trumpet!'  
But they said, 'We will not listen.'  
<sup>18</sup>"Therefore hear, O nations,  
And know, O congregation, what is among them.  
<sup>19</sup>"Hear, O earth: behold, I am bringing disaster on this people,  
The fruit of their <sup>a</sup>plans,  
Because they have not listened to My words,  
And as for My law, they have rejected it also. [<sup>a</sup>Or *devices*]  
<sup>20</sup>"For what purpose does frankincense come to Me from Sheba  
And the <sup>a</sup>sweet cane from a distant land?  
Your burnt offerings are not acceptable  
And your sacrifices are not pleasing to Me."

<sup>21</sup>Therefore, thus says the LORD,

"Behold, I am <sup>b</sup>laying stumbling blocks before this people.  
And they will stumble against them,  
Fathers and sons together;  
Neighbor and <sup>c</sup>friend will perish." [<sup>a</sup>Lit *good* <sup>b</sup>Lit *giving* <sup>c</sup>Lit *his friend*]

### ***The Enemy from the North***

<sup>22</sup> Thus says the LORD,  
"Behold, a people is coming from the north land,  
And a great nation will be aroused from the remote parts of the earth.  
<sup>23</sup>"They seize bow and spear;  
They are cruel and have no mercy;  
Their voice roars like the sea,  
And they ride on horses,  
Arrayed as a man for the battle  
Against you, O daughter of Zion!"  
<sup>24</sup>We have heard the report of it;  
Our hands are limp.

Anguish has seized us,  
Pain as of a woman in childbirth.

<sup>25</sup>Do not go out into the field  
And do not walk on the road,  
For the enemy has a sword,  
Terror is on every side.

<sup>26</sup>O daughter of my people, put on sackcloth  
And roll in ashes;

<sup>a</sup>Mourn as for an only son,  
A lamentation most bitter.

For suddenly the destroyer  
Will come upon us. [<sup>a</sup>Lit *Make for yourself mourning*]  
27 “I have made you an assayer *and* a tester among My people,  
That you may know and assay their way.”  
<sup>28</sup>All of them are stubbornly rebellious,  
Going about as a talebearer.  
*They are* bronze and iron;  
They, all of them, are corrupt.  
<sup>29</sup>The bellows blow fiercely,  
The lead is consumed by the fire;  
In vain the refining goes on,  
But the wicked are not <sup>a</sup>separated. [<sup>a</sup>Or *drawn off*]  
<sup>30</sup>They call them rejected silver,  
Because the LORD has rejected them.

## JEREMIAH 7 [\[Books\]](#)

### *Message at the Temple Gate*

1 The word that came to Jeremiah from the LORD, saying, <sup>2</sup>“Stand in the gate of the LORD’S house and proclaim there this word and say, ‘Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!’ ” <sup>3</sup>Thus says the LORD of hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place. <sup>4</sup>Do not trust in deceptive words, saying, ‘<sup>a</sup>This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’ <sup>5</sup>For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, <sup>6</sup>*if* you do not oppress the alien, the <sup>b</sup>orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, <sup>7</sup>then I will let you dwell in this place, in the land that I gave to your fathers forever and ever. [4 <sup>a</sup>Lit *They are* 6 <sup>b</sup>Or *fatherless*]

8 “Behold, you are trusting in deceptive words to no avail. <sup>9</sup>Will you steal, murder, and commit adultery and swear falsely, and <sup>a</sup>offer sacrifices to Baal and walk after other gods that you have not known, <sup>10</sup>then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’—that you may do all these abominations? <sup>11</sup>Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*,” declares the LORD. [9 <sup>a</sup>Or *burn incense*]

12 “But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. <sup>13</sup>And now, because you have done all these things,” declares the LORD, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, <sup>14</sup>therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. <sup>15</sup>I will cast you out of My sight, as I have cast out all your brothers, all the <sup>a</sup>offspring of Ephraim. [15 <sup>a</sup>Lit *seed*]

16 “As for you, do not pray for this people, and do not lift up cry or prayer for them, and do not intercede with Me; for I do not hear you. <sup>17</sup>Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? <sup>18</sup>The <sup>a</sup>children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me. <sup>19</sup>Do they spite Me?” declares the LORD. “Is it not themselves *they* spite, to <sup>b</sup>their own shame?” <sup>20</sup>Therefore thus says the Lord <sup>c</sup>GOD, “Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.” [18 <sup>a</sup>Lit *sons* 19 <sup>b</sup>Lit *their faces*’ 20 <sup>c</sup>Heb *YHWH*, usually rendered *LORD*]

21 Thus says the LORD of hosts, the God of Israel, “Add your burnt offerings to your sacrifices and eat flesh. <sup>22</sup>For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. <sup>23</sup>But this is <sup>a</sup>what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’ <sup>24</sup>Yet they did not obey or incline their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and <sup>b</sup>went backward and not forward. <sup>25</sup>Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. <sup>26</sup>Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers. [23 <sup>a</sup>Lit *the word which* 24 <sup>b</sup>Lit *they were*]

27 “You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. <sup>28</sup>You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; <sup>a</sup>truth has perished and has been cut off from their mouth. [28 <sup>a</sup>Lit *faithfulness*]

<sup>29</sup>‘Cut off <sup>a</sup>your hair and cast *it* away,  
And take up a lamentation on the bare heights;  
For the LORD has rejected and forsaken

The generation of His wrath.’

<sup>30</sup>For the sons of Judah have done that which is evil in My sight,” declares the LORD, “they have set their detestable things in the house which is called by My name, to defile it. <sup>31</sup>They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My <sup>b</sup>mind. [29 <sup>a</sup>Lit *your crown* 31 <sup>b</sup>Lit *heart*]

<sup>32</sup> “Therefore, behold, days are coming,” declares the LORD, “when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth <sup>a</sup>because there is no *other* place. <sup>33</sup>The dead bodies of this people will be food for the birds of the sky and for the beasts of the earth; and no one will frighten *them away*. <sup>34</sup>Then I will make to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin. [32 <sup>a</sup>Or *until there is no place left*]

## JEREMIAH 8 [Books]

### *The Sin and Treachery of Judah*

1 “At that time,” declares the LORD, “they will bring out the bones of the kings of Judah and the bones of its princes, and the bones of the priests and the bones of the prophets, and the bones of the inhabitants of Jerusalem from their graves. <sup>2</sup>They will spread them out to the sun, the moon and to all the host of heaven, which they have loved and which they have served, and which they have gone after and which they have sought, and which they have worshiped. They will not be gathered or buried; they will be as dung on the face of the ground. <sup>3</sup>And death will be chosen rather than life by all the remnant that remains of this evil family, that remains in all the places to which I have driven them,” declares the LORD of hosts. <sup>4</sup>“You shall say to them, ‘Thus says the LORD,

“Do *men* fall and not get up again?

Does one turn away and not <sup>a</sup>repent? [<sup>4</sup> <sup>a</sup>Lit *turn back*]

<sup>5</sup>“Why then has this people, Jerusalem,

Turned away in continual apostasy?

They hold fast to deceit,

They refuse to return.

<sup>6</sup>“I have listened and heard,

They have spoken what is not right;

No man repented of his wickedness,

Saying, ‘What have I done?’

Everyone turned to his course,

Like a horse charging into the battle.

<sup>7</sup>“Even the stork in the sky

Knows her seasons;

And the turtledove and the swift and the thrush

Observe the time of their <sup>a</sup>migration;

But My people do not know

The ordinance of the LORD. [<sup>a</sup>Lit *coming*]

<sup>8</sup> “How can you say, ‘We are wise,

And the law of the LORD is with us’?

But behold, the lying pen of the scribes  
Has made *it* into a lie.

<sup>9</sup>“The wise men are put to shame,  
They are dismayed and caught;  
Behold, they have rejected the word of the LORD,  
And what kind of wisdom do they have?

<sup>10</sup>“Therefore I will give their wives to others,  
Their fields to <sup>a</sup>new owners;  
Because from the least even to the greatest  
Everyone is greedy for gain;  
From the prophet even to the priest  
Everyone practices deceit. [<sup>a</sup>Lit *possessing ones*]

<sup>11</sup>“They heal the brokenness of the daughter of My people  
superficially,  
Saying, ‘Peace, peace,’  
But there is no peace.

<sup>12</sup>“Were they ashamed because of the abomination they had done?  
They certainly were not ashamed,  
And they did not know how to blush;  
Therefore they shall fall among those who fall;  
At the time of their punishment they shall be brought down,”  
Says the LORD.

<sup>13</sup> “I will surely snatch them away,” declares the LORD;  
“There will be no grapes on the vine  
And no figs on the fig tree,  
And the leaf will wither;  
And what I have given them will pass away.” ’ ’ ”

<sup>14</sup>Why are we sitting still?  
Assemble yourselves, and let us go into the fortified cities  
And let us perish there,  
Because the LORD our God has doomed us  
And given us poisoned water to drink,  
For we have sinned against the LORD.

<sup>15</sup>We waited for peace, but no good *came*;  
For a time of healing, but behold, terror!

<sup>16</sup>From Dan is heard the snorting of his horses;  
At the sound of the neighing of his stallions

The whole land quakes;  
For they come and devour the land and its fullness,  
The city and its inhabitants.

<sup>17</sup>“For behold, I am sending serpents against you,  
Adders, for which there is no charm,  
And they will bite you,” declares the LORD.

<sup>18</sup> <sup>a</sup>My sorrow is beyond healing,  
My heart is faint *within me!* [<sup>a</sup>So Gr and versions]

<sup>19</sup>Behold, listen! The cry of the daughter of my people from a distant  
land:

“Is the LORD not in Zion? Is her King not within her?”

“Why have they provoked Me with their graven images, with foreign  
<sup>a</sup>idols?” [<sup>a</sup>Lit *vanities*]

<sup>20</sup>“Harvest is past, summer is ended,  
And we are not saved.”

<sup>21</sup>For the brokenness of the daughter of my people I am broken;  
I mourn, dismay has taken hold of me.

<sup>22</sup>Is there no balm in Gilead?

Is there no physician there?

Why then has not the <sup>a</sup>health of the daughter of my people <sup>b</sup>been  
restored? [<sup>a</sup>Or *healing* <sup>b</sup>Lit *gone up*]

## JEREMIAH 9 [\[Books\]](#)

### *A Lament over Zion*

1 <sup>a</sup>Oh that my head were waters  
And my eyes a fountain of tears,  
That I might weep day and night  
For the slain of the daughter of my people! [<sup>a</sup>Ch 8:23 in Heb]

2<sup>a</sup>Oh that I had in the desert  
A wayfarers' lodging place;  
That I might leave my people  
And go from them!  
For all of them are adulterers,  
An assembly of treacherous men. [<sup>a</sup>Ch 9:1 in Heb]

3<sup>a</sup>"They bend their tongue *like* their bow;  
Lies and not truth prevail in the land;  
For they proceed from evil to evil,  
And they do not know Me," declares the LORD.

4<sup>a</sup>"Let everyone be on guard against his neighbor,  
And do not trust any brother;  
Because every brother deals <sup>a</sup>craftily,  
And every neighbor goes about as a slanderer. [<sup>a</sup>I.e. like Jacob (a play  
on words)]

5<sup>a</sup>"Everyone deceives his neighbor  
And does not speak the truth,  
They have taught their tongue to speak lies;  
They weary themselves committing iniquity.

6<sup>a</sup>"Your dwelling is in the midst of deceit;  
Through deceit they refuse to know Me," declares the LORD.

7 Therefore thus says the LORD of hosts,

"Behold, I will refine them and assay them;  
For what *else* can I do, because of the daughter of My people?

8<sup>a</sup>"Their tongue is a deadly arrow;  
It speaks deceit;

With his mouth one speaks peace to his neighbor,  
But inwardly he sets an ambush for him.

<sup>9</sup>“Shall I not punish them for these things?” declares the LORD.

“On a nation such as this  
Shall I not avenge Myself?

<sup>10</sup> “For the mountains I will take up a weeping and wailing,  
And for the pastures of the wilderness a dirge,  
Because they are laid waste so that no one passes through,  
And the lowing of the cattle is not heard;  
Both the birds of the sky and the beasts have fled; they are gone.

<sup>11</sup>“I will make Jerusalem a heap of ruins,  
A haunt of jackals;  
And I will make the cities of Judah a desolation, without inhabitant.”

<sup>12</sup> Who is the wise man that may understand this? And *who is* he to whom the mouth of the LORD has spoken, that he may declare it? Why is the land ruined, laid waste like a desert, so that no one passes through? <sup>13</sup>The LORD said, “Because they have forsaken My law which I set before them, and have not obeyed My voice nor walked according to it, <sup>14</sup>but have walked after the stubbornness of their heart and after the Baals, as their fathers taught them,” <sup>15</sup>therefore thus says the LORD of hosts, the God of Israel, “behold, I will feed them, this people, with wormwood and give them poisoned water to drink. <sup>16</sup>I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have annihilated them.”

<sup>17</sup> Thus says the LORD of hosts,

“Consider and call for the mourning women, that they may come;  
And send for the <sup>a</sup>wailing women, that they may come! [<sup>17</sup> <sup>a</sup>Lit *skilled*]

<sup>18</sup>“Let them make haste and take up a wailing for us,

That our eyes may shed tears

And our eyelids flow with water.

<sup>19</sup>“For a voice of wailing is heard from Zion,

‘How are we ruined!

We are put to great shame,

For we have left the land,

Because they have cast down our dwellings.’ ”

<sup>20</sup>Now hear the word of the LORD, O you women,

And let your ear receive the word of His mouth;

Teach your daughters wailing,

And everyone her neighbor a dirge.

<sup>21</sup>For death has come up through our windows;

It has entered our palaces  
To cut off the children from the streets,  
The young men from the town squares.  
<sup>22</sup>Speak, “Thus says the LORD,  
‘The corpses of men will fall like dung on the open field,  
And like the sheaf after the reaper,  
But no one will gather *them*.’ ”

<sup>23</sup> Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches;  
<sup>24</sup>but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD.

<sup>25</sup> “Behold, the days are coming,” declares the LORD, “that I will punish all who are circumcised and yet uncircumcised— <sup>26</sup>Egypt and Judah, and Edom and the sons of Ammon, and Moab and all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart.”

## JEREMIAH 10 [\[Books\]](#)

### *A Satire on Idolatry*

<sup>1</sup> Hear the word which the LORD speaks to you, O house of Israel. <sup>2</sup> Thus says the LORD,

“Do not learn the way of the nations,  
And do not be terrified by the signs of the heavens  
Although the nations are terrified by them;  
<sup>3</sup> For the customs of the peoples are <sup>a</sup>delusion;  
Because it is wood cut from the forest,  
The work of the hands of a craftsman with a cutting tool. [<sup>a</sup>Lit *vanity*]  
<sup>4</sup> “They decorate *it* with silver and with gold;  
They fasten it with nails and with hammers  
So that it will not totter.  
<sup>5</sup> “Like a scarecrow in a cucumber field are they,  
And they cannot speak;  
They must be carried,  
Because they cannot walk!  
Do not fear them,  
For they can do no harm,  
Nor can they do any good.”

<sup>6</sup> There is none like You, O LORD;  
You are great, and great is Your name in might.  
<sup>7</sup> Who would not fear You, O King of the nations?  
Indeed it is Your due!  
For among all the wise men of the nations  
And in all their kingdoms,  
There is none like You.

<sup>8</sup> But they are altogether stupid and foolish  
*In their* discipline of <sup>a</sup>delusion—<sup>b</sup>their idol is wood! [<sup>a</sup>Lit *vanities*, or  
*idols* <sup>b</sup>Lit *it is*]

<sup>9</sup> Beaten silver is brought from Tarshish,  
And gold from Uphaz,  
The work of a craftsman and of the hands of a goldsmith;

Violet and purple are their clothing;  
They are all the work of skilled men.  
<sup>10</sup>But the LORD is the true God;  
He is the living God and the everlasting King.  
At His wrath the earth quakes,  
And the nations cannot endure His indignation.

<sup>11</sup> <sup>a</sup>Thus you shall say to them, “The gods that did not make the heavens and the earth will perish from the earth and from under the <sup>b</sup>heavens.” [<sup>11</sup> <sup>a</sup>This verse is in Aram <sup>b</sup>Or *these heavens*]

<sup>12</sup> *It is* He who made the earth by His power,  
Who established the world by His wisdom;  
And by His understanding He has stretched out the heavens.  
<sup>13</sup>When He utters His voice, *there is* a tumult of waters in the heavens,  
And He causes the clouds to ascend from the end of the earth;  
He makes lightning for the rain,  
And brings out the wind from His storehouses.  
<sup>14</sup>Every man is stupid, devoid of knowledge;  
Every goldsmith is put to shame by his <sup>a</sup>idols;  
For his molten images are deceitful,  
And there is no breath in them. [<sup>a</sup>Or *graven image*]  
<sup>15</sup>They are worthless, a work of mockery;  
In the time of their punishment they will perish.  
<sup>16</sup>The portion of Jacob is not like these;  
For the <sup>a</sup>Maker of all is He,  
And Israel is the tribe of His inheritance;  
The LORD of hosts is His name. [<sup>a</sup>Lit *Fashioner*]  
<sup>17</sup> Pick up your bundle from the ground,  
You who dwell under siege!

<sup>18</sup>For thus says the LORD,

“Behold, I am slinging out the inhabitants of the land  
At this time,  
And will cause them distress,  
That they may <sup>a</sup>be found.” [<sup>a</sup>Lit *find*]  
<sup>19</sup> Woe is me, because of my <sup>a</sup>injury!

My wound is incurable.

But I said, “Truly this is a sickness,  
And I must bear it.” [<sup>a</sup>Lit *breaking*]

<sup>20</sup>My tent is destroyed,  
And all my ropes are broken;  
My sons have gone from me and are no more.  
There is no one to stretch out my tent again  
Or to set up my curtains.

<sup>21</sup>For the shepherds have become stupid  
And have not sought the LORD;  
Therefore they have not prospered,  
And all their flock is scattered.

<sup>22</sup>The sound of a report! Behold, it comes—  
A great commotion out of the land of the north—  
To make the cities of Judah  
A desolation, a haunt of jackals.

<sup>23</sup>I know, O LORD, that a man’s way is not in himself,  
Nor is it in a man who walks to direct his steps.

<sup>24</sup>Correct me, O LORD, but with justice;  
Not with Your anger, or You will <sup>a</sup>bring me to nothing. [<sup>a</sup>Lit *diminish*  
*me*]

<sup>25</sup>Pour out Your wrath on the nations that do not know You  
And on the families that do not call Your name;  
For they have devoured Jacob;  
They have devoured him and consumed him  
And have laid waste his <sup>a</sup>habitation. [<sup>a</sup>Or *pasture*]

## JEREMIAH 11 [\[Books\]](#)

### *The Broken Covenant*

1 The word which came to Jeremiah from the LORD, saying, <sup>2</sup>“Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem; <sup>3</sup>and say to them, ‘Thus says the LORD, the God of Israel, “Cursed is the man who does not heed the words of this covenant <sup>4</sup>which I commanded your forefathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying, ‘Listen to My voice, and <sup>a</sup>do according to all which I command you; so you shall be My people, and I will be your God,’ <sup>5</sup>in order to confirm the oath which I swore to your forefathers, to give them a land flowing with milk and honey, as *it is* this day.’ ’ ” Then I said, “Amen, O LORD.” [4 <sup>a</sup>Lit *do them*]

6 And the LORD said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, ‘Hear the words of this covenant and do them. <sup>7</sup>For I solemnly warned your fathers in the day that I brought them up from the land of Egypt, even to this day, <sup>a</sup>warning persistently, saying, “Listen to My voice.” <sup>8</sup>Yet they did not obey or incline their ear, but walked, each one, in the stubbornness of his evil heart; therefore I brought on them all the words of this covenant, which I commanded *them* to do, but they did not.’ ” [7 <sup>a</sup>Lit *rising early and warning*]

9 Then the LORD said to me, “A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. <sup>10</sup>They have turned back to the iniquities of their <sup>a</sup>ancestors who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers.”

<sup>11</sup>Therefore thus says the LORD, “Behold I am bringing disaster on them which they will not be able to escape; though they will cry to Me, yet I will not listen to them. <sup>12</sup>Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they surely will not save them in the time of their disaster. <sup>13</sup>For your gods are

<sup>b</sup>as many as your cities, O Judah; and <sup>b</sup>as many as the streets of Jerusalem are the altars you have set up to the shameful thing, altars to burn incense to Baal. [<sup>10</sup> <sup>a</sup>Lit *former fathers* <sup>13</sup> <sup>b</sup>Lit *the number of*]

14 “Therefore do not pray for this people, nor lift up a cry or prayer for them; for I will not listen when they call to Me because of their disaster.

<sup>15</sup>“What right has My beloved in My house  
When she has done many vile deeds?  
Can the sacrificial flesh take away from you your disaster,  
<sup>a</sup>So *that* you can rejoice?” [<sup>a</sup>Lit *Then*]

<sup>16</sup>The LORD called your name,  
“A green olive tree, beautiful in fruit and form”;  
With the noise of a great tumult  
He has kindled fire on it,  
And its branches are worthless.

<sup>17</sup>The LORD of hosts, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have <sup>a</sup>done to provoke Me by <sup>b</sup>offering up sacrifices to Baal. [<sup>a</sup>Or *done for themselves* <sup>b</sup>Or *burning incense*]

### ***Plots against Jeremiah***

18 Moreover, the LORD made it known to me and I knew it;  
Then You showed me their deeds.

<sup>19</sup>But I was like a gentle lamb led to the slaughter;  
And I did not know that they had devised plots against me, *saying*,

“Let us destroy the tree with its <sup>a</sup>fruit,  
And let us cut him off from the land of the living,  
That his name be remembered no more.” [<sup>a</sup>Lit *bread*]

<sup>20</sup>But, O LORD of hosts, who judges righteously,  
Who tries the <sup>a</sup>feelings and the heart,  
Let me see Your vengeance on them,  
For to You have I <sup>b</sup>committed my cause. [<sup>a</sup>Lit *kidneys* <sup>b</sup>Lit *revealed*]

**21** Therefore thus says the LORD concerning the men of Anathoth, who seek your life, saying, “Do not prophesy in the name of the LORD, so that you will not die at our hand”; <sup>22</sup>therefore, thus says the LORD of hosts, “Behold, I am about to punish them! The young men will die by the sword, their sons and daughters will die by famine; <sup>23</sup>and a remnant will not be left to them, for I will bring disaster on the men of Anathoth—the year of their punishment.”

## JEREMIAH 12 [\[Books\]](#)

### *Jeremiah's Prayer*

1 Righteous are You, O LORD, that I would plead *my* case with You;  
Indeed I would discuss matters of justice with You:  
Why has the way of the wicked prospered?  
Why are all those who deal in treachery at ease?  
2 You have planted them, they have also taken root;  
They grow, they have even produced fruit.  
You are near <sup>a</sup>to their lips  
But far from their <sup>b</sup>mind. [<sup>a</sup>Lit *in their mouth* <sup>b</sup>Lit *kidneys*]  
3 But You know me, O LORD;  
You see me;  
And You examine my heart's *attitude* toward You.  
Drag them off like sheep for the slaughter  
And <sup>a</sup>set them apart for a day of carnage! [<sup>a</sup>Lit *sanctify them*]  
4 How long is the land to mourn  
And the vegetation of the countryside to wither?  
For the wickedness of those who dwell in it,  
Animals and birds have been snatched away,  
Because *men* have said, "He will not see our latter ending."  
5 "If you have run with footmen and they have tired you out,  
Then how can you compete with horses?  
If you fall down in a land of peace,  
How will you do in the <sup>a</sup>thicket of the Jordan? [<sup>a</sup>Lit *pride*]  
6 "For even your brothers and the household of your father,  
Even they have dealt treacherously with you,  
Even they have cried aloud after you.  
Do not believe them, although they may say nice things to you."

### *God's Answer*

7 "I have forsaken My house,

I have abandoned My inheritance;  
I have given the beloved of My soul  
Into the hand of her enemies.

<sup>8</sup>“My inheritance has become to Me  
Like a lion in the forest;  
She has <sup>a</sup>roared against Me;  
Therefore I have come to hate her. [<sup>a</sup>Lit *raised her voice*]

<sup>9</sup>“Is My inheritance like a speckled bird of prey to Me?  
Are the birds of prey against her on every side?  
Go, gather all the beasts of the field,  
Bring them to devour!

<sup>10</sup>“Many shepherds have ruined My vineyard,  
They have trampled down My field;  
They have made My pleasant field  
A desolate wilderness.

<sup>11</sup>“<sup>a</sup>It has been made a desolation,  
Desolate, it mourns <sup>b</sup>before Me;  
The whole land has been made desolate,  
Because no man lays it to heart. [<sup>a</sup>Lit *One has made it* <sup>b</sup>Or upon]

<sup>12</sup>“On all the <sup>a</sup>bare heights in the wilderness  
Destroyers have come,  
For a sword of the LORD is devouring  
From one end of the land even to the <sup>b</sup>other;  
There is no peace for <sup>c</sup>anyone. [<sup>a</sup>Or *caravan trails* <sup>b</sup>Lit *other end of the*  
*land* <sup>c</sup>Lit *all flesh*]

<sup>13</sup>“They have sown wheat and have reaped thorns,  
They have strained themselves <sup>a</sup>to no profit.  
But be ashamed of your <sup>b</sup>harvest  
Because of the fierce anger of the LORD.” [<sup>a</sup>Lit *they do not profit* <sup>b</sup>Lit  
*products*]

**14** Thus says the LORD concerning all My wicked neighbors who strike at the inheritance with which I have endowed My people Israel, “Behold I am about to uproot them from their land and will uproot the house of Judah from among them. <sup>15</sup>And it will come about that after I have uprooted them, I will again have compassion on them; and I will bring them back, each one to his inheritance and each one to his land. <sup>16</sup>Then if they will really learn

the ways of My people, to swear by My name, ‘As the LORD lives,’ even as they taught My people to swear by Baal, they will be built up in the midst of My people. <sup>17</sup>But if they will not listen, then I will uproot that nation, uproot and destroy it,” declares the LORD.

## JEREMIAH 13 [\[Books\]](#)

### *The Ruined Waistband*

<sup>1</sup> Thus the LORD said to me, “Go and buy yourself a linen waistband and put it around your waist, but do not put it in water.” <sup>2</sup> So I bought the waistband in accordance with the word of the LORD and put it around my waist. <sup>3</sup> Then the word of the LORD came to me a second time, saying, <sup>4</sup> “Take the waistband that you have bought, which is around your waist, and arise, go to <sup>a</sup>the Euphrates and hide it there in a crevice of the rock.” <sup>5</sup> So I went and hid it by the Euphrates, as the LORD had commanded me. <sup>6</sup> After many days the LORD said to me, “Arise, go to the Euphrates and take from there the waistband which I commanded you to hide there.” <sup>7</sup> Then I went to the Euphrates and dug, and I took the waistband from the place where I had hidden it; and lo, the waistband was ruined, it was totally worthless. [<sup>4</sup> <sup>a</sup>Or *Parah*, cf Josh 18:23; so through v 7]

<sup>8</sup> Then the word of the LORD came to me, saying, <sup>9</sup> “Thus says the LORD, ‘Just so will I destroy the pride of Judah and the great pride of Jerusalem. <sup>10</sup> This wicked people, who refuse to listen to My words, who walk in the stubbornness of their hearts and have gone after other gods to serve them and to bow down to them, let them be just like this waistband which is totally worthless. <sup>11</sup> For as the waistband clings to the waist of a man, so I made the whole household of Israel and the whole household of Judah cling to Me,’ declares the LORD, ‘that they might be for Me a people, for <sup>a</sup>renown, for praise and for glory; but they did not listen.’ [<sup>11</sup> <sup>a</sup>Lit *a name*]

### *Captivity Threatened*

<sup>12</sup> “Therefore you are to speak this word to them, ‘Thus says the LORD, the God of Israel, “Every jug is to be filled with wine.” ’ And when they say to you, ‘Do we not very well know that every jug is to be filled with wine?’ <sup>13</sup> then say to them, ‘Thus says the LORD, “Behold I am about to fill all the inhabitants of this land—the kings that sit for David on his throne, the

priests, the prophets and all the inhabitants of Jerusalem—with drunkenness! <sup>14</sup>I will dash them against each other, both the fathers and the sons together,” declares the LORD. “I will not show pity nor be sorry nor have compassion so as not to destroy them.” ’ ”

<sup>15</sup> Listen and give heed, do not be haughty,  
For the LORD has spoken.

<sup>16</sup> Give glory to the LORD your God,

Before He brings darkness

And before your feet stumble  
On the dusky mountains,  
And while you are hoping for light  
He makes it into deep darkness,  
*And* turns *it* into gloom.

<sup>17</sup>But if you will not listen to it,  
My soul will sob in secret for *such* pride;  
And my eyes will bitterly weep  
And flow down with tears,  
Because the flock of the LORD has been taken captive.  
<sup>18</sup>Say to the king and the queen mother,  
“Take a lowly seat,

For your beautiful crown  
Has come down from your head.”

<sup>19</sup>The cities of the Negev have been locked up,  
And there is no one to open *them*;  
All Judah has been carried into exile,  
Wholly carried into exile.

<sup>20</sup> “Lift up your eyes and see  
Those coming from the north.  
Where is the flock that was given you,  
Your beautiful sheep?

<sup>21</sup>“What will you say when He appoints over you—  
And you yourself had taught them—  
Former <sup>a</sup>companions to be head over you?  
Will not pangs take hold of you  
Like a woman in childbirth? [<sup>a</sup>Or *chieftains*]

<sup>22</sup>“If you say in your heart,  
‘Why have these things happened to me?’  
Because of the magnitude of your iniquity

Your skirts have been removed  
And your heels have <sup>a</sup>been exposed. [<sup>a</sup>Or *suffered violence*]

<sup>23</sup>“Can the Ethiopian change his skin  
Or the leopard his spots?

*Then* you also can do good  
Who are accustomed to doing evil.

<sup>24</sup>“Therefore I will scatter them like drifting straw  
To the desert wind.

<sup>25</sup>“This is your lot, the portion measured to you  
From Me,” declares the LORD,  
“Because you have forgotten Me  
And trusted in falsehood.

<sup>26</sup>“So I Myself have also stripped your skirts off over your face,  
That your shame may be seen.

<sup>27</sup>“As for your adulteries and your *lustful* neighings,

The lewdness of your prostitution  
On the hills in the field,  
I have seen your abominations.  
Woe to you, O Jerusalem!  
How long will you remain unclean?"

## JEREMIAH 14 [\[Books\]](#)

### *Drought and a Prayer for Mercy*

1 That which came as the word of the LORD to Jeremiah in regard to the drought:

2“Judah mourns

And her gates languish;

They sit on the ground in mourning,

And the cry of Jerusalem has ascended.

3“Their nobles have sent their <sup>a</sup>servants for water;

They have come to the cisterns and found no water.

They have returned with their vessels empty;

They have been put to shame and humiliated,

And they cover their heads. [<sup>a</sup>Lit *little ones*]

4“Because the ground is <sup>a</sup>cracked,

For there has been no rain on the land;

The farmers have been put to shame,

They have covered their heads. [<sup>a</sup>Lit *shattered*]

5“For even the doe in the field has given birth only to abandon *her young*,

Because there is no grass.

6“The wild donkeys stand on the bare heights;

They pant for air like jackals,

Their eyes fail  
For there is no vegetation.  
7“Although our iniquities testify against us,  
O LORD, act for Your name’s sake!  
Truly our apostasies have been many,  
We have sinned against You.  
8“O Hope of Israel,  
Its Savior in time of distress,  
Why are You like a stranger in the land  
Or like a traveler who has pitched his *tent* for the night?  
9“Why are You like a man dismayed,  
Like a mighty man who cannot save?  
Yet You are in our midst, O LORD,  
And we are called by Your name;  
Do not forsake us!”

10 Thus says the LORD to this people, “Even so they have loved to wander; they have not kept their feet in check. Therefore the LORD does not accept them; now He will remember their iniquity and call their sins to account.”

11 So the LORD said to me, “Do not pray for the welfare of this people.

12 When they fast, I am not going to listen to their cry; and when they offer burnt offering and grain offering, I am not going to accept them. Rather I am going to make an end of them by the sword, famine and pestilence.”

### ***False Prophets***

13 But, “Ah, Lord aGOD!” I said, “Look, the prophets are telling them, ‘You will not see the sword nor will you have famine, but I will give you blasting peace in this place.’ ” 14 Then the LORD said to me, “The prophets are prophesying falsehood in My name. I have neither sent them nor commanded them nor spoken to them; they are prophesying to you a false vision, divination, futility and the deception of their own c̄minds.

15 Therefore thus says the LORD concerning the prophets who are prophesying in My name, although it was not I who sent them—yet they keep saying, ‘There will be no sword or famine in this land’—by sword and famine those prophets shall d̄meet their end! 16 The people also to whom they

are prophesying will be thrown out into the streets of Jerusalem because of the famine and the sword; and there will be no one to bury them—*neither* them, *nor* their wives, nor their sons, nor their daughters—for I will pour out their *own* wickedness on them. [13 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*  
<sup>b</sup>Lit *peace of truth* 14 <sup>c</sup>Lit *hearts* 15 <sup>d</sup>Lit *be finished*]

<sup>17</sup>“You will say this word to them,  
‘Let my eyes flow down with tears night and day,  
And let them not cease;  
For the virgin daughter of my people has been crushed with a mighty  
blow,  
With a sorely infected wound.  
<sup>18</sup>‘If I go out to the country,  
Behold, those <sup>a</sup>slain with the sword!  
Or if I enter the city,  
Behold, diseases of famine!

For both prophet and priest  
Have <sup>b</sup>gone roving about in the land that they do not know.' ” [<sup>a</sup>Lit  
*pierced* <sup>b</sup>Or *gone around trading*]  
19 Have You completely rejected Judah?  
Or have <sup>a</sup>You loathed Zion?  
Why have You stricken us so that we are beyond healing?  
We waited for peace, but nothing good *came*;  
And for a time of healing, but behold, terror! [<sup>a</sup>Lit *Your soul*]  
<sup>20</sup>We know our wickedness, O LORD,  
The iniquity of our fathers, for we have sinned against You.  
<sup>21</sup>Do not despise *us*, for Your own name's sake;  
Do not disgrace the throne of Your glory;  
Remember *and* do not annul Your covenant with us.  
<sup>22</sup>Are there any among the <sup>a</sup>idols of the nations who give rain?  
Or can the heavens grant showers?  
Is it not You, O LORD our God?  
Therefore we <sup>b</sup>hope in You,  
For You are the one who has done all these things. [<sup>a</sup>Lit *vanities* <sup>b</sup>Or  
*wait for*]

## JEREMIAH 15 [\[Books\]](#)

### *Judgment Must Come*

<sup>1</sup> Then the LORD said to me, “Even though Moses and Samuel were to stand before Me, My <sup>a</sup>heart would not be <sup>b</sup>with this people; send them away from My presence and let them go! <sup>2</sup>And it shall be that when they say to you, ‘Where should we go?’ then you are to tell them, ‘Thus says the LORD:

“Those *destined* for death, to death;  
And those *destined* for the sword, to the sword;  
And those *destined* for famine, to famine;  
And those *destined* for captivity, to captivity.” ’

<sup>3</sup>I will appoint over them four kinds *of doom*,” declares the LORD: “the sword to slay, the dogs to drag off, and the birds of the sky and the beasts of the earth to devour and destroy. <sup>4</sup>I will make them an object of horror among all the kingdoms of the earth because of Manasseh, the son of Hezekiah, the king of Judah, for what he did in Jerusalem. [<sup>1</sup> <sup>a</sup>Lit *soul* <sup>b</sup>Lit *toward*]

<sup>5</sup> “Indeed, who will have pity on you, O Jerusalem,  
Or who will mourn for you,  
Or who will turn aside to ask about your welfare?  
<sup>6</sup>“You who have forsaken Me,” declares the LORD,  
“You keep going backward.  
So I will stretch out My hand against you and destroy you;  
I am tired of relenting!

<sup>7</sup>“I will winnow them with a winnowing fork  
At the gates of the land;  
I will bereave *them* of children, I will destroy My people;  
They did not <sup>a</sup>repent of their ways. [<sup>a</sup>Lit *turn back from*]

<sup>8</sup>“Their widows will be more numerous before Me  
Than the sand of the seas;  
I will bring against them, against the mother of a young man,  
A destroyer at noonday;

I will suddenly bring down on her  
Anguish and dismay.

<sup>9</sup>“She who bore seven *sons* pines away;

<sup>a</sup>Her breathing is labored.

Her sun has set while it was yet day;

She has been shamed and humiliated.

So I will give over their survivors to the sword

Before their enemies,” declares the LORD. [<sup>a</sup>Or *She has breathed out  
her soul*]

<sup>10</sup> Woe to me, my mother, that you have borne me

As a man of strife and a man of contention to all the land!

I have not lent, nor have men lent money to me,

*Yet* everyone curses me.

<sup>11</sup>The LORD said, “Surely I will set you free for *purposes of* good;

Surely I will cause the enemy to make supplication to you

In a time of disaster and a time of distress.

<sup>12</sup> “Can anyone smash iron,

Iron from the north, or bronze?

<sup>13</sup>“Your wealth and your treasures

I will give for booty without cost,

Even for all your sins  
And within all your borders.  
<sup>14</sup>“Then I will cause your enemies to bring <sup>a</sup>*it*  
Into a land you do not know;  
For a fire has been kindled in My anger,  
It will burn upon you.” [<sup>a</sup>I.e. your possessions]

### ***Jeremiah’s Prayer and God’s Answer***

<sup>15</sup> You who know, O LORD,  
Remember me, take notice of me,  
And take vengeance for me on my persecutors.  
Do not, in view of Your patience, take me away;  
Know that for Your sake I endure reproach.  
<sup>16</sup> Your words were found and I ate them,  
And Your words became for me a joy and the delight of my heart;  
For I have been called by Your name,  
O LORD God of hosts.  
<sup>17</sup> I did not sit in the circle of merrymakers,  
Nor did I exult.  
Because of Your hand *upon me* I sat alone,  
For You filled me with indignation.  
<sup>18</sup> Why has my pain been perpetual  
And my wound incurable, refusing to be healed?  
Will You indeed be to me like a deceptive *stream*  
With water that is unreliable?  
<sup>19</sup> Therefore, thus says the LORD,  
“If you return, then I will restore you—  
Before Me you will stand;  
And if you extract the precious from the worthless,  
You will become <sup>a</sup>My spokesman.  
They for their part may turn to you,  
But as for you, you must not turn to them. [<sup>a</sup>Lit as *My mouth*]  
<sup>20</sup>“Then I will make you to this people  
A fortified wall of bronze;

And though they fight against you,  
They will not prevail over you;  
For I am with you to save you  
And deliver you," declares the LORD.  
<sup>21</sup>"So I will deliver you from the hand of the wicked,  
And I will redeem you from the <sup>a</sup>grasp of the violent." [<sup>a</sup>Lit *palm*]

## JEREMIAH 16 [\[Books\]](#)

### *Distresses Foretold*

1 The word of the LORD also came to me saying, <sup>2</sup>“You shall not take a wife for yourself nor have sons or daughters in this place.” <sup>3</sup>For thus says the LORD concerning the sons and daughters born in this place, and concerning their mothers who bear them, and their fathers who beget them in this land: <sup>4</sup>“They will die of deadly diseases, they will not be lamented or buried; they will be as dung on the surface of the ground and come to an end by sword and famine, and their carcasses will become food for the birds of the sky and for the beasts of the earth.”

5 For thus says the LORD, “Do not enter a house of <sup>a</sup>mourning, or go to lament or to console them; for I have withdrawn My peace from this people,” declares the LORD, “My lovingkindness and compassion. <sup>6</sup>Both great men and small will die in this land; they will not be buried, they will not be lamented, nor will anyone gash himself or shave his head for them. <sup>7</sup>Men will not break *bread* in mourning for them, to comfort anyone for the dead, nor give them a cup of consolation to drink for anyone’s father or mother. <sup>8</sup>Moreover you shall not go into a house of feasting to sit with them to eat and drink.” <sup>9</sup>For thus says the LORD of hosts, the God of Israel: “Behold, I am going to <sup>b</sup>eliminate from this place, before your eyes and in your time, the voice of rejoicing and the voice of gladness, the voice of the groom and the voice of the bride. [5 <sup>a</sup>Or *banqueting* 9 <sup>b</sup>Lit *cause to cease*]

10 “Now when you tell this people all these words, they will say to you, ‘For what reason has the LORD declared all this great calamity against us? And what is our iniquity, or what is our sin which we have committed against the LORD our God?’ <sup>11</sup>Then you are to say to them, ‘*It is because your forefathers have forsaken Me,*’ declares the LORD, ‘and have followed other gods and served them and bowed down to them; but Me they have forsaken and have not kept My law. <sup>12</sup>You too have done evil, *even more than your forefathers; for behold, you are each one walking according to the*

stubbornness of his own evil heart, without listening to Me. <sup>13</sup>So I will hurl you out of this land into the land which you have not known, neither you nor your fathers; and there you will serve other gods day and night, for I will grant you no favor.'

### ***God Will Restore Them***

<sup>14</sup> "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' <sup>15</sup>but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers.

<sup>16</sup> "Behold, I am going to send for many fishermen," declares the LORD, "and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks. <sup>17</sup>For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes. <sup>18</sup>I will first doubly repay their iniquity and their sin, because they have polluted My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations."

<sup>19</sup> O LORD, my strength and my stronghold,  
And my refuge in the day of distress,  
To You the nations will come  
From the ends of the earth and say,  
"Our fathers have inherited nothing but falsehood,  
Futility and <sup>a</sup>things of no profit." [<sup>a</sup>Lit *there is nothing profitable in them*]

<sup>20</sup>Can man make gods for himself?  
Yet they are not gods!

21 “Therefore behold, I am going to make them know—  
This time I will make them know  
My <sup>a</sup>power and My might;  
And they shall know that My name is the LORD.” [<sup>a</sup>Lit *hand*]

## JEREMIAH 17 [\[Books\]](#)

### *The Deceitful Heart*

<sup>1</sup> The sin of Judah is written down with an iron stylus;  
With a diamond point it is engraved upon the tablet of their heart  
And on the horns of <sup>a</sup>their altars, [<sup>a</sup>So ancient versions; M.T. *your*]  
<sup>2</sup>As they remember their children,  
So they *remember* their altars and their <sup>a</sup>Asherim  
By green trees on the high hills. [<sup>a</sup>I.e. wooden symbols of a female  
deity]  
<sup>3</sup>O mountain of Mine in the countryside,  
I will give over your wealth and all your treasures for booty,  
Your high places for sin throughout your borders.  
<sup>4</sup>And you will, even of yourself, let go of your inheritance  
That I gave you;  
And I will make you serve your enemies  
In the land which you do not know;  
For you have kindled a fire in My anger  
Which will burn forever.  
<sup>5</sup> Thus says the LORD,  
“Cursed is the man who trusts in mankind  
And makes flesh his <sup>a</sup>strength,  
And whose heart turns away from the LORD. [<sup>a</sup>Lit *arm*]  
<sup>6</sup>“For he will be like a bush in the desert  
And will not see when prosperity comes,  
But will live in stony wastes in the wilderness,  
A land of salt <sup>a</sup>without inhabitant. [<sup>a</sup>Lit *and is not inhabited*]  
<sup>7</sup>“Blessed is the man who trusts in the LORD  
And whose trust is the LORD.  
<sup>8</sup>“For he will be like a tree planted by the water,  
That extends its roots by a stream  
And will not fear when the heat comes;  
But its leaves will be green,  
And it will not be anxious in a year of drought  
Nor cease to yield fruit.

9 “The heart is more deceitful than all else  
And is desperately sick;  
Who can understand it?  
10“I, the LORD, search the heart,  
I test the <sup>a</sup>mind,  
Even to give to each man according to his ways,  
According to the <sup>b</sup>results of his deeds. [<sup>a</sup>Lit *kidneys* <sup>b</sup>Lit *fruit*]  
11“As a partridge that hatches eggs which it has not laid,  
So is he who makes a fortune, but unjustly;  
In the midst of his days it will forsake him,  
And in <sup>a</sup>the end he will be a fool.” [<sup>a</sup>Lit *his*]  
12 A glorious throne on high from the beginning  
Is the place of our sanctuary.  
13O LORD, the hope of Israel,  
All who forsake You will be put to shame.  
Those who turn <sup>a</sup>away on earth will be written down,  
Because they have forsaken the fountain of living water, even the  
LORD. [<sup>a</sup>Lit *away from Me*]  
14Heal me, O LORD, and I will be healed;  
Save me and I will be saved,  
For You are my praise.  
15Look, they keep saying to me,  
“Where is the word of the LORD?  
Let it come now!”  
16But as for me, I have not hurried away from *being* a shepherd after  
You,  
Nor have I longed for the woeful day;  
You Yourself know that the utterance of my lips  
Was in Your presence.  
17Do not be a terror to me;  
You are my refuge in the day of disaster.  
18Let those who persecute me be put to shame, but as for me, let me  
not be put to shame;  
Let them be dismayed, but let me not be dismayed.  
Bring on them a day of disaster,  
And crush them with twofold destruction!

## ***The Sabbath Must Be Kept***

19 Thus the LORD said to me, “Go and stand in the <sup>a</sup>public gate, through which the kings of Judah come in and go out, as well as in all the gates of Jerusalem; <sup>20</sup>and say to them, ‘Listen to the word of the LORD, kings of Judah, and all Judah and all inhabitants of Jerusalem who come in through these gates: <sup>21</sup>Thus says the LORD, “Take heed for yourselves, and do not carry any load on the sabbath day or bring anything in through the gates of Jerusalem. <sup>22</sup>You shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your <sup>b</sup>forefathers. <sup>23</sup>Yet they did not listen or incline their ears, but stiffened their necks in order not to listen or take correction. [19 <sup>a</sup>Lit *gate of the sons of the people* 22 <sup>b</sup>Lit *fathers*]

24 “But it will come about, if you listen attentively to Me,” declares the LORD, “to bring no load in through the gates of this city on the sabbath day, but to keep the sabbath day holy by doing no work on it, <sup>25</sup>then there will come in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, and this city will be inhabited forever. <sup>26</sup>They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country and from the Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of the LORD. <sup>27</sup>But if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates and it will devour the palaces of Jerusalem and not be quenched.” ’ ”

## JEREMIAH 18 [\[Books\]](#)

### *The Potter and the Clay*

1 The word which came to Jeremiah from the LORD saying, <sup>2</sup>“Arise and go down to the potter’s house, and there I will announce My words to you.”

<sup>3</sup>Then I went down to the potter’s house, and there he was, making something on the <sup>a</sup>wheel. <sup>4</sup>But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make. [<sup>3</sup> <sup>a</sup>Lit *pair of stone discs*]

5 Then the word of the LORD came to me saying, <sup>6</sup>“Can I not, O house of Israel, deal with you as this potter *does*?” declares the LORD. “Behold, like the clay in the potter’s hand, so are you in My hand, O house of Israel. <sup>7</sup>At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy *it*; <sup>8</sup>if that nation against which I have spoken turns from its evil, I will <sup>a</sup>relent concerning the calamity I planned to bring on it. <sup>9</sup>Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant *it*; <sup>10</sup>if it does evil in My sight by not obeying My voice, then I will <sup>b</sup>think better of the good with which I had promised to <sup>c</sup>bless it. <sup>11</sup>So now then, speak to the men of Judah and against the inhabitants of Jerusalem saying, ‘Thus says the LORD, “Behold, I am fashioning calamity against you and devising a plan against you. Oh turn back, each of you from his evil way, and <sup>d</sup>reform your ways and your deeds.” ’ <sup>12</sup>But they will say, ‘It’s hopeless! For we are going to follow our own plans, and each of us will act according to the stubbornness of his evil heart.’ [<sup>8</sup> <sup>a</sup>Lit *repent of* <sup>10</sup> <sup>b</sup>Lit *repent* <sup>c</sup>Lit *do it good* <sup>11</sup> <sup>d</sup>Lit *make good*]

13 “Therefore thus says the LORD,  
‘Ask now among the nations,  
Who ever heard the like of <sup>a</sup>this?’

The virgin of Israel  
Has done a most appalling thing. [<sup>a</sup>Lit *these*]  
<sup>14</sup>‘Does the snow of Lebanon forsake the rock of the open country?  
Or is the cold flowing water *from* a foreign *land* ever snatched away?  
<sup>15</sup>‘For My people have forgotten Me,  
They burn incense <sup>a</sup>to worthless gods  
And they <sup>b</sup>have stumbled <sup>c</sup>from their ways,  
<sup>c</sup>From the ancient paths,  
To walk in bypaths,  
Not on a highway, [<sup>a</sup>Lit *to worthlessness* <sup>b</sup>So ancient versions; Heb  
*caused them to* <sup>c</sup>Or *in*]  
<sup>16</sup>To make their land a desolation,  
*An object of* perpetual hissing;  
Everyone who passes by it will be astonished  
And shake his head.  
<sup>17</sup>‘Like an east wind I will scatter them  
Before the enemy;  
I will <sup>a</sup>show them My back and not *My* face  
In the day of their calamity.’ ” [<sup>a</sup>So ancient versions; M.T. reads *look*  
*them in the back and not in the face*]

<sup>18</sup> Then they said, “Come and let us devise plans against Jeremiah. Surely the law is not going to be lost to the priest, nor counsel to the sage, nor the *divine* word to the prophet! Come on and let us strike at him with *our* tongue, and let us give no heed to any of his words.”

<sup>19</sup> Do give heed to me, O LORD,  
And listen to <sup>a</sup>what my opponents are saying! [<sup>a</sup>Lit *the voice of my*  
*opponents*]  
<sup>20</sup>Should good be repaid with evil?  
For they have dug a pit for <sup>a</sup>me.  
Remember how I stood before You  
To speak good on their behalf,  
So as to turn away Your wrath from them. [<sup>a</sup>Lit *my soul*]  
<sup>21</sup>Therefore, give their children over to famine  
And deliver them up to the <sup>a</sup>power of the sword;  
And let their wives become childless and widowed.

Let their men also be smitten to death,  
Their young men struck down by the sword in battle. [<sup>a</sup>Lit *hands of*]  
<sup>22</sup>May an outcry be heard from their houses,  
When You suddenly bring raiders upon them;  
For they have dug a pit to capture me  
And hidden snares for my feet.  
<sup>23</sup>Yet You, O LORD, know  
All their <sup>a</sup>deadly designs against me;  
Do not <sup>b</sup>forgive their iniquity  
Or blot out their sin from Your sight.  
But may they be <sup>c</sup>overthrown before You;  
Deal with them in the time of Your anger! [<sup>a</sup>Lit *unto death* <sup>b</sup>Lit *cover*  
*over, atone for* <sup>c</sup>Lit *ones made to stumble*]

## JEREMIAH 19 [\[Books\]](#)

### *The Broken Jar*

1 Thus says the LORD, “Go and buy a potter’s earthenware jar, and *take* some of the elders of the people and some of the <sup>a</sup>senior priests. <sup>2</sup>Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate, and proclaim there the words that I tell you, <sup>3</sup>and say, ‘Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel, “Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle. <sup>4</sup>Because they have forsaken Me and have made this an alien place and have burned <sup>b</sup>sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had *ever* known, and *because* they have filled this place with the blood of the innocent <sup>5</sup>and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it *ever* enter My <sup>c</sup>mind; <sup>6</sup>therefore, behold, days are coming,” declares the LORD, “when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter. <sup>7</sup>I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life; and I will give over their carcasses as food for the birds of the sky and the beasts of the earth. <sup>8</sup>I will also make this city a desolation and an *object of* hissing; everyone who passes by it will be astonished and hiss because of all its <sup>d</sup>disasters. <sup>9</sup>I will make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another’s flesh in the siege and in the distress with which their enemies and those who seek their life will distress them.” ’ [1 <sup>a</sup>Or *elders of* 4 <sup>b</sup>Or *incense* 5 <sup>c</sup>Lit *heart* 8 <sup>d</sup>Lit *blows*]

10 “Then you are to break the jar in the sight of the men who accompany you <sup>11</sup>and say to them, ‘Thus says the LORD of hosts, “Just so will I break this people and this city, even as one breaks a potter’s vessel, which cannot again be repaired; and they will bury in Topheth <sup>a</sup>because there is no *other*

place for burial. <sup>12</sup>This is how I will treat this place and its inhabitants,” declares the LORD, “so as to make this city like Topheth. <sup>13</sup>The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place Topheth, because of all the houses on whose rooftops they burned <sup>b</sup>sacrifices to all the heavenly host and poured out drink offerings to other gods.” ’ ’ [11 <sup>a</sup>Or *until there is no place left to bury* 13 <sup>b</sup>Or *incense*]

14 Then Jeremiah came from Topheth, where the LORD had sent him to prophesy; and he stood in the court of the LORD’S house and said to all the people: <sup>15</sup>“Thus says the LORD of hosts, the God of Israel, ‘Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it, because they have stiffened their necks so as not to heed My words.’ ”

## JEREMIAH 20 [\[Books\]](#)

### *Pashhur Persecutes Jeremiah*

<sup>1</sup> When Pashhur the priest, the son of Immer, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things, <sup>2</sup>Pashhur had Jeremiah the prophet beaten and put him in the stocks that were at the upper Benjamin Gate, which was by the house of the LORD. <sup>3</sup>On the next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, “Pashhur is not the name the LORD has called you, but rather <sup>a</sup>Magor-missabib. <sup>4</sup>For thus says the LORD, ‘Behold, I am going to make you a terror to yourself and to all your friends; and while your eyes look on, they will fall by the sword of their enemies. So I will give over all Judah to the hand of the king of Babylon, and he will carry them away as exiles to Babylon and will slay them with the sword. <sup>5</sup>I will also give over all the wealth of this city, all its produce and all its costly things; even all the treasures of the kings of Judah I will give over to the hand of their enemies, and they will plunder them, take them away and bring them to Babylon. <sup>6</sup>And you, Pashhur, and all who live in your house will go into captivity; and you will enter Babylon, and there you will die and there you will be buried, you and all your friends to whom you have falsely prophesied.’ ” [<sup>3</sup> <sup>a</sup>I.e. terror on every side]

### *Jeremiah’s Complaint*

<sup>7</sup> O LORD, You have deceived me and I was deceived;  
You have overcome me and prevailed.  
I have become a laughingstock all day long;  
Everyone mocks me.  
<sup>8</sup>For each time I speak, I cry aloud;  
I proclaim violence and destruction,  
Because for me the word of the LORD has <sup>a</sup>resulted  
In reproach and derision all day long. [<sup>a</sup>Lit *become*]  
<sup>9</sup>But if I say, “I will not remember Him

Or speak anymore in His name,”  
Then in my heart it becomes like a burning fire  
Shut up in my bones;  
And I am weary of holding *it* in,  
And I cannot endure *it*.  
<sup>10</sup>For I have heard the whispering of many,  
“Terror on every side!  
Denounce *him*; yes, let us denounce him!”  
<sup>a</sup>All my trusted friends,  
Watching for my fall, say:  
“Perhaps he will be <sup>b</sup>deceived, so that we may prevail against him  
And take our revenge on him.” [<sup>a</sup>Lit *Every man of my peace* <sup>b</sup>Or  
*persuaded*]  
<sup>11</sup>But the LORD is with me like a dread champion;  
Therefore my persecutors will stumble and not prevail.  
They will be utterly ashamed, because they have <sup>a</sup>failed,  
With an everlasting disgrace that will not be forgotten. [<sup>a</sup>Lit *not  
succeeded; or not acted wisely*]  
<sup>12</sup>Yet, O LORD of hosts, You who test the righteous,  
Who see the <sup>a</sup>mind and the heart;  
Let me see Your vengeance on them;  
For to You I have set forth my cause. [<sup>a</sup>Lit *kidneys*]  
<sup>13</sup>Sing to the LORD, praise the LORD!  
For He has delivered the soul of the needy one  
From the hand of evildoers.  
<sup>14</sup> Cursed be the day when I was born;  
Let the day not be blessed when my mother bore me!  
<sup>15</sup>Cursed be the man who brought the news  
To my father, saying,  
“A <sup>a</sup>baby boy has been born to you!”  
And made him very happy. [<sup>a</sup>Lit *male child*]  
<sup>16</sup>But let that man be like the cities  
Which the LORD overthrew without <sup>a</sup>relenting,  
And let him hear an outcry in the morning  
And a <sup>b</sup>shout of alarm at noon; [<sup>a</sup>Lit *being sorry* <sup>b</sup>Or *trumpet blast*]  
<sup>17</sup>Because he did not kill me <sup>a</sup>before birth,  
So that my mother would have been my grave,

And her womb ever pregnant. [<sup>a</sup>Lit *from the womb*]

<sup>18</sup>Why did I ever come forth from the womb  
To look on trouble and sorrow,  
So that my days have been spent in shame?

## JEREMIAH 21 [\[Books\]](#)

### *Jeremiah's Message for Zedekiah*

1 The word which came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Malchijah, and Zephaniah the priest, the son of Maaseiah, saying, <sup>2</sup>“Please inquire of the LORD on our behalf, for Nebuchadnezzar king of Babylon is warring against us; perhaps the LORD will deal with us according to all His <sup>a</sup>wonderful acts, so that *the enemy* will withdraw from us.” [2 <sup>a</sup>Or *miracles*]

3 Then Jeremiah said to them, “You shall say to Zedekiah as follows: <sup>4</sup>“Thus says the LORD God of Israel, “Behold, I am about to turn back the weapons of war which are in your hands, with which you are warring against the king of Babylon and the Chaldeans who are besieging you outside the wall; and I will gather them into the center of this city. <sup>5</sup>I Myself will war against you with an outstretched hand and a mighty arm, even in anger and wrath and great indignation. <sup>6</sup>I will also strike down the inhabitants of this city, both man and beast; they will die of a great pestilence. <sup>7</sup>Then afterwards,” declares the LORD, “I will give over Zedekiah king of Judah and his servants and the people, even those who survive in this city from the pestilence, the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their foes and into the hand of those who seek their lives; and he will strike them down with the edge of the sword. He will not spare them nor have pity nor compassion.” ’

8 “You shall also say to this people, ‘Thus says the LORD, “Behold, I set before you the way of life and the way of death. <sup>9</sup>He who dwells in this city will die by the sword and by famine and by pestilence; but he who goes out and falls away to the Chaldeans who are besieging you will live, and he will have his own life as booty. <sup>10</sup>For I have set My face against this city for <sup>a</sup>harm and not for good,” declares the LORD. “It will be given into the hand of the king of Babylon and he will burn it with fire.” ’ [10 <sup>a</sup>Lit *evil*]

11 “Then say to the household of the king of Judah, ‘Hear the word of the LORD, <sup>12</sup>O house of David, thus says the LORD:

“Administer justice <sup>a</sup>every morning;  
And deliver the *person* who has been robbed from the <sup>b</sup>power of *his*  
oppressor,  
That My wrath may not go forth like fire  
And burn with none to extinguish *it*,  
Because of the evil of their deeds. [12 <sup>a</sup>Or *in the* <sup>b</sup>Lit *hand*]  
13 “Behold, I am against you, O valley dweller,  
O <sup>a</sup>rocky plain,” declares the LORD,  
“You men who say, ‘Who will come down against us?  
Or who will enter into our habitations?’ [<sup>a</sup>Lit *rock of the level place*]  
14“But I will punish you according to the <sup>a</sup>results of your deeds,”  
declares the LORD,  
“And I will kindle a fire in its forest  
That it may devour all its environs.” ’ ’ [<sup>a</sup>Lit *fruit*]

## JEREMIAH 22 [\[Books\]](#)

### *Warning of Jerusalem's Fall*

1 Thus says the LORD, “Go down to the house of the king of Judah, and there speak this word <sup>2</sup>and say, ‘Hear the word of the LORD, O king of Judah, who sits on David’s throne, you and your servants and your people who enter these gates. <sup>3</sup>Thus says the LORD, “Do justice and righteousness, and deliver the one who has been robbed from the power of *his* oppressor. Also do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place. <sup>4</sup>For if you men will indeed perform this thing, then kings will enter the gates of this house, sitting <sup>a</sup>in David’s place on his throne, riding in chariots and on horses, *even the king* himself and his servants and his people. <sup>5</sup>But if you will not obey these words, I swear by Myself,” declares the LORD, “that this house will become a desolation.” ’ ” <sup>6</sup>For thus says the LORD concerning the house of the king of Judah:

“You are *like* Gilead to Me,  
*Like* the summit of Lebanon;  
Yet most assuredly I will make you like a wilderness,  
*Like* cities which are not inhabited. [4 <sup>a</sup>Lit *for David*]  
<sup>7</sup>“For I will set apart destroyers against you,  
Each with his weapons;  
And they will cut down your choicest cedars  
And throw *them* on the fire.

8 “Many nations will pass by this city; and they will say to one another, ‘Why has the LORD done thus to this great city?’ <sup>9</sup>Then they will <sup>a</sup>answer, ‘Because they forsook the covenant of the LORD their God and bowed down to other gods and served them.’ ” [9 <sup>a</sup>Lit *say*]

10 Do not weep for the dead or mourn for him,  
*But* weep continually for the one who goes away;

For he will never return  
Or see his native land.

11 For thus says the LORD in regard to <sup>a</sup>Shallum the son of Josiah, king of Judah, who became king in the place of Josiah his father, who went forth from this place, “He will never return there; <sup>12</sup>but in the place where they led him captive, there he will die and not see this land again. [11 <sup>a</sup>I.e. Jehoahaz]

### ***Messages about the Kings***

13 “Woe to him who builds his house without righteousness  
And his <sup>a</sup>upper rooms without justice,  
Who uses his neighbor’s services without pay  
And does not give him his wages, [<sup>a</sup>Or *roof chambers*]  
<sup>14</sup>Who says, ‘I will build myself a roomy house  
With spacious <sup>a</sup>upper rooms,  
And cut out its windows,  
<sup>b</sup>Paneling *it* with cedar and painting *it* <sup>c</sup>bright red.’ [<sup>a</sup>Or *roof chambers*  
<sup>b</sup>Or *Paneled* <sup>c</sup>Or *vermilion*]  
<sup>15</sup>“Do you become a king because you are competing in cedar?  
Did not your father eat and drink  
And do justice and righteousness?  
Then it was well with him.  
<sup>16</sup>“He pled the cause of the afflicted and needy;  
Then it was well.  
Is not that what it means to know Me?”  
Declares the LORD.  
<sup>17</sup>“But your eyes and your heart  
Are *intent* only upon your own dishonest gain,

And on shedding innocent blood  
And on practicing oppression and extortion.”

18 Therefore thus says the LORD in regard to Jehoiakim the son of Josiah,  
king of Judah,

“They will not lament for him:  
‘Alas, my brother!’ or, ‘Alas, sister!’  
They will not lament for him:  
‘Alas for the master!’ or, ‘Alas for his splendor!’  
19“He will be buried with a donkey’s burial,  
Dragged off and thrown out beyond the gates of Jerusalem.  
20“Go up to Lebanon and cry out,  
And lift up your voice in Bashan;  
Cry out also from Abarim,  
For all your lovers have been crushed.  
21“‘I spoke to you in your prosperity;  
But you said, ‘I will not listen!’  
This has been your practice from your youth,  
That you have not obeyed My voice.  
22“‘The wind will sweep away all your shepherds,  
And your lovers will go into captivity;  
Then you will surely be ashamed and humiliated  
Because of all your wickedness.  
23“‘You who dwell in Lebanon,  
Nested in the cedars,  
How you will groan when pangs come upon you,  
Pain like a woman in childbirth!

24 “As I live,” declares the LORD, “even though <sup>a</sup>Coniah the son of Jehoiakim king of Judah were a signet *ring* on My right hand, yet I would pull <sup>a</sup>you <sup>b</sup>off; <sup>25</sup>and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. <sup>26</sup>I will hurl you and your mother who bore you into another country where you were not born, and there you will die. <sup>27</sup>But as for the

land to which they desire to return, they will not return to it. [24 <sup>a</sup>I.e. Jehoiachin <sup>b</sup>Lit *off from there*]

<sup>28</sup>“Is this man Coniah a despised, shattered jar?  
Or is he an undesirable vessel?  
Why have he and his descendants been hurled out  
And cast into a land that they had not known?  
<sup>29</sup>“O land, land, land,  
Hear the word of the LORD!

<sup>30</sup>“Thus says the LORD,

‘Write this man down childless,  
A man who will not prosper in his days;  
For no man of his descendants will prosper  
Sitting on the throne of David  
Or ruling again in Judah.’ ”

## JEREMIAH 23 [\[Books\]](#)

### *The Coming Messiah: the Righteous Branch*

1 “Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares the LORD. 2Therefore thus says the LORD God of Israel concerning the shepherds who are <sup>a</sup>tending My people: “You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,” declares the LORD. 3“Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. 4I will also raise up shepherds over them and they will <sup>b</sup>tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,” declares the LORD. [2 <sup>a</sup>Lit *shepherding* 4 <sup>b</sup>Or *shepherd*]

5 “Behold, *the* days are coming,” declares the LORD,  
“When I will raise up for David a righteous <sup>a</sup>Branch;  
And He will reign as king and <sup>b</sup>act wisely  
And do justice and righteousness in the land. [<sup>a</sup>Lit *Sprout* <sup>b</sup>Or *succeed*]  
6“In His days Judah will be saved,  
And Israel will dwell securely;  
And this is His name by which He will be called,  
‘The LORD our righteousness.’

7 “Therefore behold, *the* days are coming,” declares the LORD, “when they will no longer say, ‘As the LORD lives, who brought up the sons of Israel from the land of Egypt,’ <sup>8</sup>but, ‘As the LORD lives, who brought up and led back the descendants of the household of Israel from *the* north land and from all the countries where I had driven them.’ Then they will live on their own soil.”

### *False Prophets Denounced*

9 As for the prophets:

My heart is broken within me,  
All my bones tremble;  
I have become like a drunken man,  
Even like a man overcome with wine,  
Because of the LORD  
And because of His holy words.  
<sup>10</sup>For the land is full of adulterers;  
For the land mourns because of the curse.  
The pastures of the wilderness have dried up.

Their course also is evil  
And their might is not right.

<sup>11</sup>“For both prophet and priest are polluted;  
Even in My house I have found their wickedness,” declares the LORD.

<sup>12</sup>“Therefore their way will be like slippery paths to them,  
They will be driven away into the gloom and fall down in it;  
For I will bring calamity upon them,  
The year of their punishment,” declares the LORD.

<sup>13</sup> “Moreover, among the prophets of Samaria I saw an offensive thing:  
They prophesied by Baal and led My people Israel astray.

<sup>14</sup>“Also among the prophets of Jerusalem I have seen a horrible thing:  
The committing of adultery and walking in falsehood;  
And they strengthen the hands of evildoers,  
So that no one has turned back from his wickedness.  
All of them have become to Me like Sodom,  
And her inhabitants like Gomorrah.

<sup>15</sup>“Therefore thus says the LORD of hosts concerning the prophets,

‘Behold, I am going to feed them wormwood  
And make them drink poisonous water,  
For from the prophets of Jerusalem  
Pollution has gone forth into all the land.’ ”

<sup>16</sup> Thus says the LORD of hosts,  
“Do not listen to the words of the prophets who are prophesying to  
you.

They are leading you into futility;  
They speak a vision of their own <sup>a</sup>imagination,  
Not from the mouth of the LORD. [<sup>a</sup>Lit *heart*]

<sup>17</sup>“They keep saying to those who despise Me,  
‘The LORD has said, “You will have peace” ’;  
And as for everyone who walks in the stubbornness of his own heart,  
They say, ‘Calamity will not come upon you.’

<sup>18</sup>“But who has stood in the council of the LORD,  
That he should see and hear His word?  
Who has given heed to <sup>a</sup>His word and listened? [<sup>a</sup>Another reading is  
*My*]

<sup>19</sup>“Behold, the storm of the LORD has gone forth in wrath,  
Even a whirling tempest;  
It will swirl down on the head of the wicked.

<sup>20</sup>“The anger of the LORD will not turn back  
Until He has performed and carried out the purposes of His heart;  
In the last days you will clearly understand it.

<sup>21</sup>“I did not send *these* prophets,  
But they ran.

I did not speak to them,  
But they prophesied.

<sup>22</sup>“But if they had stood in My council,  
Then they would have announced My words to My people,  
And would have turned them back from their evil way  
And from the evil of their deeds.

<sup>23</sup> “Am I a God who is near,” declares the LORD,  
“And not a God far off?

<sup>24</sup>“Can a man hide himself in hiding places  
So I do not see him?” declares the LORD.

“Do I not fill the heavens and the earth?” declares the LORD.

<sup>25</sup> “I have heard what the prophets have said who prophesy falsely in My name, saying, ‘I had a dream, I had a dream!’ <sup>26</sup>How long? Is there *anything* in the hearts of the prophets who prophesy falsehood, even *these* prophets of the deception of their own heart, <sup>27</sup>who intend to make My people forget My name by their dreams which they relate to one another, just as their fathers forgot My name because of Baal? <sup>28</sup>The prophet who has a dream may relate *his* dream, but let him who has My word speak My word in truth. What does straw have *in common* with grain?” declares the LORD.  
<sup>29</sup>“Is not My word like fire?” declares the LORD, “and like a hammer which shatters a rock? <sup>30</sup>Therefore behold, I am against the prophets,” declares the LORD, “who steal My words from each other. <sup>31</sup>Behold, I am against the prophets,” declares the LORD, “who use their tongues and declare, ‘*The Lord* declares.’ <sup>32</sup>Behold, I am against those who have prophesied false dreams,” declares the LORD, “and related them and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit,” declares the LORD.

33 “Now when this people or the prophet or a priest asks you saying, ‘What is the <sup>a</sup>oracle of the LORD?’ then you shall say to them, ‘What <sup>a</sup>oracle?’ The LORD declares, ‘I will abandon you.’ <sup>34</sup>Then as for the prophet or the priest or the people who say, ‘The oracle of the LORD,’ I will bring punishment upon that man and his household. <sup>35</sup>Thus will each of you say to his neighbor and to his brother, ‘What has the LORD answered?’ or, ‘What has the LORD spoken?’ <sup>36</sup>For you will no longer remember the oracle of the LORD, because every man’s own word will become the oracle, and you have perverted the words of the living God, the LORD of hosts, our God. <sup>37</sup>Thus you will say to *that* prophet, ‘What has the LORD answered you?’ and, ‘What has the LORD spoken?’ <sup>38</sup>For if you say, ‘The oracle of the LORD!’ surely thus says the LORD, ‘Because you said this word, “The oracle of the LORD!” I have also sent to you, saying, “You shall not say, ‘The oracle of the LORD!’ ” ’ <sup>39</sup>Therefore behold, I will surely forget you and cast you away from My presence, along with the city which I gave you and your fathers. <sup>40</sup>I will put an everlasting reproach on you and an everlasting humiliation which will not be forgotten.” [33 <sup>a</sup>Or *burden*, and so throughout the ch]

## JEREMIAH 24 [\[Books\]](#)

### *Baskets of Figs and the Returnees*

<sup>1</sup> After Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah with the craftsmen and smiths from Jerusalem and had brought them to Babylon, the LORD showed me: behold, two baskets of figs set before the temple of the LORD! <sup>2</sup>One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness. <sup>3</sup>Then the LORD said to me, “What do you see, Jeremiah?” And I said, “Figs, the good figs, very good; and the bad *figs*, very bad, which cannot be eaten due to rottenness.”

<sup>4</sup> Then the word of the LORD came to me, saying, <sup>5</sup>“Thus says the LORD God of Israel, ‘Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place *into* the land of the Chaldeans. <sup>6</sup>For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up. <sup>7</sup>I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.

<sup>8</sup> ‘But like the bad figs which cannot be eaten due to rottenness—indeed, thus says the LORD—so I will <sup>a</sup>abandon Zedekiah king of Judah and his officials, and the remnant of Jerusalem who remain in this land and the ones who dwell in the land of Egypt. <sup>9</sup>I will make them a terror *and an* evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them. <sup>10</sup>I will send the sword, the famine and the pestilence upon them until they are destroyed from the land which I gave to them and their forefathers.’ ” [8 <sup>a</sup>Lit *give up*]

## JEREMIAH 25 [\[Books\]](#)

### *Prophecy of the Captivity*

1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), <sup>2</sup>which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying, <sup>3</sup>“From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, <sup>a</sup>these twenty-three years the word of the LORD has come to me, and I have spoken to you <sup>b</sup>again and again, but you have not listened. <sup>4</sup>And the LORD has sent to you all His servants the prophets <sup>c</sup>again and again, but you have not listened nor inclined your ear to hear, <sup>5</sup>saying, ‘Turn now everyone from his evil way and from the evil of your deeds, and dwell on the land which the LORD has given to you and your forefathers forever and ever; <sup>6</sup>and do not go after other gods to <sup>d</sup>serve them and to <sup>e</sup>worship them, and do not provoke Me to anger with the work of your hands, and I will do you no harm.’ <sup>7</sup>Yet you have not listened to Me,” declares the LORD, “in order that you might provoke Me to anger with the work of your hands to your own harm. [3 <sup>a</sup>Lit *this* <sup>b</sup>Lit *rising early and speaking* 4 <sup>c</sup>Lit *rising early and sending* 6 <sup>d</sup>Or *worship* <sup>e</sup>Or *bow down to*]

8 “Therefore thus says the LORD of hosts, ‘Because you have not obeyed My words, <sup>9</sup>behold, I will send and take all the families of the north,’ declares the LORD, ‘and *I will send* to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will <sup>a</sup>utterly destroy them and make them a horror and a hissing, and an everlasting desolation. <sup>10</sup>Moreover, I will <sup>b</sup>take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. <sup>11</sup>This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. [9 <sup>a</sup>Or *put them under the ban* 10 <sup>b</sup>Lit *cause to perish*]

## ***Babylon Will Be Judged***

12 ‘Then it will be when seventy years are completed I will punish the king of Babylon and that nation,’ declares the LORD, ‘for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation. <sup>13</sup>I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations. <sup>14</sup>(<sup>a</sup>For many nations and great kings will make slaves of them, even them; and I will recompense them according to their deeds and according to the work of their hands.)’ ” [14 <sup>a</sup>Or *For they have served many nations and great kings*]

15 For thus the LORD, the God of Israel, says to me, “Take this cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it. <sup>16</sup>They will drink and stagger and go mad because of the sword that I will send among them.”

17 Then I took the cup from the LORD’s hand and made all the nations to whom the LORD sent me drink it: <sup>18</sup>Jerusalem and the cities of Judah and its kings *and* its princes, to make them a ruin, a horror, a hissing and a curse, as it is this day; <sup>19</sup>Pharaoh king of Egypt, his servants, his princes and all his people; <sup>20</sup>and all the <sup>a</sup>foreign people, all the kings of the land of Uz, all the kings of the land of the Philistines (even Ashkelon, Gaza, Ekron and the remnant of Ashdod); <sup>21</sup>Edom, Moab and the sons of Ammon; <sup>22</sup>and all the kings of Tyre, all the kings of Sidon and the kings of the coastlands which are beyond the sea; <sup>23</sup>and Dedan, Tema, Buz and all who cut the corners *of their hair*; <sup>24</sup>and all the kings of Arabia and all the kings of the <sup>a</sup>foreign people who dwell in the desert; <sup>25</sup>and all the kings of Zimri, all the kings of Elam and all the kings of Media; <sup>26</sup>and all the kings of the north, near and far, one with another; and all the kingdoms of the earth which are upon the face of the ground, and the king of <sup>b</sup>Sheshach shall drink after them. [20 <sup>a</sup>Or *mixed multitude* 26 <sup>b</sup>Cryptic name for Babylon]

27 “You shall say to them, ‘Thus says the LORD of hosts, the God of Israel, “Drink, be drunk, vomit, fall and rise no more because of the sword which I will send among you.” ’ <sup>28</sup>And it will be, if they refuse to take the cup from your hand to drink, then you will say to them, ‘Thus says the LORD of hosts:

“You shall surely drink! <sup>29</sup>For behold, I am beginning to work calamity in *this* city which is called by My name, and shall you be completely free from punishment? You will not be free from punishment; for I am summoning a sword against all the inhabitants of the earth,” declares the LORD of hosts.’

**30** “Therefore you shall prophesy against them all these words, and you shall say to them,

‘The LORD will roar from on high  
And utter His voice from His holy habitation;  
He will roar mightily against His <sup>a</sup>fold.  
He will shout like those who tread *the grapes*,  
Against all the inhabitants of the earth. [<sup>30</sup> <sup>a</sup>Or *pasture*]  
<sup>31</sup>‘A clamor has come to the end of the earth,  
Because the LORD has a controversy with the nations.  
He is entering into judgment with all flesh;  
As for the wicked, He has given them to the sword,’ declares the  
LORD.”

**32** Thus says the LORD of hosts,  
“Behold, evil is going forth  
From nation to nation,  
And a great storm is being stirred up  
From the remotest parts of the earth.

**33** “Those slain by the LORD on that day will be from one end of the earth to the <sup>a</sup>other. They will not be lamented, gathered or buried; they will be like dung on the face of the ground. [<sup>33</sup> <sup>a</sup>Lit *other end of the earth*]

<sup>34</sup>“Wail, you shepherds, and cry;  
And wallow *in ashes*, you masters of the flock;  
For the days of your slaughter and your dispersions <sup>a</sup>have come,  
And you will fall like a choice vessel. [<sup>a</sup>Lit *are full*]

<sup>35</sup>“Flight will perish from the shepherds,  
And escape from the masters of the flock.

<sup>36</sup>“*Hear* the sound of the cry of the shepherds,  
And the wailing of the masters of the flock!  
For the LORD is destroying their pasture,

<sup>37</sup>“And the peaceful <sup>a</sup>fields are made silent  
Because of the fierce anger of the LORD. [<sup>a</sup>Or *pastures*]  
<sup>38</sup>“He has left His hiding place like the lion;  
For their land has become a horror  
Because of the fierceness of the <sup>a</sup>oppressing sword  
And because of His fierce anger.” [<sup>a</sup>Or *oppressor*]

## JEREMIAH 26 [\[Books\]](#)

### *Cities of Judah Warned*

1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, <sup>2</sup>“Thus says the LORD, ‘Stand in the court of the LORD’s house, and speak to all the cities of Judah who have come to worship *in* the LORD’s house all the words that I have commanded you to speak to them. Do not omit a word! <sup>3</sup>Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.’ <sup>4</sup>And you will say to them, ‘Thus says the LORD, “If you will not listen to Me, to walk in My law which I have set before you, <sup>5</sup>to listen to the words of My servants the prophets, whom I have been sending to you <sup>a</sup>again and again, but you have not listened; <sup>6</sup>then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth.” ’ ’ [5 <sup>a</sup>Lit *rising early and sending*]

### *A Plot to Murder Jeremiah*

7 The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. <sup>8</sup>When Jeremiah finished speaking all that the LORD had commanded *him* to speak to all the people, the priests and the prophets and all the people seized him, saying, “You must die! <sup>9</sup>Why have you prophesied in the name of the LORD saying, ‘This house will be like Shiloh and this city will be desolate, without inhabitant?’” And all the people gathered about Jeremiah in the house of the LORD.

10 When the officials of Judah heard these things, they came up from the king’s house to the house of the LORD and sat in the entrance of the New Gate of the LORD’s *house*. <sup>11</sup>Then the priests and the prophets spoke to the officials and to all the people, saying, “A death sentence for this man! For he has prophesied against this city as you have heard in your hearing.”

12 Then Jeremiah spoke to all the officials and to all the people, saying, “The LORD sent me to prophesy against this house and against this city all the words that you have heard. <sup>13</sup>Now therefore amend your ways and your deeds and obey the voice of the LORD your God; and the LORD will <sup>a</sup>change His mind about the misfortune which He has pronounced against you. <sup>14</sup>But as for me, behold, I am in your hands; do with me as is good and right in your sight. <sup>15</sup>Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing.” [13 <sup>a</sup>Lit *be sorry for*]

### ***Jeremiah Is Spared***

16 Then the officials and all the people said to the priests and to the prophets, “No death sentence for this man! For he has spoken to us in the name of the LORD our God.” <sup>17</sup>Then some of the elders of the land rose up and spoke to all the assembly of the people, saying, <sup>18</sup>“<sup>a</sup>Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, ‘Thus the LORD of hosts has said,

“Zion will be plowed *as* a field,  
And Jerusalem will become ruins,  
And the mountain of the house as the <sup>b</sup>high places of a forest.” ’

<sup>19</sup>Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and the LORD <sup>c</sup>changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves.” [18 <sup>a</sup>Lit *Micaiah the Morasthite* <sup>b</sup>Or *a wooded height* 19 <sup>c</sup>Lit *was sorry for*]

20 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. <sup>21</sup>When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard *it*, and he was

afraid and fled and went to Egypt. <sup>22</sup>Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and *certain* men with him *went* into Egypt. <sup>23</sup>And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the <sup>a</sup>burial place of the <sup>b</sup>common people. [<sup>23</sup> <sup>a</sup>Lit *graves* <sup>b</sup>Lit *sons of the people*]

**24** But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

## JEREMIAH 27 [\[Books\]](#)

### *The Nations to Submit to Nebuchadnezzar*

1 In the beginning of the reign of <sup>a</sup>Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying— <sup>2</sup>thus says the LORD to me—“Make for yourself bonds and yokes and put them on your neck, <sup>3</sup>and send <sup>b</sup>word to the king of Edom, to the king of Moab, to the king of the sons of Ammon, to the king of Tyre and to the king of Sidon <sup>c</sup>by the messengers who come to Jerusalem to Zedekiah king of Judah. <sup>4</sup>Command them *to go* to their masters, saying, ‘Thus says the LORD of hosts, the God of Israel, thus you shall say to your masters, <sup>5</sup>“I have made the earth, the men and the beasts which are on the face of the earth by My great power and by My outstretched arm, and I will give it to the one who is <sup>d</sup>pleasing in My sight. <sup>6</sup>Now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and I have given him also the wild animals of the field to serve him. <sup>7</sup>All the nations shall serve him and his son and his grandson until the time of his own land comes; then many nations and great kings will <sup>e</sup>make him their servant. [1 <sup>a</sup>Many mss read *Jehoiakim* 3 <sup>b</sup>Lit *them* <sup>c</sup>Lit *by the hand of* 5 <sup>d</sup>Or *upright* 7 <sup>e</sup>Or *enslave him*]

8 “It will be, *that* the nation or the kingdom which will not serve him, Nebuchadnezzar king of Babylon, and which will not put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine and with pestilence,” declares the LORD, “until I have destroyed <sup>a</sup>it by his hand. <sup>9</sup>But as for you, do not listen to your prophets, your diviners, your <sup>b</sup>dreamers, your soothsayers or your sorcerers who speak to you, saying, ‘You will not serve the king of Babylon.’ <sup>10</sup>For they prophesy a lie to you in order to remove you far from your land; and I will drive you out and you will perish. <sup>11</sup>But the nation which will bring its neck under the yoke of the king of Babylon and serve him, I will let remain on its land,” declares the LORD, “and they will till it and dwell in it.” ’ ” [8 <sup>a</sup>Lit *them* 9 <sup>b</sup>Lit *dreams*]

12 I spoke words like all these to Zedekiah king of Judah, saying, “Bring your necks under the yoke of the king of Babylon and serve him and his people, and live! <sup>13</sup>Why will you die, you and your people, by the sword, famine and pestilence, as the LORD has spoken to that nation which will not serve the king of Babylon? <sup>14</sup>So do not listen to the words of the prophets who speak to you, saying, ‘You will not serve the king of Babylon,’ for they prophesy a lie to you; <sup>15</sup>for I have not sent them,” declares the LORD, “but they prophesy falsely in My name, in order that I may drive you out and that you may perish, you and the prophets who prophesy to you.”

16 *Then* I spoke to the priests and to all this people, saying, “Thus says the LORD: Do not listen to the words of your prophets who prophesy to you, saying, ‘Behold, the vessels of the LORD’s house will now shortly be brought again from Babylon’; for they are prophesying a lie to you. <sup>17</sup>Do not listen to them; serve the king of Babylon, and live! Why should this city become a ruin? <sup>18</sup>But if they are prophets, and if the word of the LORD is with them, let them now entreat the LORD of hosts that the vessels which are left in the house of the LORD, in the house of the king of Judah and in Jerusalem may not go to Babylon. <sup>19</sup>For thus says the LORD of hosts concerning the pillars, concerning the sea, concerning the stands and concerning the rest of the vessels that are left in this city, <sup>20</sup>which Nebuchadnezzar king of Babylon did not take when he carried into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem. <sup>21</sup>Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem, <sup>22</sup>‘They will be carried to Babylon and they will be there until the day I visit them,’ declares the LORD. ‘Then I will bring them <sup>a</sup>back and restore them to this place.’ ” [22 <sup>a</sup>Lit *up*]

## JEREMIAH 28 [\[Books\]](#)

### *Hananiah's False Prophecy*

1 Now in the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and all the people, saying, <sup>2</sup>“Thus says the LORD of hosts, the God of Israel, ‘I have broken the yoke of the king of Babylon. <sup>3</sup>Within two years I am going to bring back to this place all the vessels of the LORD’S house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. <sup>4</sup>I am also going to bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles of Judah who went to Babylon,’ declares the LORD, ‘for I will break the yoke of the king of Babylon.’ ”

5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who were standing in the house of the LORD, <sup>6</sup>and the prophet Jeremiah said, “Amen! May the LORD do so; may the LORD <sup>a</sup>confirm your words which you have prophesied to bring back the vessels of the LORD’S house and all the exiles, from Babylon to this place. <sup>7</sup>Yet hear now this word which I am about to speak in your hearing and in the hearing of all the people! <sup>8</sup>The prophets who were before me and before you from ancient times prophesied against many lands and against great kingdoms, of war and of calamity and of pestilence. <sup>9</sup>The prophet who prophesies of peace, when the word of the prophet comes to pass, then that prophet will be known *as* one whom the LORD has truly sent.” [6 <sup>a</sup>Or *fulfill*]

10 Then Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it. <sup>11</sup>Hananiah spoke in the presence of all the people, saying, “Thus says the LORD, ‘Even so will I break within two full years the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations.’ ” Then the prophet Jeremiah went his way.

12 The word of the LORD came to Jeremiah after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, <sup>13</sup>“Go and speak to Hananiah, saying, ‘Thus says the LORD, “You have broken the yokes of wood, but you have made instead of them yokes of iron.” <sup>14</sup>For thus says the LORD of hosts, the God of Israel, “I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him. And I have also given him the beasts of the field.” ’ ” <sup>15</sup>Then Jeremiah the prophet said to Hananiah the prophet, “Listen now, Hananiah, the LORD has not sent you, and you have made this people trust in a lie. <sup>16</sup>Therefore thus says the LORD, ‘Behold, I am about to <sup>a</sup>remove you from the face of the earth. This year you are going to die, because you have <sup>b</sup>counseled rebellion against the LORD.’ ” [16 <sup>a</sup>Lit *send you away* <sup>b</sup>Lit *spoken*]

17 So Hananiah the prophet died in the same year in the seventh month.

## JEREMIAH 29 [\[Books\]](#)

### *Message to the Exiles*

1 Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile, the priests, the prophets and all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. <sup>2</sup>(This was after King Jeconiah and the queen mother, the court officials, the princes of Judah and Jerusalem, the craftsmen and the smiths had departed from Jerusalem.) <sup>3</sup>*The letter was sent* by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon, saying, <sup>4</sup>“Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon, <sup>5</sup>‘Build houses and live *in them*; and plant gardens and eat their <sup>a</sup>produce. <sup>6</sup>Take wives and <sup>b</sup>become the fathers of sons and daughters, and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there and do not decrease. <sup>7</sup>Seek the <sup>c</sup>welfare of the city where I have sent you into exile, and pray to the LORD on its behalf; for in its <sup>c</sup>welfare you will have <sup>c</sup>welfare.’ <sup>8</sup>For thus says the LORD of hosts, the God of Israel, ‘Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to <sup>d</sup>the dreams which <sup>e</sup>they dream. <sup>9</sup>For they prophesy falsely to you in My name; I have not sent them,’ declares the LORD. [<sup>5</sup> <sup>a</sup>Lit *fruit* <sup>6</sup> <sup>b</sup>Lit *beget* <sup>7</sup> <sup>c</sup>Or *peace* <sup>8</sup> <sup>d</sup>Lit *your* <sup>e</sup>Lit *you*]

10 “For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. <sup>11</sup>For I know the plans that I <sup>a</sup>have for you,’ declares the LORD, ‘plans for welfare and not for calamity to give you a future and a hope. <sup>12</sup>Then you will call upon Me and come and pray to Me, and I will listen to you. <sup>13</sup>You will seek Me and find Me when you search for Me with all your heart. <sup>14</sup>I will be found by you,’ declares the LORD, ‘and I will restore your <sup>b</sup>fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares the LORD, ‘and I will bring you back to

the place from where I sent you into exile.’ [11 <sup>a</sup>Lit *am planning* 14 <sup>b</sup>Or *captivity*]

15 “Because you have said, ‘The LORD has raised up prophets for us in Babylon’— <sup>16</sup>for thus says the LORD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your brothers who did not go with you into exile— <sup>17</sup>thus says the LORD of hosts, ‘Behold, I am sending upon them the sword, famine and pestilence, and I will make them like split-open figs that cannot be eaten due to rottenness. <sup>18</sup>I will pursue them with the sword, with famine and with pestilence; and I will make them a terror to all the kingdoms of the earth, to be a curse and a horror and a hissing, and a reproach among all the nations where I have driven them, <sup>19</sup>because they have not listened to My words,’ declares the LORD, ‘which I sent to them again and again by My servants the prophets; but you did not listen,’ declares the LORD. <sup>20</sup>You, therefore, hear the word of the LORD, all you exiles, whom I have sent away from Jerusalem to Babylon.

21 “Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who are prophesying to you falsely in My name, ‘Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he will slay them before your eyes. <sup>22</sup>Because of them a curse will be <sup>a</sup>used by all the exiles from Judah who are in Babylon, saying, “May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, <sup>23</sup>because they have acted foolishly in Israel, and have committed adultery with their neighbors’ wives and have spoken words in My name falsely, which I did not command them; and I am He who knows and am a witness,” declares the LORD.’ ” [22 <sup>a</sup>Lit *taken*]

24 To Shemaiah the Nehelamite you shall speak, saying, <sup>25</sup>“Thus says the LORD of hosts, the God of Israel, ‘Because you have sent letters in your own name to all the people who are in Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying, <sup>26</sup>“The LORD has made you priest instead of Jehoiada the priest, to be the <sup>a</sup>overseer in the house of the LORD over every madman who prophesies, to put him in the stocks and in the iron collar, <sup>27</sup>now then, why have you not rebuked Jeremiah of

Anathoth who prophesies to you? <sup>28</sup>For he has sent to us in Babylon, saying, ‘*The exile will be long; build houses and live in them and plant gardens and eat their <sup>b</sup>produce.*’ ” ’ ” [26 <sup>a</sup>Lit *overseers* 28 <sup>b</sup>Lit *fruit*]

<sup>29</sup> Zephaniah the priest read this letter <sup>a</sup>to Jeremiah the prophet. <sup>30</sup>Then came the word of the LORD to Jeremiah, saying, <sup>31</sup>“Send to all the exiles, saying, ‘Thus says the LORD concerning Shemaiah the Nehelamite, “Because Shemaiah has prophesied to you, although I did not send him, and he has made you trust in a lie,” <sup>32</sup>therefore thus says the LORD, “Behold, I am about to punish Shemaiah the Nehelamite and his <sup>b</sup>descendants; he will not have anyone living among this people, and he will not see the good that I am about to do to My people,” declares the LORD, “because he has <sup>c</sup>preached rebellion against the LORD.” ’ ” [29 <sup>a</sup>Lit *in the ears of* 32 <sup>b</sup>Lit *seed* <sup>c</sup>Lit *spoken*]

## JEREMIAH 30 [\[Books\]](#)

### *Deliverance from Captivity Promised*

1 The word which came to Jeremiah from the LORD, saying, <sup>2</sup>“Thus says the LORD, the God of Israel, ‘Write all the words which I have spoken to you in a book. <sup>3</sup>For behold, days are coming,’ declares the LORD, ‘when I will restore the <sup>a</sup>fortunes of My people Israel and Judah.’ The LORD says, ‘I will also bring them back to the land that I gave to their forefathers and they shall possess it.’ ” [3 <sup>a</sup>Or *captivity*]

4 Now these are the words which the LORD spoke concerning Israel and concerning Judah:

5 “For thus says the LORD,

‘<sup>a</sup>I have heard a sound of terror,  
Of dread, and there is no peace. [5 <sup>a</sup>Lit *We*]  
<sup>6</sup>‘Ask now, and see  
If a male can give birth.  
Why do I see every man  
*With* his hands on his loins, as a woman in childbirth?  
And *why* have all faces turned pale?  
<sup>7</sup>‘Alas! for that day is great,  
There is none like it;  
And it is the time of Jacob’s distress,  
But he will be saved from it.

8 ‘It shall come about on that day,’ declares the LORD of hosts, ‘that I will break his yoke from off <sup>a</sup>their neck and will tear off <sup>a</sup>their bonds; and strangers will no longer make <sup>b</sup>them their slaves. <sup>9</sup>But they shall serve the LORD their God and David their king, whom I will raise up for them. [8 <sup>a</sup>So Gr; Heb *your* <sup>b</sup>Lit *him their slave*]

<sup>10</sup>‘Fear not, O Jacob My servant,’ declares the LORD,  
‘And do not be dismayed, O Israel;

For behold, I will save you from afar  
And your <sup>a</sup>offspring from the land of their captivity.  
And Jacob will return and will be quiet and at ease,  
And no one will make him afraid. [<sup>a</sup>Lit *seed*]  
<sup>11</sup>‘For I am with you,’ declares the LORD, ‘to save you;  
For I will destroy completely all the nations where I have scattered  
you,  
Only I will not destroy you completely.  
But I will chasten you justly  
And will by no means leave you unpunished.’  
<sup>12</sup> “For thus says the LORD,  
‘Your wound is incurable  
And your injury is serious.  
<sup>13</sup>‘There is no one to plead your cause;  
*No healing for your sore,*  
No recovery for you.  
<sup>14</sup>‘All your lovers have forgotten you,  
They do not seek you;  
For I have wounded you with the wound of an enemy,  
With the punishment of a cruel one,

Because your iniquity is great  
*And* your sins are numerous.  
<sup>15</sup>Why do you cry out over your injury?  
Your pain is incurable.

Because your iniquity is great  
And your sins are numerous,  
I have done these things to you.

<sup>16</sup>‘Therefore all who devour you will be devoured;  
And all your adversaries, every one of them, will go into captivity;  
And those who plunder you will be for plunder,  
And all who prey upon you I will give for prey.

<sup>17</sup>‘For I will <sup>a</sup>restore you to <sup>b</sup>health  
And I will heal you of your wounds,’ declares the LORD,  
‘Because they have called you an outcast, saying:  
“It is Zion; no one <sup>c</sup>cares for her.” ’ [<sup>a</sup>Lit *cause to go up* <sup>b</sup>Or *healing*  
<sup>c</sup>Lit *is seeking*]

### ***Restoration of Jacob***

<sup>18</sup> “Thus says the LORD,  
‘Behold, I will restore the <sup>a</sup>fortunes of the tents of Jacob  
And have compassion on his dwelling places;  
And the city will be rebuilt on its ruin,  
And the palace will stand on its rightful place. [<sup>a</sup>Or *captivity*]  
<sup>19</sup>‘From them will proceed thanksgiving  
And the voice of those who <sup>a</sup>celebrate;  
And I will multiply them and they will not be diminished;  
I will also honor them and they will not be insignificant. [<sup>a</sup>Or *dance*]  
<sup>20</sup>‘<sup>a</sup>Their children also will be as formerly,  
And <sup>b</sup>their congregation shall be established before Me;  
And I will punish all <sup>b</sup>their oppressors. [<sup>a</sup>Lit *His* <sup>b</sup>Lit *his*]  
<sup>21</sup>‘<sup>a</sup>Their leader shall be one of them,  
And <sup>a</sup>their ruler shall come forth from <sup>a</sup>their midst;  
And I will bring him near and he shall approach Me;  
For <sup>b</sup>who would dare to risk his life to approach Me?’ declares the  
LORD. [<sup>a</sup>Lit *his* <sup>b</sup>Lit *who is he that gives his heart in pledge*]  
<sup>22</sup>‘You shall be My people,  
And I will be your God.’ ”  
<sup>23</sup> Behold, the tempest of the LORD!

Wrath has gone forth,  
A <sup>a</sup>sweeping tempest;  
It will burst on the head of the wicked. [<sup>a</sup>Or *raging*]  
<sup>24</sup>The fierce anger of the LORD will not turn back  
Until He has performed and until He has accomplished  
The intent of His heart;  
In the latter days you will understand this.

## JEREMIAH 31 [\[Books\]](#)

### *Israel's Mourning Turned to Joy*

1 “At that time,” declares the LORD, “I will be the God of all the families of Israel, and they shall be My people.”

2 Thus says the LORD,

“The people who survived the sword

Found grace in the wilderness—

Israel, when it went to find its rest.”

<sup>3</sup>The LORD appeared to <sup>a</sup>him from afar, *saying*,

“I have loved you with an everlasting love;

Therefore I have drawn you with lovingkindness. [<sup>a</sup>Lit *me*]

<sup>4</sup>“Again I will build you and you will be rebuilt,

O virgin of Israel!

Again you will <sup>a</sup>take up your tambourines,

And go forth to the dances of the merrymakers. [<sup>a</sup>Or *be adorned with*]

<sup>5</sup>“Again you will plant vineyards

On the <sup>a</sup>hills of Samaria;

The planters will plant  
And will <sup>b</sup>enjoy *them*. [<sup>a</sup>Or *mountains* <sup>b</sup>Lit *defile*]  
<sup>6</sup>“For there will be a day when watchmen  
On the hills of Ephraim call out,  
‘Arise, and let us go up *to* Zion,  
To the LORD our God.’ ”

<sup>7</sup> For thus says the LORD,  
“Sing aloud with gladness for Jacob,  
And shout among the <sup>a</sup>chief of the nations;  
Proclaim, give praise and say,  
‘O LORD, save Your people,  
The remnant of Israel.’ [<sup>a</sup>Lit *head*]

<sup>8</sup>“Behold, I am bringing them from the north country,  
And I will gather them from the remote parts of the earth,  
Among them the blind and the lame,  
The woman with child and she who is in labor with child, together;  
A great <sup>a</sup>company, they will return here. [<sup>a</sup>Or *assembly*]

<sup>9</sup>“With weeping they will come,  
And by supplication I will lead them;  
I will make them walk by streams of waters,  
On a straight path in which they will not stumble;  
For I am a father to Israel,  
And Ephraim is My firstborn.”

<sup>10</sup> Hear the word of the LORD, O nations,  
And declare in the coastlands afar off,  
And say, “He who scattered Israel will gather him  
And keep him as a shepherd keeps his flock.”

<sup>11</sup>For the LORD has ransomed Jacob  
And redeemed him from the hand of him who was stronger than he.

<sup>12</sup>“They will come and shout for joy on the height of Zion,  
And they will be radiant over the <sup>a</sup>bounty of the LORD—  
Over the grain and the new wine and the oil,  
And over the young of the flock and the herd;  
And their life will be like a watered garden,  
And they will never languish again. [<sup>a</sup>Lit *goodness*]

<sup>13</sup>“Then the virgin will rejoice in the dance,  
And the young men and the old, together,

For I will turn their mourning into joy  
And will comfort them and give them joy for their sorrow.  
<sup>14</sup>“I will <sup>a</sup>fill the soul of the priests with <sup>b</sup>abundance,  
And My people will be satisfied with My goodness,” declares the  
LORD. [<sup>a</sup>Lit *saturate* <sup>b</sup>Lit *fatness*]  
<sup>15</sup> Thus says the LORD,  
“A voice is heard in Ramah,  
Lamentation *and* bitter weeping.  
Rachel is weeping for her children;  
She refuses to be comforted for her children,  
Because they are no more.”

<sup>16</sup> Thus says the LORD,

“Restrain your voice from weeping  
And your eyes from tears;  
For your work will be rewarded,” declares the LORD,  
“And they will return from the land of the enemy.  
<sup>17</sup>“There is hope for your future,” declares the LORD,  
“And *your* children will return to their own territory.  
<sup>18</sup>“I have surely heard Ephraim grieving,  
‘You have chastised me, and I was chastised,  
Like an untrained calf;  
Bring me back that I may be restored,  
For You are the LORD my God.  
<sup>19</sup>‘For after I turned back, I repented;  
And after I was instructed, I smote on *my* thigh;  
I was ashamed and also humiliated  
Because I bore the reproach of my youth.’  
<sup>20</sup>“Is Ephraim My dear son?  
Is he a delightful child?  
Indeed, as often as I have spoken against him,  
I certainly *still* remember him;  
Therefore My <sup>a</sup>heart yearns for him;  
I will surely have mercy on him,” declares the LORD. [<sup>a</sup>Lit *inward*  
*parts*]  
<sup>21</sup> “Set up for yourself roadmarks,

Place for yourself guideposts;  
Direct your <sup>a</sup>mind to the highway,  
The way by which you went.  
Return, O virgin of Israel,  
Return to these your cities. [<sup>a</sup>Lit *heart*]  
<sup>22</sup>“How long will you go here and there,  
O faithless daughter?  
For the LORD has created a new thing in the earth—  
A woman will encompass a man.”

<sup>23</sup> Thus says the LORD of hosts, the God of Israel, “Once again they will speak this word in the land of Judah and in its cities when I restore their <sup>a</sup>fortunes,

‘The LORD bless you, O abode of righteousness,  
O holy hill!’

<sup>24</sup> Judah and all its cities will dwell together in it, the farmer and they who go about with flocks. <sup>25</sup> For I satisfy the weary ones and <sup>b</sup>refresh everyone who languishes.” <sup>26</sup> At this I awoke and looked, and my sleep was pleasant to me. [<sup>23</sup> <sup>a</sup>Or *captivity* <sup>25</sup> <sup>b</sup>Lit *fill*]

### ***A New Covenant***

<sup>27</sup> “Behold, days are coming,” declares the LORD, “when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. <sup>28</sup> As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant,” declares the LORD.

<sup>29</sup> “In those days they will not say again,  
‘The fathers have eaten sour grapes,  
And the children’s teeth are <sup>a</sup>set on edge.’

<sup>30</sup> But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be <sup>a</sup>set on edge. [<sup>a</sup>Or *dull*]

31 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, <sup>32</sup>not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. <sup>33</sup>“But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. <sup>34</sup>They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

35 Thus says the LORD,  
Who gives the sun for light by day  
And the <sup>a</sup>fixed order of the moon and the stars for light by night,  
Who stirs up the sea so that its waves roar;  
The LORD of hosts is His name: [<sup>a</sup>Lit *statutes*]  
<sup>36</sup>“If <sup>a</sup>this fixed order departs  
From before Me,” declares the LORD,  
“Then the offspring of Israel also will cease  
From being a nation before Me <sup>b</sup>forever.”

<sup>37</sup>Thus says the LORD,

“If the heavens above can be measured  
And the foundations of the earth searched out below,  
Then I will also cast off all the offspring of Israel  
For all that they have done,” declares the LORD. [<sup>a</sup>Lit *these statutes* <sup>b</sup>Lit  
*all the days*]

38 “Behold, days are coming,” declares the LORD, “when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. <sup>39</sup>The measuring line will go out farther straight ahead to the hill Gareb; then it will turn to Goah. <sup>40</sup>And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the

Horse Gate toward the east, shall be holy to the LORD; it will not be plucked up or overthrown anymore forever.”

## JEREMIAH 32 [\[Books\]](#)

### *Jeremiah Imprisoned*

1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. 2 Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was *in* the house of the king of Judah, 3 because Zedekiah king of Judah had shut him up, saying, “Why do you prophesy, saying, ‘Thus says the LORD, “Behold, I am about to give this city into the hand of the king of Babylon, and he will take it; 4 and Zedekiah king of Judah will not escape out of the hand of the Chaldeans, but he will surely be given into the hand of the king of Babylon, and he will speak with him <sup>a</sup>face to face and see him eye to eye; 5 and he will take Zedekiah to Babylon, and he will be there until I visit him,” declares the LORD. “If you fight against the Chaldeans, you will not succeed” ’?” [4 <sup>a</sup>Lit *mouth to mouth*]

6 And Jeremiah said, “The word of the LORD came to me, saying, 7 “Behold, Hanamel the son of Shallum your uncle is coming to you, saying, “Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy *it*.” ’ 8 Then Hanamel my uncle’s son came to me in the court of the guard according to the word of the LORD and said to me, ‘Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy *it* for yourself.’ Then I knew that this was the word of the LORD.

9 “I bought the field which was at Anathoth from Hanamel my uncle’s son, and I weighed out the silver for him, seventeen shekels of silver. 10 I <sup>a</sup>signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales. 11 Then I took the deeds of purchase, both the sealed *copy containing* the terms and conditions and the open *copy*; 12 and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle’s *son* and in the sight of the witnesses who

signed the deed of purchase, before all the Jews who were sitting in the court of the guard. <sup>13</sup>And I commanded Baruch in their presence, saying, <sup>14</sup>“Thus says the LORD of hosts, the God of Israel, “Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, that they may <sup>b</sup>last a long time.” <sup>15</sup>For thus says the LORD of hosts, the God of Israel, “Houses and fields and vineyards will again be bought in this land.” ’ [10 <sup>a</sup>Or wrote...on the document 14 <sup>b</sup>Lit stand many days]

### ***Jeremiah Prays and God Explains***

<sup>16</sup> “After I had given the deed of purchase to Baruch the son of Neriah, then I prayed to the LORD, saying, <sup>17</sup>‘Ah Lord <sup>a</sup>GOD! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You, <sup>18</sup>who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name; <sup>19</sup>great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds; <sup>20</sup>who has set signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and You have made a name for Yourself, as at this day. <sup>21</sup>You brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm and with great terror; <sup>22</sup>and gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey. <sup>23</sup>They came in and took possession of it, but they did not obey Your voice or walk in Your law; they have done nothing of all that You commanded them to do; therefore You have made all this calamity come upon them. <sup>24</sup>Behold, the siege ramps have reached the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because of the sword, the famine and the pestilence; and what You have spoken has come to pass; and behold, You see *it*. <sup>25</sup>You have said to me, O Lord <sup>a</sup>GOD, “Buy for yourself the field with money and call in witnesses”—although the city is given into the hand of the Chaldeans.’ ” [17 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

26 Then the word of the LORD came to Jeremiah, saying, <sup>27</sup>“Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?” <sup>28</sup>Therefore thus says the LORD, “Behold, I am about to give this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he will take it. <sup>29</sup>The Chaldeans who are fighting against this city will enter and set this city on fire and burn it, with the houses where *people* have offered incense to Baal on their roofs and poured out drink offerings to other gods to provoke Me to anger. <sup>30</sup>Indeed the sons of Israel and the sons of Judah have been doing only evil in My sight from their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands,” declares the LORD. <sup>31</sup>“Indeed this city has been to Me *a provocation of My anger and My wrath* from the day that they built it, even to this day, so that it should be removed from before My face, <sup>32</sup>because of all the evil of the sons of Israel and the sons of Judah which they have done to provoke Me to anger—they, their kings, their leaders, their priests, their prophets, the men of Judah and the inhabitants of Jerusalem. <sup>33</sup>They have turned *their* back to Me and not *their* face; though *I* taught them, <sup>a</sup>teaching again and again, they would not listen <sup>b</sup>and receive instruction. <sup>34</sup>But they put their detestable things in the house which is called by My name, to defile it. <sup>35</sup>They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through *the fire* to Molech, which I had not commanded them nor had it <sup>c</sup>entered My mind that they should do this abomination, to cause Judah to sin. [33 <sup>a</sup>Lit *rising up early and teaching* <sup>b</sup>Lit to <sup>35</sup> <sup>c</sup>Lit *come up into My heart*]

36 “Now therefore thus says the LORD God of Israel concerning this city of which you say, ‘It is given into the hand of the king of Babylon by sword, by famine and by pestilence.’ <sup>37</sup>Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety. <sup>38</sup>They shall be My people, and I will be their God; <sup>39</sup>and I will give them one heart and one way, that they may fear Me always, for their own good and for *the good* of their children after them. <sup>40</sup>I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. <sup>41</sup>I will rejoice over them to do them good and will <sup>a</sup>faithfully plant them in this land with all My heart and with all My soul.

<sup>42</sup>For thus says the LORD, ‘Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them. <sup>43</sup>Fields will be bought in this land of which you say, “It is a desolation, without man or beast; it is given into the hand of the Chaldeans.” <sup>44</sup>Men will buy fields for money, <sup>b</sup>sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the <sup>c</sup>Negev; for I will restore their <sup>d</sup>fortunes,’ declares the LORD.” [41 <sup>a</sup>Or *truly* 44 <sup>b</sup>Or *write...on the document* <sup>c</sup>I.e. South country <sup>d</sup>Or *captivity*]

## JEREMIAH 33 [\[Books\]](#)

### *Restoration Promised*

1 Then the word of the LORD came to Jeremiah the second time, while he was still <sup>a</sup>confined in the court of the guard, saying, <sup>2</sup>“Thus says the LORD who made <sup>b</sup>*the earth*, the LORD who formed it to establish it, the LORD is His name, <sup>3</sup>‘Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know.’ <sup>4</sup>For thus says the LORD God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah which are broken down *to make a defense* against the siege ramps and against the sword, <sup>5</sup>‘While *they* are coming to fight with the Chaldeans and to fill them with the corpses of men whom I have slain in My anger and in My wrath, and I have hidden My face from this city because of all their wickedness: <sup>6</sup>Behold, I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth. <sup>7</sup>I will restore the <sup>c</sup>fortunes of Judah and the fortunes of Israel and will rebuild them as they were at first. <sup>8</sup>I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me. <sup>9d</sup>It will be to Me a name of joy, praise and glory before all the nations of the earth which will hear of all the good that I do for them, and they will fear and tremble because of all the good and all the peace that I make for it.’ [1 <sup>a</sup>Lit *shut up* 2 <sup>b</sup>Lit *it* 7 <sup>c</sup>Or *captivity* 9 <sup>d</sup>I.e. This city]

10 “Thus says the LORD, ‘Yet again there will be heard in this place, of which you say, “It is a waste, without man and without beast,” *that is*, in the cities of Judah and in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, <sup>11</sup>the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

“Give thanks to the LORD of hosts,  
For the LORD is good,  
For His lovingkindness is everlasting”;

and of those who bring a thank offering into the house of the LORD. For I will restore the <sup>a</sup>fortunes of the land as they were at first,' says the LORD. [11 <sup>a</sup>Or *captivity*]

12 "Thus says the LORD of hosts, 'There will again be in this place which is waste, without man or beast, and in all its cities, a <sup>a</sup>habitation of shepherds who rest their flocks. <sup>13</sup>In the cities of the hill country, in the cities of the lowland, in the cities of the Negev, in the land of Benjamin, in the environs of Jerusalem and in the cities of Judah, the flocks will again pass under the hands of the one who numbers them,' says the LORD. [12 <sup>a</sup>Or *pasture*]

### ***The Davidic Kingdom***

14 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. <sup>15</sup>In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth. <sup>16</sup>In those days Judah will be saved and Jerusalem will dwell in safety; and this is *the name* by which she will be called: the LORD is our righteousness.' <sup>17</sup>For thus says the LORD, '<sup>a</sup>David shall never lack a man to sit on the throne of the house of Israel; <sup>18b</sup>and the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to prepare sacrifices <sup>c</sup>continually.' " [17 <sup>a</sup>Lit *There shall not be cut off for David* 18 <sup>b</sup>Lit *there shall not be cut off for the Levitical priests* <sup>c</sup>Lit *all the days*]

19 The word of the LORD came to Jeremiah, saying, <sup>20</sup>"Thus says the LORD, 'If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, <sup>21</sup>then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers. <sup>22</sup>As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the <sup>a</sup>descendants of David My servant and the Levites who minister to Me.' " [22 <sup>a</sup>Lit *seed*]

23 And the word of the LORD came to Jeremiah, saying, <sup>24</sup>“Have you not observed what this people have spoken, saying, ‘The two families which the LORD chose, He has rejected them’? Thus they despise My people, no longer are they as a nation <sup>a</sup>in their sight. <sup>25</sup>Thus says the LORD, ‘If My covenant *for* day and night *stand* not, *and* the <sup>b</sup>fixed patterns of heaven and earth I have not established, <sup>26</sup>then I would reject the <sup>c</sup>descendants of Jacob and David My servant, <sup>d</sup>not taking from his <sup>c</sup>descendants rulers over the <sup>c</sup>descendants of Abraham, Isaac and Jacob. But I will restore their <sup>e</sup>fortunes and will have mercy on them.’ ” [24 <sup>a</sup>Lit *to their faces* 25 <sup>b</sup>Lit *statutes* 26 <sup>c</sup>Lit *seed* <sup>d</sup>Lit *from taking* <sup>e</sup>Or *captivity*]

## JEREMIAH 34 [\[Books\]](#)

### *A Prophecy against Zedekiah*

1 The word which came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon and all his army, with all the kingdoms of the earth that were under his dominion and all the peoples, were fighting against Jerusalem and against all its cities, saying, <sup>2</sup>“Thus says the LORD God of Israel, ‘Go and speak to Zedekiah king of Judah and say to him: “Thus says the LORD, ‘Behold, I am giving this city into the hand of the king of Babylon, and he will burn it with fire. <sup>3</sup>You will not escape from his hand, for you will surely be captured and delivered into his hand; and you will see the king of Babylon eye to eye, and he will speak with you <sup>a</sup>face to face, and you will go to Babylon.’ ” ’ <sup>4</sup>Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you, ‘You will not die by the sword. <sup>5</sup>You will die in peace; and as *spices* were burned for your fathers, the former kings who were before you, so they will burn *spices* for you; and they will lament for you, “Alas, lord!” ’ For I have spoken the word,” declares the LORD. [3 <sup>a</sup>Lit *mouth to mouth*]

6 Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem <sup>7</sup>when the army of the king of Babylon was fighting against Jerusalem and against all the remaining cities of Judah, *that is*, Lachish and Azekah, for they *alone* remained as fortified cities among the cities of Judah.

8 The word which came to Jeremiah from the LORD after King Zedekiah had made a covenant with all the people who were in Jerusalem to proclaim <sup>a</sup>release to them: <sup>9</sup>that each man should set free his male servant and each man his female servant, a Hebrew man or a Hebrew woman; so that no one should keep them, a Jew his brother, in bondage. <sup>10</sup>And all the officials and all the people obeyed who had entered into the covenant that each man should set free his male servant and each man his female servant, so that no one should keep them any longer in bondage; they obeyed, and set *them*

*free.* <sup>11</sup>But afterward they turned around and took back the male servants and the female servants whom they had set free, and brought them into subjection for male servants and for female servants. [8 <sup>a</sup>Or *liberty*]

12 Then the word of the LORD came to Jeremiah from the LORD, saying,  
<sup>13</sup>“Thus says the LORD God of Israel, ‘I made a covenant with your forefathers in the day that I brought them out of the land of Egypt, from the house of bondage, saying, <sup>14</sup>“At the end of seven years each of you shall set free his Hebrew brother who <sup>a</sup>has been sold to you and has served you six years, you shall send him out free from you; but your forefathers did not obey Me or incline their ear to Me. <sup>15</sup>Although recently you *had* turned and done what is right in My sight, each man proclaiming <sup>b</sup>release to his neighbor, and you had made a covenant before Me in the house which is called by My name. <sup>16</sup>Yet you turned and profaned My name, and each man <sup>c</sup>took back his male servant and each man his female servant whom you had set free according to their desire, and you brought them into subjection to be your male servants and female servants.” ’ [14 <sup>a</sup>Or *has sold himself* 15 <sup>b</sup>Or *liberty* 16 <sup>c</sup>Lit *caused them to return*]

17 “Therefore thus says the LORD, ‘You have not obeyed Me in proclaiming <sup>a</sup>release each man to his brother and each man to his neighbor. Behold, I am proclaiming a <sup>a</sup>release to you,’ declares the LORD, ‘to the sword, to the pestilence and to the famine; and I will make you a terror to all the kingdoms of the earth. <sup>18</sup>I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, *when* they cut the calf in two and passed between its parts — <sup>19</sup>the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf— <sup>20</sup>I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth. <sup>21</sup>Zedekiah king of Judah and his officials I will give into the hand of their enemies and into the hand of those who seek their life, and into the hand of the army of the king of Babylon which has gone away from you. <sup>22</sup>Behold, I am going to command,’ declares the LORD, ‘and I will bring them back to this city; and they will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.’ ” [17 <sup>a</sup>Or *liberty*]



## JEREMIAH 35 [\[Books\]](#)

### *The Rechabites' Obedience*

<sup>1</sup> The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup>“Go to the house of the Rechabites and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.” <sup>3</sup>Then I took Jaazaniah the son of Jeremiah, son of Habazziniah, and his brothers and all his sons and the whole house of the Rechabites, <sup>4</sup>and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was near the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, the doorkeeper. <sup>5</sup>Then I set before the <sup>a</sup>men of the house of the Rechabites pitchers full of wine and cups; and I said to them, “Drink wine!” <sup>6</sup>But they said, “We will not drink wine, for Jonadab the son of Rechab, our father, commanded us, saying, ‘You shall not drink wine, you or your sons, forever. <sup>7</sup>You shall not build a house, and you shall not sow seed and you shall not plant a vineyard or own one; but in tents you shall dwell all your days, that you may live many days in the land where you sojourn.’ <sup>8</sup>We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives, our sons or our daughters, <sup>9</sup>nor to build ourselves houses to dwell in; and we do not have vineyard or field or seed. <sup>10</sup>We have only dwelt in tents, and have obeyed and have done according to all that Jonadab our father commanded us. <sup>11</sup>But when Nebuchadnezzar king of Babylon came up against the land, we said, ‘Come and let us go to Jerusalem before the army of the Chaldeans and before the army of the Arameans.’ So we have dwelt in Jerusalem.” [5 <sup>a</sup>Lit sons]

### *Judah Rebuked*

12 Then the word of the LORD came to Jeremiah, saying, <sup>13</sup>“Thus says the LORD of hosts, the God of Israel, ‘Go and say to the men of Judah and the inhabitants of Jerusalem, “Will you not receive instruction by listening to My words?” declares the LORD. <sup>14</sup>“The words of Jonadab the son of Rechab, which he commanded his sons not to drink wine, are observed. So they do not drink *wine* to this day, for they have obeyed their father’s command. But I have spoken to you <sup>a</sup>again and again; yet you have not listened to Me. <sup>15</sup>Also I have sent to you all My servants the prophets, sending *them* <sup>a</sup>again and again, saying: ‘Turn now every man from his evil way and amend your deeds, and do not go after other gods to worship them. Then you will dwell in the land which I have given to you and to your forefathers; but you have not inclined your ear or listened to Me. <sup>16</sup>Indeed, the sons of Jonadab the son of Rechab have observed the command of their father which he commanded them, but this people has not listened to Me.’ ” ’ <sup>17</sup>Therefore thus says the LORD, the God of hosts, the God of Israel, ‘Behold, I am bringing on Judah and on all the inhabitants of Jerusalem all the disaster that I have pronounced against them; because I spoke to them but they did not listen, and I have called them but they did not answer.’ ” [14 <sup>a</sup>Lit *rising early and speaking*]

18 Then Jeremiah said to the house of the Rechabites, “Thus says the LORD of hosts, the God of Israel, ‘Because you have obeyed the command of Jonadab your father, kept all his commands and done according to all that he commanded you; <sup>19</sup>therefore thus says the LORD of hosts, the God of Israel, “Jonadab the son of Rechab shall not lack a man to stand before Me <sup>a</sup>always.” ’ ” [19 <sup>a</sup>Lit *all the days*]

## JEREMIAH 36 [\[Books\]](#)

### *Jeremiah's Scroll Read in the Temple*

1 In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying, <sup>2</sup>“Take a <sup>a</sup>scroll and write on it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day I *first* spoke to you, from the days of Josiah, even to this day. <sup>3</sup>Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will forgive their iniquity and their sin.”  
[<sup>2</sup> <sup>a</sup>Lit *scroll of a book*]

4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote on a <sup>a</sup>scroll <sup>b</sup>at the dictation of Jeremiah all the words of the LORD which He had spoken to him. <sup>5</sup>Jeremiah commanded Baruch, saying, “I am <sup>c</sup>restricted; I cannot go into the house of the LORD. <sup>6</sup>So you go and read from the scroll which you have written <sup>d</sup>at my dictation the words of the LORD <sup>e</sup>to the people in the LORD’s house on a fast day. And also you shall read them <sup>e</sup>to all *the people of Judah* who come from their cities. <sup>7</sup>Perhaps their supplication will <sup>f</sup>come before the LORD, and everyone will turn from his evil way, for great is the anger and the wrath that the LORD has pronounced against this people.” <sup>8</sup>Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD’s house. [4 <sup>a</sup>Lit *scroll of a book* <sup>b</sup>Lit *from the mouth of* 5 <sup>c</sup>Lit *shut up* 6 <sup>d</sup>Lit *from my mouth* <sup>e</sup>Lit *in the ears of*, and so throughout this context 7 <sup>f</sup>Lit *fall*]

9 Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD. <sup>10</sup>Then Baruch read from the book the words of Jeremiah in the house of the LORD in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the New Gate of the LORD’s house, to all the people.

11 Now when Micaiah the son of Gemariah, the son of Shaphan, had heard all the words of the LORD from the book, <sup>12</sup>he went down to the king's house, into the scribe's chamber. And behold, all the officials were sitting there—Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the *other* officials. <sup>13</sup>Micaiah declared to them all the words that he had heard when Baruch read from the book to the people. <sup>14</sup>Then all the officials sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read to the people and come." So Baruch the son of Neriah took the scroll in his hand and went to them. <sup>15</sup>They said to him, "Sit down, please, and read it to us." So Baruch read it to them. <sup>16</sup>When they had heard all the words, they turned in fear one to another and said to Baruch, "We will surely report all these words to the king." <sup>17</sup>And they asked Baruch, saying, "Tell us, please, how did you write all these words? *Was it* <sup>a</sup>at his dictation?" <sup>18</sup>Then Baruch said to them, "He dictated all these words to me, and I wrote them with ink on the book." <sup>19</sup>Then the officials said to Baruch, "Go, hide yourself, you and Jeremiah, and do not let anyone know where you are." [<sup>17</sup> <sup>a</sup>Lit *from his mouth*, and so throughout this context]

### ***The Scroll Is Burned***

20 So they went to the king in the court, but they had deposited the scroll in the chamber of Elishama the scribe, and they reported all the words to the king. <sup>21</sup>Then the king sent Jehudi to get the scroll, and he took it out of the chamber of Elishama the scribe. And Jehudi read it to the king as well as to all the officials who stood beside the king. <sup>22</sup>Now the king was sitting in the winter house in the ninth month, with *a fire* burning in the brazier before him. <sup>23</sup>When Jehudi had read three or four columns, *the king* cut it with a scribe's knife and threw *it* into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. <sup>24</sup>Yet the king and all his servants who heard all these words were not afraid, nor did they rend their garments. <sup>25</sup>Even though Elnathan and Delaiah and Gemariah pleaded

with the king not to burn the scroll, he would not listen to them. <sup>26</sup>And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

### ***The Scroll Is Replaced***

<sup>27</sup> Then the word of the LORD came to Jeremiah after the king had burned the scroll and the words which Baruch had written at the dictation of Jeremiah, saying, <sup>28</sup>“Take again another scroll and write on it all the former words that were on the first scroll which Jehoiakim the king of Judah burned. <sup>29</sup>And concerning Jehoiakim king of Judah you shall say, ‘Thus says the LORD, “You have burned this scroll, saying, ‘Why have you written on it <sup>a</sup>that the king of Babylon will certainly come and destroy this land, and will make man and beast to cease from it?’ ” <sup>30</sup>Therefore thus says the LORD concerning Jehoiakim king of Judah, “He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night. <sup>31</sup>I will also punish him and his <sup>b</sup>descendants and his servants for their iniquity, and I will bring on them and the inhabitants of Jerusalem and the men of Judah all the calamity that I have declared to them—but they did not listen.” ’ ” [29 <sup>a</sup>Lit *saying* 31 <sup>b</sup>Lit *seed*]

<sup>32</sup> Then Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, and he wrote on it at the dictation of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and many <sup>a</sup>similar words were added to them. [32 <sup>a</sup>Lit *like those*]

## JEREMIAH 37 [\[Books\]](#)

*Jeremiah Warns against Trust in Pharaoh* <sup>1</sup> Now Zedekiah the son of Josiah whom Nebuchadnezzar king of Babylon had made king in the land of Judah, reigned as king in place of Coniah the son of Jehoiakim.

<sup>2</sup> But neither he nor his servants nor the people of the land listened to the words of the LORD which He spoke through Jeremiah the prophet.

<sup>3</sup> Yet King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to Jeremiah the prophet, saying, “Please pray to the LORD our God on our behalf.” <sup>4</sup> Now Jeremiah was *still* coming in and going out among the people, for they had not yet put him in the prison. <sup>5</sup> Meanwhile, Pharaoh’s army had set out from Egypt; and when the Chaldeans who had been besieging Jerusalem heard the report about them, they lifted the *siege* from Jerusalem.

<sup>6</sup> Then the word of the LORD came to Jeremiah the prophet, saying, <sup>7</sup> “Thus says the LORD God of Israel, ‘Thus you are to say to the king of Judah, who sent you to Me to inquire of Me: “Behold, Pharaoh’s army which has come out for your assistance is going to return to its own land of Egypt. <sup>8</sup> The Chaldeans will also return and fight against this city, and they will capture it and burn it with fire.” ’ <sup>9</sup> Thus says the LORD, ‘Do not deceive yourselves, saying, “The Chaldeans will surely go away from us,” for they will not go. <sup>10</sup> For even if you had defeated the entire army of Chaldeans who were fighting against you, and there were *only* wounded men left among them, each man in his tent, they would rise up and burn this city with fire.’ ”

*Jeremiah Imprisoned* <sup>11</sup> Now it happened when the army of the Chaldeans had lifted *the siege* from Jerusalem because of Pharaoh’s army, <sup>12</sup> that Jeremiah went out from Jerusalem to go to the land of Benjamin in order to take <sup>a</sup> possession of *some* property there among

the people. <sup>13</sup>While he was at the Gate of Benjamin, a captain of the guard whose name was Irijah, the son of Shelemiah the son of Hananiah was there; and he arrested Jeremiah the prophet, saying, “You are <sup>b</sup>going over to the Chaldeans!” <sup>14</sup>But Jeremiah said, “A lie! I am not <sup>b</sup>going over to the Chaldeans”; yet he would not listen to him. So Irijah arrested Jeremiah and brought him to the officials. <sup>15</sup>Then the officials were angry at Jeremiah and beat him, and they put him in jail in the house of Jonathan the scribe, which they had made into the prison. <sup>16</sup>For Jeremiah had come into the <sup>c</sup>dungeon, that is, the vaulted cell; and Jeremiah stayed there many days. [12 <sup>a</sup>Or *part in a dividing* 13 <sup>b</sup>Lit *falling* 16 <sup>c</sup>Lit *house of the cistern-pit*]

<sup>17</sup> Now King Zedekiah sent and took him out; and in his palace the king secretly asked him and said, “Is there a word from the LORD?” And Jeremiah said, “There is!” Then he said, “You will be given into the hand of the king of Babylon!” <sup>18</sup>Moreover Jeremiah said to King Zedekiah, “*In what way* have I sinned against you, or against your servants, or against this people, that you have put me in prison? <sup>19</sup>Where then are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you or against this land’? <sup>20</sup>But now, please listen, O my lord the king; please let my petition <sup>a</sup>come before you and do not make me return to the house of Jonathan the scribe, that I may not die there.” <sup>21</sup>Then King Zedekiah gave commandment, and they committed Jeremiah to the court of the guardhouse and gave him a loaf of bread daily from the bakers’ street, until all the bread in the city was gone. So Jeremiah remained in the court of the guardhouse. [20 <sup>a</sup>Lit *fall*]

## JEREMIAH 38 [\[Books\]](#)

*Jeremiah Thrown into the Cistern* <sup>1</sup> Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people, saying, <sup>2</sup>“Thus says the LORD, ‘He who stays in this city will die by the sword and by famine and by pestilence, but he who goes out to the Chaldeans will live and have his *own* life as booty and stay alive.’” <sup>3</sup>Thus says the LORD, ‘This city will certainly be given into the hand of the army of the king of Babylon and he will capture it.’” <sup>4</sup>Then the officials said to the king, “Now let this man be put to death, inasmuch as he is <sup>a</sup>discouraging the men of war who are left in this city and <sup>b</sup>all the people, by speaking such words to them; for this man is not seeking the well-being of this people but rather their harm.” <sup>5</sup>So King Zedekiah said, “Behold, he is in your <sup>c</sup>hands; for the king can *do* nothing against you.” <sup>6</sup>Then they took Jeremiah and cast him into the cistern of Malchijah the king’s son, which was in the court of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but only mud, and Jeremiah sank into the mud. <sup>7</sup>But Ebed-melech the Ethiopian, <sup>d</sup>a eunuch, while he was in the king’s palace, heard that they had put Jeremiah into the cistern. Now the king was sitting in the Gate of Benjamin; <sup>8</sup>and Ebed-melech went out from the king’s palace and spoke to the king, saying, <sup>9</sup>“My lord the king, these men have acted wickedly in all that they have done to Jeremiah the prophet whom they have cast into the cistern; and he <sup>e</sup>will die right where he is because of the famine, for there is no more bread in the city.” <sup>10</sup>Then the king commanded Ebed-melech the Ethiopian, saying, “Take thirty men from here <sup>f</sup>under your authority and bring up Jeremiah the prophet from the cistern before he dies.” <sup>11</sup>So Ebed-melech took the men under his <sup>c</sup>authority and went into the king’s palace to *a place* beneath the storeroom and took from there worn-out clothes and worn-out rags and let them down by ropes into the cistern to Jeremiah. <sup>12</sup>Then Ebed-melech the Ethiopian said to Jeremiah, “Now put these worn-out clothes and rags under your armpits under the

ropes”; and Jeremiah did so. <sup>13</sup>So they pulled Jeremiah up with the ropes and lifted him out of the cistern, and Jeremiah stayed in the court of the guardhouse. [4 <sup>a</sup>Lit *weakening the hands of* <sup>b</sup>Lit *the hands of all* 5 <sup>c</sup>Lit *hand* 7 <sup>d</sup>Or *an official* 9 <sup>e</sup>M.T. reads *has died* 10 <sup>f</sup>Lit *in your hand*]

14 Then King Zedekiah sent and <sup>a</sup>had Jeremiah the prophet brought to him at the third entrance that is in the house of the LORD; and the king said to Jeremiah, “I am going to ask you something; do not hide anything from me.” <sup>15</sup>Then Jeremiah said to Zedekiah, “If I tell you, will you not certainly put me to death? Besides, if I give you advice, you will not listen to me.” <sup>16</sup>But King Zedekiah swore to Jeremiah in secret saying, “As the LORD lives, who made this <sup>b</sup>life for us, surely I will not put you to death nor will I give you over to the hand of these men who are seeking your <sup>b</sup>life.” [14 <sup>a</sup>Lit *took Jeremiah the prophet to him* 16 <sup>b</sup>Lit *soul*]

*Interview with Zedekiah* <sup>17</sup> Then Jeremiah said to Zedekiah, “Thus says the LORD God of hosts, the God of Israel, ‘If you will indeed go out to the officers of the king of Babylon, then <sup>a</sup>you will live, this city will not be burned with fire, and you and your household will <sup>b</sup>survive. <sup>18</sup>But if you will not go out to the officers of the king of Babylon, then this city will be given over to the hand of the Chaldeans; and they will burn it with fire, and you yourself will not escape from their hand.’ ” <sup>19</sup>Then King Zedekiah said to Jeremiah, “I dread the Jews who have <sup>c</sup>gone over to the Chaldeans, for they may give me over into their hand and they will abuse me.” <sup>20</sup>But Jeremiah said, “They will not give you over. Please <sup>d</sup>obey the LORD in what I am saying to you, that it may go well with you and <sup>a</sup>you may live. <sup>21</sup>But if you keep refusing to go out, this is the word which the LORD has shown me: <sup>22</sup>‘Then behold, all of the women who have been left in the palace of the king of Judah are going to be brought out to the <sup>e</sup>officers of the king of Babylon; and those women will say, “<sup>f</sup>Your close friends Have misled and overpowered you; While your feet were sunk in the mire, They turned back.”’ ”

<sup>23</sup>They will also bring out all your wives and your sons to the Chaldeans, and you yourself will not escape from their hand, but will be seized by the hand of the king of Babylon, and this city will be burned with fire.’ ” [17  
<sup>a</sup>Lit *your soul* <sup>b</sup>Lit *live* 19 <sup>c</sup>Lit *fallen* 20 <sup>d</sup>Lit *listen to the voice of* 22 <sup>e</sup>Or *princes* <sup>f</sup>Lit *The men of your peace*]

24 Then Zedekiah said to Jeremiah, “Let no man know about these words and you will not die. <sup>25</sup>But if the officials hear that I have talked with you and come to you and say to you, ‘Tell us now what you said to the king and what the king said to you; do not hide *it* from us and we will not put you to death,’ <sup>26</sup>then you are to say to them, ‘I was presenting my petition before the king, not to make me return to the house of Jonathan to die there.’ ”  
<sup>27</sup>Then all the officials came to Jeremiah and questioned him. So he reported to them in accordance with all these words which the king had commanded; and they ceased speaking with him, since the <sup>a</sup>conversation had not been overheard. <sup>28</sup>So Jeremiah stayed in the court of the guardhouse until the day that Jerusalem was captured. [27 <sup>a</sup>Lit *word*]

## JEREMIAH 39 [\[Books\]](#)

*Jerusalem Captured* 1 <sup>a</sup>Now when Jerusalem was captured <sup>b</sup>in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it; <sup>2</sup>in the eleventh year of Zedekiah, in the fourth month, in the ninth *day* of the month, the city *wall* was breached. <sup>3</sup>Then all the officials of the king of Babylon came in and sat down at the Middle Gate: Nergal-sar-ezer, Samgar-nebu, Sar-sekim the <sup>c</sup>Rab-saris, Nergal-sar-ezer *the* <sup>d</sup>Rab-mag, and all the rest of the officials of the king of Babylon. <sup>4</sup>When Zedekiah the king of Judah and all the men of war saw them, they fled and went out of the city at night by way of the king's garden through the gate between the two walls; and he went out toward the <sup>e</sup>Arabah. <sup>5</sup>But the army of the Chaldeans pursued them and overtook Zedekiah in the plains of Jericho; and they seized him and brought him up to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, and he passed sentence on him. <sup>6</sup>Then the king of Babylon slew the sons of Zedekiah before his eyes at Riblah; the king of Babylon also slew all the nobles of Judah. <sup>7</sup>He then blinded Zedekiah's eyes and bound him in fetters of bronze to bring him to Babylon. <sup>8</sup>The Chaldeans also burned with fire the king's palace and the houses of the people, and they broke down the walls of Jerusalem. <sup>9</sup>As for the rest of the people who were left in the city, the <sup>f</sup>deserters who had gone over to him and the rest of the people who remained, Nebuzaradan the captain of the bodyguard carried *them* into exile in Babylon. <sup>10</sup>But some of the poorest people who had nothing, Nebuzaradan the captain of the bodyguard left behind in the land of Judah, and gave them vineyards and fields <sup>g</sup>at that time. [1 <sup>a</sup>Ch 38:28-b in Heb <sup>b</sup>Ch 39:1 in Heb 3 <sup>c</sup>I.e. chief official <sup>d</sup>I.e. title of a high official 4 <sup>e</sup>I.e. Jordan valley 9 <sup>f</sup>Lit *fallers who had fallen* 10 <sup>g</sup>Lit *on that day*]

***Jeremiah Spared*** <sup>11</sup> Now Nebuchadnezzar king of Babylon gave orders about Jeremiah through Nebuzaradan the captain of the bodyguard, saying, <sup>12</sup>“Take him and <sup>a</sup>look after him, and do nothing harmful to him, but rather deal with him just as he tells you.” <sup>13</sup>So Nebuzaradan the captain of the bodyguard sent *word*, along with Nebushazban the <sup>b</sup>Rab-saris, and Nergal-sar-ezer the <sup>c</sup>Rab-mag, and all the leading officers of the king of Babylon; <sup>14</sup>they even sent and took Jeremiah out of the court of the guardhouse and entrusted him to Gedaliah, the son of Ahikam, the son of Shaphan, to take him home. So he stayed among the people. [<sup>12</sup> <sup>a</sup>Lit *set your eyes on* <sup>13</sup> <sup>b</sup>I.e. chief official <sup>c</sup>I.e. title of a high official]

<sup>15</sup> Now the word of the LORD had come to Jeremiah while he was confined in the court of the guardhouse, saying, <sup>16</sup>“Go and speak to Ebed-melech the Ethiopian, saying, ‘Thus says the LORD of hosts, the God of Israel, “Behold, I am about to bring My words on this city for disaster and not for <sup>a</sup>prosperity; and they will take place before you on that day. <sup>17</sup>But I will deliver you on that day,” declares the LORD, “and you will not be given into the hand of the men whom you dread. <sup>18</sup>For I will certainly rescue you, and you will not fall by the sword; but you will have your *own* life as booty, because you have trusted in Me,” declares the LORD.’ ” [<sup>16</sup> <sup>a</sup>Lit *good*]

## JEREMIAH 40 [\[Books\]](#)

*Jeremiah Remains in Judah* <sup>1</sup> The word which came to Jeremiah from the LORD after Nebuzaradan captain of the bodyguard had released him from Ramah, when he had taken him bound in chains among all the exiles of Jerusalem and Judah who were being exiled to Babylon.

<sup>2</sup> Now the captain of the bodyguard had taken Jeremiah and said to him, “The LORD your God promised this calamity against this place; <sup>3</sup> and the LORD has brought *it* on and done just as He promised. Because you *people* sinned against the LORD and did not listen to His voice, therefore this thing has happened to you. <sup>4</sup> But now, behold, I am freeing you today from the chains which are on your hands. If <sup>a</sup> you would prefer to come with me to Babylon, come *along*, and I will <sup>b</sup> look after you; but if <sup>c</sup> you would prefer not to come with me to Babylon, <sup>d</sup> never mind. Look, the whole land is before you; go wherever it seems good and right for you to go.” <sup>5</sup> As <sup>e</sup> Jeremiah was still not going back, <sup>f</sup> he said, “Go on back then to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and stay with him among the people; or else go anywhere it seems right for you to go.” So the captain of the bodyguard gave him a ration and a gift and let him go. <sup>6</sup> Then Jeremiah went to Mizpah to Gedaliah the son of Ahikam and stayed with him among the people who were left in the land. [4 <sup>a</sup> Lit *it is good in your eyes* <sup>b</sup> Lit *set my eyes on* <sup>c</sup> Lit *it is evil in your eyes* <sup>d</sup> Lit *refrain!* 5 <sup>e</sup> Lit *he* <sup>f</sup> I.e. Nebuzaradan]

<sup>7</sup> Now all the <sup>a</sup> commanders of the forces that were in the field, they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land and that he had put him in charge of the men, women and <sup>b</sup> children, those of the poorest of the land who had not been exiled to Babylon. <sup>8</sup> So they came to Gedaliah at Mizpah, along with Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, *both* they and their men. <sup>9</sup> Then Gedaliah the son of Ahikam, the son of Shaphan,

swore to them and to their men, saying, “Do not be afraid of serving the Chaldeans; stay in the land and serve the king of Babylon, that it may go well with you. <sup>10</sup>Now as for me, behold, I am going to stay at Mizpah to stand *for you* before the Chaldeans who come to us; but as for you, gather in wine and summer fruit and oil and put *them* in your *storage* vessels, and live in your cities that you have taken over.” <sup>11</sup>Likewise, also all the Jews who were in Moab and among the sons of Ammon and in Edom and who were in all the *other* countries, heard that the king of Babylon had left a remnant for Judah, and that he had appointed over them Gedaliah the son of Ahikam, the son of Shaphan. <sup>12</sup>Then all the Jews returned from all the places to which they had been driven away and came to the land of Judah, to Gedaliah at Mizpah, and gathered in wine and summer fruit in great abundance. [7 <sup>a</sup>Or *princes* <sup>b</sup>Lit *infants*]

<sup>13</sup> Now Johanan the son of Kareah and all the commanders of the forces that were in the field came to Gedaliah at Mizpah <sup>14</sup>and said to him, “Are you well aware that Baalis the king of the sons of Ammon has sent Ishmael the son of Nethaniah to take your life?” But Gedaliah the son of Ahikam did not believe them. <sup>15</sup>Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, “Let me go and kill Ishmael the son of Nethaniah, and not a man will know! Why should he take your life, so that all the Jews who are gathered to you would be scattered and the remnant of Judah would perish?” <sup>16</sup>But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “Do not do this thing, for you are telling a lie about Ishmael.”

## JEREMIAH 41 [\[Books\]](#)

*Gedaliah Is Murdered* <sup>1</sup> In the seventh month Ishmael the son of Nethaniah, the son of Elishama, of the royal <sup>a</sup>family and *one* of the chief officers of the king, along with ten men, came to Mizpah to Gedaliah the son of Ahikam. While they were eating bread together there in Mizpah, <sup>2</sup>Ishmael the son of Nethaniah and the ten men who were with him arose and struck down Gedaliah the son of Ahikam, the son of Shaphan, with the sword and put to death the one whom the king of Babylon had appointed over the land. <sup>3</sup>Ishmael also struck down all the Jews who were with him, *that is* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war. [<sup>1</sup> <sup>a</sup>Lit *seed*]

<sup>4</sup> Now it happened on the <sup>a</sup>next day after the killing of Gedaliah, when no one knew about *it*, <sup>5</sup>that eighty men came from Shechem, from Shiloh, and from Samaria with their beards shaved off and their clothes torn and <sup>b</sup>their bodies gashed, having grain offerings and incense in their hands to bring to the house of the LORD. <sup>6</sup>Then Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went; and as he met them, he said to them, “Come to Gedaliah the son of Ahikam!” <sup>7</sup>Yet it turned out that as soon as they came inside the city, Ishmael the son of Nethaniah and the men that were with him slaughtered them *and cast them* into the cistern. <sup>8</sup>But ten men who were found among them said to Ishmael, “Do not put us to death; for we have stores of wheat, barley, oil and honey hidden in the field.” So he refrained and did not put them to death along with their companions. [<sup>4</sup> <sup>a</sup>Or *second* <sup>5</sup> <sup>b</sup>Lit *having cut themselves*]

<sup>9</sup> Now as for the cistern where Ishmael had cast all the corpses of the men whom he had struck down <sup>a</sup>because of Gedaliah, it was the one that King Asa had made on account of Baasha, king of Israel; Ishmael the son of Nethaniah filled it with the slain. <sup>10</sup>Then Ishmael took captive all the remnant of the people who were in Mizpah, the king’s daughters and all the people who were left in Mizpah, whom Nebuzaradan the

captain of the bodyguard had put under the charge of Gedaliah the son of Ahikam; thus Ishmael the son of Nethaniah took them captive and proceeded to cross over to the sons of Ammon. [9 <sup>a</sup>Or *by the side of*]

*Johanan Rescues the People* 11 But Johanan the son of Kareah and all the commanders of the forces that were with him heard of all the evil that Ishmael the son of Nethaniah had done. 12 So they took all the men and went to fight with Ishmael the son of Nethaniah and they found him by the great <sup>a</sup>pool that is in Gibeon. 13 Now as soon as all the people who were with Ishmael saw Johanan the son of Kareah and the commanders of the forces that were with him, they were glad. 14 So all the people whom Ishmael had taken captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the sons of Ammon. 16 Then Johanan the son of Kareah and all the commanders of the forces that were with him took from Mizpah all the remnant of the people whom he had <sup>b</sup>recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam, *that is*, the men who were <sup>c</sup>soldiers, *the women, the* <sup>d</sup>children, and *the eunuchs*, whom he had brought back from Gibeon. 17 And they went and stayed in <sup>e</sup>Geruth Chimham, which is beside Bethlehem, in order to proceed into Egypt 18 because of the Chaldeans; for they were afraid of them, since Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land. [12 <sup>a</sup>Lit *waters* 16 <sup>b</sup>Lit *brought back* <sup>c</sup>Lit *men of war* <sup>d</sup>Lit *infants* 17 <sup>e</sup>Or *the lodging place of Chimham*]

## JEREMIAH 42 [\[Books\]](#)

### *Warning against Going to Egypt*

1 Then all the <sup>a</sup>commanders of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiiah, and all the people both small and great approached <sup>2</sup>and said to Jeremiah the prophet, “Please let our petition <sup>b</sup>come before you, and pray for us to the LORD your God, *that is* for all this remnant; because we are left *but* a few out of many, as your own eyes *now* see us, <sup>3</sup>that the LORD your God may tell us the way in which we should walk and the thing that we should do.” <sup>4</sup>Then Jeremiah the prophet said to them, “I have heard *you*. Behold, I am going to pray to the LORD your God in accordance with your words; and I will tell you the whole <sup>c</sup>message which the LORD will answer you. I will not keep back a word from you.” <sup>5</sup>Then they said to Jeremiah, “May the LORD be a true and faithful witness against us if we do not act in accordance with the whole <sup>c</sup>message with which the LORD your God will send you to us. <sup>6</sup>Whether *it* is <sup>d</sup>pleasant or <sup>e</sup>unpleasant, we will listen to the voice of the LORD our God to whom we are sending you, so that it may go well with us when we listen to the voice of the LORD our God.” [1 <sup>a</sup>Or *princes* 2 <sup>b</sup>Lit *fall* 4 <sup>c</sup>Lit *word* 6 <sup>d</sup>Lit *good* <sup>e</sup>Lit *evil*]

7 Now at the end of ten days the word of the LORD came to Jeremiah. <sup>8</sup>Then he called for Johanan the son of Kareah and all the <sup>a</sup>commanders of the forces that were with him, and for all the people both small and great, <sup>9</sup>and said to them, “Thus says the LORD the God of Israel, to whom you sent me to present your petition before Him: <sup>10</sup>‘If you will indeed stay in this land, then I will build you up and not tear you down, and I will plant you and not uproot you; for I <sup>b</sup>will relent concerning the calamity that I have inflicted on you. <sup>11</sup>Do not be afraid of the king of Babylon, whom you are *now* fearing; do not be afraid of him,’ declares the LORD, ‘for I am with you to save you and deliver you from his hand. <sup>12</sup>I will also show you compassion, so that he will have compassion on you and restore you to your own soil. <sup>13</sup>But if you are going to say, “We will not stay in this land,” so as not to listen to the

voice of the LORD your God, <sup>14</sup>saying, “No, but we will go to the land of Egypt, where we will not see war or hear the sound of a trumpet or hunger for bread, and we will stay there”; <sup>15</sup>then <sup>c</sup>in that case listen to the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel, “If you really set your <sup>d</sup>mind to enter Egypt and go in to reside there, <sup>16</sup>then the sword, which you are afraid of, will overtake you there in the land of Egypt; and the famine, about which you are anxious, will follow closely after you there *in* Egypt, and you will die there. <sup>17</sup>So all the men who set their <sup>d</sup>mind to go to Egypt to reside there will die by the sword, by famine and by pestilence; and they will have no survivors or refugees from the calamity that I am going to bring on them.” ’ ’ [8 <sup>a</sup>Or *princes* 10 <sup>b</sup>Or *shall have changed my mind about* 15 <sup>c</sup>Lit *now therefore* <sup>d</sup>Lit *face*]

18 For thus says the LORD of hosts, the God of Israel, “As My anger and wrath have been poured out on the inhabitants of Jerusalem, so My wrath will be poured out on you when you enter Egypt. And you will become a curse, an object of horror, an imprecation and a reproach; and you will see this place no more.” <sup>19</sup>The LORD has spoken to you, O remnant of Judah, “Do not go into Egypt!” You should clearly understand that today I have testified against you. <sup>20</sup>For you have <sup>a</sup>only deceived yourselves; for it is you who sent me to the LORD your God, saying, “Pray for us to the LORD our God; and whatever the LORD our God says, tell us so, and we will do it.” <sup>21</sup>So I have told you today, but you have not <sup>b</sup>obeyed the LORD your God, even in whatever He has sent me to *tell* you. <sup>22</sup>Therefore you should now clearly understand that you will die by the sword, by famine and by pestilence, in the place where you wish to go to reside. [20 <sup>a</sup>Or *acted errantly in your souls* 21 <sup>b</sup>Lit *listened to the voice of*]

## JEREMIAH 43 [\[Books\]](#)

### *In Egypt Jeremiah Warns of Judgment*

1 But as soon as Jeremiah, whom the LORD their God had sent, had finished telling all the people all the words of the LORD their God—that is, all these words—<sup>2</sup>Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the arrogant men said to Jeremiah, “You are telling a lie! The LORD our God has not sent you to say, ‘You are not to enter Egypt to reside there’; <sup>3</sup>but Baruch the son of Neriah is inciting you against us to give us over into the hand of the Chaldeans, so they will put us to death or exile us to Babylon.” <sup>4</sup>So Johanan the son of Kareah and all the <sup>a</sup>commanders of the forces, and all the people, did not obey the voice of the LORD to stay in the land of Judah. <sup>5</sup>But Johanan the son of Kareah and all the <sup>a</sup>commanders of the forces took the entire remnant of Judah who had returned from all the nations to which they had been driven away, in order to reside in the land of Judah— <sup>6</sup>the men, the women, the <sup>b</sup>children, the king’s daughters and every person that Nebuzaradan the captain of the bodyguard had left with Gedaliah the son of Ahikam <sup>c</sup>and grandson of Shaphan, together with Jeremiah the prophet and Baruch the son of Neriah— <sup>7</sup>and they entered the land of Egypt (for they did not obey the voice of the LORD) and went in as far as Tahpanhes. [4 <sup>a</sup>Or *princes* 6 <sup>b</sup>Lit *infants* <sup>c</sup>Lit *the son*]

8 Then the word of the LORD came to Jeremiah in Tahpanhes, saying, <sup>9</sup>“Take *some* large stones in your <sup>a</sup>hands and hide them in the mortar in the <sup>b</sup>brick terrace which is at the entrance of Pharaoh’s <sup>c</sup>palace in Tahpanhes, in the sight of <sup>d</sup>*some of the Jews*; <sup>10</sup>and say to them, ‘Thus says the LORD of hosts, the God of Israel, “Behold, I am going to send and get Nebuchadnezzar the king of Babylon, My servant, and I am going to set his throne *right* over these stones that I have hidden; and he will spread his canopy over them. <sup>11</sup>He will also come and strike the land of Egypt; those who are *meant* for death *will be given over* to death, and those for captivity to captivity, and those for the sword to the sword. <sup>12</sup>And <sup>e</sup>I shall set fire to the temples of the gods of Egypt, and he will burn them and take them captive. So he will

wrap himself with the land of Egypt as a shepherd wraps himself with his garment, and he will depart from there safely. <sup>13</sup>He will also shatter the <sup>f</sup>obelisks of <sup>g</sup>Heliopolis, which is in the land of Egypt; and the temples of the gods of Egypt he will burn with fire.” ’ ” [9 <sup>a</sup>Lit *hand* <sup>b</sup>Or *brickwork* <sup>c</sup>Lit *house* <sup>d</sup>Lit *men* <sup>12</sup> <sup>e</sup>Some ancient versions read *He will set* <sup>13</sup> <sup>f</sup>Or *stone pillars* <sup>g</sup>Heb *Beth-shemesh*; i.e. the house of the sun-god]

## JEREMIAH 44 [\[Books\]](#)

### *Conquest of Egypt Predicted*

1 The word that came to Jeremiah for all the Jews living in the land of Egypt, those who were living in Migdol, Tahpanhes, Memphis, and the land of Pathros, saying, <sup>2</sup>“Thus says the LORD of hosts, the God of Israel, ‘You yourselves have seen all the calamity that I have brought on Jerusalem and all the cities of Judah; and behold, this day they are in ruins and no one lives in them, <sup>3</sup>because of their wickedness which they committed so as to provoke Me to anger by continuing to burn <sup>a</sup>sacrifices *and* to serve other gods whom they had not known, *neither* they, you, nor your fathers. <sup>4</sup>Yet I sent you all My servants the prophets, <sup>b</sup>again and again, saying, “Oh, do not do this abominable thing which I hate.” <sup>5</sup>But they did not listen or incline their ears to turn from their wickedness, so as not to burn <sup>a</sup>sacrifices to other gods. <sup>6</sup>Therefore My wrath and My anger were poured out and burned in the cities of Judah and in the streets of Jerusalem, so they have become a ruin and a desolation as it is this day. <sup>7</sup>Now then thus says the LORD God of hosts, the God of Israel, “Why are you doing great harm to yourselves, so as to cut off from you man and woman, child and infant, from among Judah, leaving yourselves without remnant, <sup>8</sup>provoking Me to anger with the works of your hands, burning <sup>a</sup>sacrifices to other gods in the land of Egypt, where you are entering to reside, so that you might be cut off and become a curse and a reproach among all the nations of the earth? <sup>9</sup>Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, and the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? <sup>10</sup>But they have not become <sup>c</sup>contrite even to this day, nor have they feared nor walked in My law or My statutes, which I have set before you and before your fathers.” ’ [3 <sup>a</sup>Or *incense* 4 <sup>b</sup>Lit *rising early and sending* 10 <sup>c</sup>Lit *crushed*]

11 “Therefore thus says the LORD of hosts, the God of Israel, ‘Behold, I am going to set My face against you for <sup>a</sup>woe, even to cut off all Judah. <sup>12</sup>And I

will take away the remnant of Judah who have set their <sup>b</sup>mind on entering the land of Egypt to reside there, and they will all <sup>c</sup>meet their end in the land of Egypt; they will fall by the sword *and* meet their end by famine. Both small and great will die by the sword and famine; and they will become a curse, an object of horror, an imprecation and a reproach. <sup>13</sup>And I will punish those who live in the land of Egypt, as I have punished Jerusalem, with the sword, with famine and with pestilence. <sup>14</sup>So there will be no refugees or survivors for the remnant of Judah who have entered the land of Egypt to reside there and then to return to the land of Judah, to which they are <sup>d</sup>longing to return and live; for none will return except *a few* refugees.’ ”  
[<sup>11</sup> <sup>a</sup>Lit *evil* <sup>12</sup> <sup>b</sup>Lit *face* <sup>c</sup>Lit *be finished* <sup>14</sup> <sup>d</sup>Lit *lifting up their soul*]

<sup>15</sup> Then all the men who were aware that their wives were burning <sup>a</sup>sacrifices to other gods, along with all the women who were standing by, *as a large assembly*, <sup>b</sup>including all the people who were living in Pathros in the land of Egypt, responded to Jeremiah, saying, <sup>16</sup>“As for the <sup>c</sup>message that you have spoken to us in the name of the LORD, we are not going to listen to you! <sup>17</sup>But rather we will certainly carry out every word that has proceeded from our mouths, <sup>d</sup>by burning <sup>a</sup>sacrifices to the queen of heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for *then* we had plenty of <sup>e</sup>food and were well off and saw no <sup>f</sup>misfortune. <sup>18</sup>But since we stopped burning <sup>a</sup>sacrifices to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have <sup>g</sup>met our end by the sword and by famine.” <sup>19</sup>“And,” *said the women*, “when we were burning <sup>a</sup>sacrifices to the queen of heaven and <sup>h</sup>were pouring out drink offerings to her, was it without our husbands that we made for her *sacrificial* cakes <sup>i</sup>in her image and poured out drink offerings to her?” [15 <sup>a</sup>Or *incense* <sup>b</sup>Lit *and* 16 <sup>c</sup>Lit *word* 17 <sup>d</sup>Or *so as to burn* <sup>e</sup>Lit *bread* <sup>f</sup>Lit *evil* 18 <sup>g</sup>Lit *been finished* 19 <sup>h</sup>Lit *to pour* <sup>i</sup>Lit *to make an image of her*]

### ***Calamity for the Jews***

20 Then Jeremiah said to all the people, to the men and women—even to all the people who were giving him *such* an answer—saying, <sup>21</sup>“As for the <sup>a</sup>smoking sacrifices that you burned in the cities of Judah and in the streets of Jerusalem, you and your forefathers, your kings and your princes, and the people of the land, did not the LORD remember them and did not *all this* come into His <sup>b</sup>mind? <sup>22</sup>So the LORD was no longer able to endure *it*, because of the evil of your deeds, because of the abominations which you have committed; thus your land has become a ruin, an object of horror and a curse, without an inhabitant, as *it is* this day. <sup>23</sup>Because you have burned <sup>a</sup>sacrifices and have sinned against the LORD and not obeyed the voice of the LORD or walked in His law, His statutes or His testimonies, therefore this calamity has befallen you, as *it has* this day.” [21 <sup>a</sup>Or *incense* <sup>b</sup>Lit *heart*]

24 Then Jeremiah said to all the people, including all the women, “Hear the word of the LORD, all Judah who are in the land of Egypt, <sup>25</sup>thus says the LORD of hosts, the God of Israel, as follows: ‘As for you and your wives, you have spoken with your mouths and fulfilled *it* with your hands, saying, “We will certainly perform our vows that we have vowed, to burn <sup>a</sup>sacrifices to the queen of heaven and pour out drink offerings to her.” <sup>b</sup>Go ahead and confirm your vows, and certainly perform your vows!’ <sup>26c</sup>Nevertheless hear the word of the LORD, all Judah who are living in the land of Egypt, ‘Behold, I have sworn by My great name,’ says the LORD, ‘never shall My name be invoked again by the mouth of any man of Judah in all the land of Egypt, saying, “As the Lord <sup>d</sup>GOD lives.”’ <sup>27</sup>Behold, I am watching over them for harm and not for good, and all the men of Judah who are in the land of Egypt will <sup>e</sup>meet their end by the sword and by famine until they <sup>f</sup>are completely gone. <sup>28</sup>Those who escape the sword will return out of the land of Egypt to the land of Judah <sup>g</sup>few in number. Then all the remnant of Judah who have gone to the land of Egypt to reside there will know whose word will stand, Mine or theirs. <sup>29</sup>This will be the sign to you,’ declares the LORD, ‘that I am going to punish you in this place, so that you may know that My words will surely stand against you for harm.’ <sup>30</sup>Thus says the LORD, ‘Behold, I am going to give over Pharaoh Hophra king of Egypt to the hand of his enemies, to the hand of those who seek his life, just as I gave over Zedekiah king of Judah to the hand of Nebuchadnezzar king of Babylon, *who was* his enemy and was seeking his life.’ ” [25 <sup>a</sup>Or *incense* <sup>b</sup>Lit *Surely cause to stand* <sup>26</sup> <sup>c</sup>Lit *Therefore* <sup>d</sup>Heb

*YHWH*, usually rendered *LORD* <sup>27</sup> *Let it be finished* <sup>f</sup> *Let it come to an end* <sup>28</sup> *Let men of number*]

## JEREMIAH 45 [\[Books\]](#)

***Message to Baruch*** <sup>1</sup> **This is the message which Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written down these words in a book <sup>a</sup>at Jeremiah's dictation, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying: <sup>2</sup>“Thus says the LORD the God of Israel to you, O Baruch: <sup>3</sup>‘You said, “Ah, woe is me! For the LORD has added sorrow to my pain; I am weary with my groaning and have found no rest.” ’ <sup>4</sup>Thus you are to say to him, “Thus says the LORD, “Behold, what I have built I am about to tear down, and what I have planted I am about to uproot, that is, the whole land.” <sup>5</sup>But you, are you seeking great things for yourself? Do not seek *them*; for behold, I am going to bring disaster on all flesh,’ declares the LORD, ‘but I will give your life to you as booty in all the places where you may go.’ ”** [1 <sup>a</sup>Lit *from the mouth of Jeremiah*]

## JEREMIAH 46 [\[Books\]](#)

### *Defeat of Pharaoh Foretold*

1 That which came as the word of the LORD to Jeremiah the prophet concerning the nations.

2 To Egypt, concerning the army of Pharaoh Neco king of Egypt, which was by the Euphrates River at Carchemish, which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

<sup>3</sup>“Line up the shield and <sup>a</sup>buckler,  
And draw near for the battle! [<sup>a</sup>I.e. small shield]

<sup>4</sup>“Harness the horses,  
And <sup>a</sup>mount the steeds,  
And take your stand with helmets *on!*  
Polish the spears,  
Put on the scale-armor! [<sup>a</sup>Or *go up, you horsemen*]

<sup>5</sup>“Why have I seen *it?*  
They are terrified,  
They are drawing back,  
And their mighty men are defeated  
And have taken refuge in flight,  
Without facing back;  
<sup>a</sup>“Terror is on every side!”  
Declares the LORD. [<sup>a</sup>Heb *Magor-missabib*; i.e. Terror is on every side]

<sup>6</sup>Let not the swift man flee,  
Nor the mighty man escape;  
In the north beside the river Euphrates  
They have stumbled and fallen.

<sup>7</sup>Who is this that rises like the Nile,  
Like the rivers whose waters surge about?

<sup>8</sup>Egypt rises like the Nile,  
Even like the rivers whose waters surge about;  
And He has said, “I will rise and cover *that* land;

I will surely destroy the city and its inhabitants.”

<sup>9</sup>Go up, you horses, and <sup>a</sup>drive madly, you chariots,

That the mighty men may <sup>b</sup>march forward:

Ethiopia and <sup>c</sup>Put, that handle the shield,

And the <sup>d</sup>Lydians, that handle *and* bend the bow. [<sup>a</sup>Lit *act like madmen*

<sup>b</sup>Lit *go forth* <sup>c</sup>I.e. Libya (or Somaliland) <sup>d</sup>Heb *Ludim*]

<sup>10</sup>For that day belongs to the Lord <sup>a</sup>GOD of hosts,

A day of vengeance, so as to avenge Himself on His foes;

And the sword will devour and be satiated

And <sup>b</sup>drink its fill of their blood;

For there will be a slaughter for the Lord <sup>a</sup>GOD of hosts,

In the land of the north by the river Euphrates. [<sup>a</sup>Heb *YHWH*, usually

rendered *LORD* <sup>b</sup>Lit *be saturated with*]

<sup>11</sup>Go up to Gilead and obtain balm,

O virgin daughter of Egypt!

In vain have you multiplied <sup>a</sup>remedies;

There is no healing for you. [<sup>a</sup>Lit *healings*]

<sup>12</sup>The nations have heard of your shame,

And the earth is full of your cry *of distress*;

For one warrior has stumbled over <sup>a</sup>another,

And both of them have fallen down together. [<sup>a</sup>Lit *warrior*]

<sup>13</sup> *This is* the <sup>a</sup>message which the LORD spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to smite the land of Egypt: [<sup>13</sup> <sup>a</sup>Lit *word*]

<sup>14</sup>“Declare in Egypt and proclaim in Migdol,

Proclaim also in Memphis and Tahpanhes;

Say, ‘Take your stand and get yourself ready,

For the sword has devoured those around you.’

<sup>15</sup>“Why have your mighty ones become prostrate?

They do not stand because the LORD has thrust them down.

<sup>16</sup>“They have repeatedly stumbled;

Indeed, they have fallen one against another.

Then they said, ‘Get up! And let us go back

To our own people and our native land

Away from the <sup>a</sup>sword of the oppressor.’ [<sup>a</sup>Lit *oppressing sword*]

<sup>17</sup>“<sup>a</sup>They cried there, ‘Pharaoh king of Egypt *is but* a big noise; He has let the appointed time pass by!’ [<sup>a</sup>Some ancient versions read *Call the name of Pharaoh a big noise*]

<sup>18</sup>“As I live,” declares the King  
Whose name is the LORD of hosts,  
“Surely one shall come *who looms up* like Tabor among the mountains,  
Or like Carmel by the sea.

<sup>19</sup>“Make your baggage ready for exile,  
O daughter dwelling in Egypt,  
For Memphis will become a desolation;  
It will even be burned down *and* <sup>a</sup>bereft of inhabitants. [<sup>a</sup>Lit *without*]

<sup>20</sup>“Egypt is a pretty heifer,  
*But* a <sup>a</sup>horsefly is coming from the north—it is coming! [<sup>a</sup>Or possibly *mosquito*]

<sup>21</sup>“Also her mercenaries in her midst  
Are like <sup>a</sup>fattened calves,  
For even they too have turned back *and* have fled away together;  
They did not stand *their ground*.  
For the day of their calamity has come upon them,  
The time of their punishment. [<sup>a</sup>Lit *of the stall*]

<sup>22</sup>“Its sound moves along like a serpent;  
For they move on <sup>a</sup>like an army  
And come to her as woodcutters with axes. [<sup>a</sup>Or *in force*]

<sup>23</sup>“They have cut down her forest,” declares the LORD;  
“Surely it will no *more* be found,  
Even though <sup>a</sup>they are *now* more numerous than locusts  
And are without number. [<sup>a</sup>I.e. trees of the forest, the Egyptians]

<sup>24</sup>“The daughter of Egypt has been put to shame,  
Given over to the <sup>a</sup>power of the people of the north.” [<sup>a</sup>Lit *hand*]

<sup>25</sup> The LORD of hosts, the God of Israel, says, “Behold, I am going to punish Amon of Thebes, and Pharaoh, and Egypt along with her gods and her kings, even Pharaoh and those who trust in him. <sup>26</sup>I shall give them over to the <sup>a</sup>power of those who are seeking their lives, even into the hand of Nebuchadnezzar king of Babylon and into the hand of his <sup>b</sup>officers. Afterwards, however, it will be inhabited as in the days of old,” declares the LORD. [<sup>26</sup> <sup>a</sup>Lit *hand* <sup>b</sup>Lit *servants*]

27 “But as for you, O Jacob My servant, do not fear,  
Nor be dismayed, O Israel!  
For, see, I am going to save you from afar,  
And your descendants from the land of their captivity;  
And Jacob will return and be undisturbed  
And secure, with no one making *him* tremble.  
28“O Jacob My servant, do not fear,” declares the LORD,  
“For I am with you.  
For I will make a full end of all the nations  
Where I have driven you,  
Yet I will not make a full end of you;  
But I will correct you properly  
And by no means leave you unpunished.”

## JEREMIAH 47 [\[Books\]](#)

### *Prophecy against Philistia*

1 That which came as the word of the LORD to Jeremiah the prophet concerning the Philistines, before Pharaoh <sup>a</sup>conquered Gaza. <sup>2</sup>Thus says the LORD:

“Behold, waters are going to rise from the north  
And become an overflowing torrent,  
And overflow the land and all its fullness,  
The city and those who live in it;  
And the men will cry out,  
And every inhabitant of the land will wail. [<sup>1</sup> *a*Lit *smote*]  
<sup>3</sup>“Because of the noise of the <sup>a</sup>galloping hoofs of his <sup>b</sup>stallions,  
The tumult of his chariots, *and* the rumbling of his wheels,  
The fathers have not turned back for *their* children,  
Because of the limpness of *their* hands, [<sup>a</sup>Lit *stamping of the* <sup>b</sup>Lit  
*mighty ones*]  
<sup>4</sup>On account of the day that is coming  
To destroy all the Philistines,  
To cut off from Tyre and Sidon  
Every ally that is left;  
For the LORD is going to destroy the Philistines,  
The remnant of the coastland of Caphtor.  
<sup>5</sup>“Baldness has come upon Gaza;  
Ashkelon has been ruined.  
O remnant of their valley,  
How long will you gash yourself?  
<sup>6</sup>“Ah, sword of the LORD,  
How long will you not be quiet?  
Withdraw into your sheath;  
Be at rest and stay still.  
<sup>7</sup>“How can <sup>a</sup>it be quiet,  
When the LORD has given it an order?  
Against Ashkelon and against the seacoast—

There He has assigned it.” [°Lit *you*]

## JEREMIAH 48 [\[Books\]](#)

### *Prophecy against Moab*

1 Concerning Moab. Thus says the LORD of hosts, the God of Israel,

“Woe to Nebo, for it has been destroyed;  
Kiriathaim has been put to shame, it has been captured;  
The lofty stronghold has been put to shame and <sup>a</sup>shattered. [<sup>1</sup> <sup>a</sup>Or  
*dismayed*]

<sup>2</sup>“There is praise for Moab no longer;  
In Heshbon they have devised calamity against her:  
‘Come and let us cut her off from *being* a nation!’  
You too, <sup>a</sup>Madmen, will be silenced;  
The sword will follow after you. [<sup>a</sup>I.e. a city of Moab]

<sup>3</sup>“The sound of an outcry from Horonaim,  
‘Devastation and great destruction!’

<sup>4</sup>“Moab is broken,  
Her little ones have sounded out a cry *of distress*.

<sup>5</sup>“For by the ascent of Luhith  
They will ascend with continual weeping;  
For at the descent of Horonaim  
They have heard the <sup>a</sup>anguished cry of destruction. [<sup>a</sup>Lit *distresses of  
outcry*]

<sup>6</sup>“Flee, save your lives,  
That you may be like a juniper in the wilderness.

<sup>7</sup>“For because of your trust in your own achievements and treasures,  
Even you yourself will be captured;  
And Chemosh will go off into exile  
Together with his priests and his princes.

<sup>8</sup>“A destroyer will come to every city,  
So that no city will escape;  
The valley also will be ruined  
And the plateau will be destroyed,  
As the LORD has said.

<sup>9</sup>“Give <sup>a</sup>wings to Moab,

For she will <sup>b</sup>flee away;  
And her cities will become a desolation,  
Without inhabitants in them. [<sup>a</sup>Or *salt* <sup>b</sup>Or *fall in ruins*]  
<sup>10</sup>“Cursed be the one who does the LORD’s work negligently,  
And cursed be the one who restrains his sword from blood.  
<sup>11</sup> “Moab has been at ease since his youth;  
He has also been undisturbed, *like wine* on <sup>a</sup>its dregs,  
And he has not been emptied from vessel to vessel,  
Nor has he gone into exile.  
Therefore <sup>b</sup>he retains his flavor,  
And his aroma has not changed.

<sup>12</sup>Therefore behold, the days are coming,” declares the LORD, “when I will send to him those who tip *vessels*, and they will tip him over, and they will empty his vessels and shatter <sup>c</sup>his jars. <sup>13</sup>And Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.  
[<sup>11</sup> <sup>a</sup>Lit *his* <sup>b</sup>Lit *his flavor has stayed in him* <sup>12</sup> <sup>c</sup>Lit *their*]

<sup>14</sup>“How can you say, ‘We are mighty warriors,  
And men valiant for battle’?  
<sup>15</sup>“Moab has been destroyed and <sup>a</sup>men have gone up to <sup>b</sup>his cities;  
His choicest <sup>c</sup>young men have also gone down to the slaughter,”  
Declares the King, whose name is the LORD of hosts. [<sup>a</sup>Lit *one has* <sup>b</sup>Lit  
*her* <sup>c</sup>I.e. warriors]  
<sup>16</sup>“The disaster of Moab will soon come,  
And his calamity has swiftly hastened.  
<sup>17</sup>“Mourn for him, all you who *live* around him,  
Even all of you who know his name;  
Say, ‘How has the mighty <sup>a</sup>scepter been broken,  
A staff of splendor!’ [<sup>a</sup>Or *rod*]  
<sup>18</sup>“Come down from your glory  
And sit <sup>a</sup>on the parched ground,  
O daughter dwelling in Dibon,  
For the destroyer of Moab has come up against you,  
He has ruined your strongholds. [<sup>a</sup>Lit *in thirst*]  
<sup>19</sup>“Stand by the road and keep watch,  
O inhabitant of Aroer;

Ask him who flees and her who escapes

*And* say, 'What has happened?'

<sup>20</sup>"Moab has been put to shame, for it has been <sup>a</sup>shattered.

Wail and cry out;

Declare by the Arnon

That Moab has been destroyed. [<sup>a</sup>Or *dismayed*]

21 “Judgment has also come upon the plain, upon Holon, Jahzah and against Mephaath, <sup>22</sup>against Dibon, Nebo and Beth-diblathaim, <sup>23</sup>against Kiriathaim, Beth-gamul and Beth-meon, <sup>24</sup>against Kerioth, Bozrah and all the cities of the land of Moab, far and near. <sup>25</sup>The horn of Moab has been cut off and his arm broken,” declares the LORD. <sup>26</sup>“Make him drunk, for he has <sup>a</sup>become arrogant toward the LORD; so Moab will <sup>b</sup>wallow in his vomit, and he also will become a laughingstock. <sup>27</sup>Now was not Israel a laughingstock to you? Or was he <sup>c</sup>caught among thieves? For each time you speak about him you shake *your head in scorn*. [<sup>26</sup> <sup>a</sup>Or *magnified himself against* <sup>b</sup>Or *splash into* <sup>27</sup> <sup>c</sup>Or *found*]

<sup>28</sup>“Leave the cities and dwell among the crags,  
O inhabitants of Moab,  
And be like a dove that nests  
Beyond the mouth of the chasm.

<sup>29</sup>“We have heard of the pride of Moab—he *is* very proud—  
Of his haughtiness, his pride, his arrogance and <sup>a</sup>his self-exaltation.  
[<sup>a</sup>Lit *elevation of his heart*]

<sup>30</sup>“I know his fury,” declares the LORD,  
“But it is futile;  
His idle boasts have accomplished nothing.

<sup>31</sup>“Therefore I will wail for Moab,  
Even for all Moab will I cry out;  
<sup>a</sup>I will moan for the men of Kir-heres. [<sup>a</sup>Another reading is *He*]

<sup>32</sup>“More than the weeping for Jazer  
I will weep for you, O vine of Sibmah!  
Your tendrils stretched across the sea,  
They reached to the sea of Jazer;  
Upon your summer fruits and your grape harvest  
The destroyer has fallen.

<sup>33</sup>“So gladness and joy are taken away  
From the fruitful field, even from the land of Moab.  
And I have made the wine to cease from the wine presses;  
No one will tread *them* with shouting,

The shouting will not be shouts *of joy*.

<sup>34</sup>From the outcry at Heshbon even to Elealeh, even to Jahaz they have <sup>a</sup>raised their voice, from Zoar even to Horonaim *and to Eglath-shelishiyah*; for even the waters of Nimrim will become desolate. <sup>35</sup>I will make an end of Moab,” declares the LORD, “the one who offers *sacrifice* on the high place and the one who <sup>b</sup>burns incense to his gods. [<sup>34</sup> <sup>a</sup>Lit *given forth* <sup>35</sup> <sup>b</sup>Or *offers up in smoke*]

<sup>36</sup> “Therefore My heart <sup>a</sup>wails for Moab like flutes; My heart also <sup>a</sup>wails like flutes for the men of Kir-heres. Therefore they have lost the abundance it produced. <sup>37</sup>For every head is bald and every beard cut short; there are gashes on all the hands and sackcloth on the loins. <sup>38</sup>On all the housetops of Moab and in its streets <sup>b</sup>there is lamentation everywhere; for I have broken Moab like an undesirable vessel,” declares the LORD. <sup>39</sup>“How <sup>c</sup>shattered it is! *How they have wailed! How Moab has turned his back—he is ashamed! So Moab will become a laughingstock and an object of terror to all around him.*” [<sup>36</sup> <sup>a</sup>Lit *sounds* <sup>38</sup> <sup>b</sup>Lit *all of it is lamentation* <sup>39</sup> <sup>c</sup>Or *dismayed*]

**40** For thus says the LORD:

“Behold, one will fly swiftly like an eagle  
And spread out his wings against Moab.

<sup>41</sup>“Kerioth has been captured  
And the strongholds have been seized,  
So the hearts of the mighty men of Moab in that day  
Will be like the heart of a woman in labor.

<sup>42</sup>“Moab will be destroyed from *being* a people  
Because he has <sup>a</sup>become arrogant toward the LORD. [<sup>a</sup>Or *magnified himself against*]

<sup>43</sup>“Terror, pit and snare are *coming* upon you,  
O inhabitant of Moab,” declares the LORD.

<sup>44</sup>“The one who flees from the terror  
Will fall into the pit,  
And the one who climbs up out of the pit  
Will be caught in the snare;  
For I shall bring upon her, *even upon Moab*,

The year of their punishment,” declares the LORD.  
45 “In the shadow of Heshbon  
The fugitives stand without strength;  
For a fire has gone forth from Heshbon  
And a flame from the midst of Sihon,  
And it has devoured the forehead of Moab  
And the scalps of the <sup>a</sup>riotous revelers. [<sup>a</sup>Lit *sons of tumult*]  
46“Woe to you, Moab!  
The people of Chemosh have perished;  
For your sons have been taken away captive  
And your daughters into captivity.  
47“Yet I will restore the <sup>a</sup>fortunes of Moab  
In the <sup>b</sup>latter days,” declares the LORD. [<sup>a</sup>Or *captivity* <sup>b</sup>Lit *end of the days*]

Thus far the judgment on Moab.

## JEREMIAH 49 [\[Books\]](#)

### *Prophecy against Ammon*

1 Concerning the sons of Ammon. Thus says the LORD:

“Does Israel have no sons?

Or has he no heirs?

Why then has <sup>a</sup>Malcam taken possession of Gad

And his people settled in its cities? [<sup>1</sup> <sup>a</sup>In 1 Kin 11:5, 33 and Zeph 1:5,  
*Milcom*]

<sup>2</sup>“Therefore behold, the days are coming,” declares the LORD,

“That I will cause a <sup>a</sup>trumpet blast of war to be heard

Against Rabbah of the sons of Ammon;

And it will become a desolate heap,

And her towns will be set on fire.

Then Israel will take possession of his possessors,”

Says the LORD. [<sup>a</sup>Or *shout of*]

<sup>3</sup>“Wail, O Heshbon, for Ai has been destroyed!

Cry out, O daughters of Rabbah,

Gird yourselves with sackcloth and lament,

And rush back and forth inside the walls;

For <sup>a</sup>Malcam will go into exile

Together with his priests and his princes. [<sup>a</sup>Cf v 1]

<sup>4</sup>“How boastful you are about the valleys!

Your valley is flowing *away*,

O backsliding daughter  
Who trusts in her treasures, *saying*,  
'Who will come against me?'  
5"Behold, I am going to bring terror upon you,"  
Declares the Lord <sup>a</sup>GOD of hosts,  
"From all *directions* around you;  
And each of you will be driven out <sup>b</sup>headlong,  
With no one to gather the fugitives together. [<sup>a</sup>Heb *YHWH*, usually  
rendered *LORD* <sup>b</sup>Lit *before him*]  
6"But afterward I will restore  
The <sup>a</sup>fortunes of the sons of Ammon,"  
Declares the LORD. [<sup>a</sup>Or *captivity*]

### ***Prophecy against Edom***

7 Concerning Edom.  
Thus says the LORD of hosts,  
"Is there no longer any wisdom in Teman?  
Has good counsel been lost to the prudent?  
Has their wisdom decayed?  
8"Flee away, turn back, dwell in the depths,  
O inhabitants of Dedan,  
For I <sup>a</sup>will bring the disaster of Esau upon him  
At the time I <sup>b</sup>punish him. [<sup>a</sup>Or *brought* <sup>b</sup>Or *punished*]  
9"If grape gatherers came to you,  
Would they not leave gleanings?  
If thieves *came* by night,  
They would destroy *only* <sup>a</sup>until they had enough. [<sup>a</sup>Lit *their sufficiency*]  
10"But I have stripped Esau bare,  
I have uncovered his hiding places  
So that he will not be able to conceal himself;  
His <sup>a</sup>offspring has been destroyed along with his <sup>b</sup>relatives  
And his neighbors, and he is no more. [<sup>a</sup>Lit *seed* <sup>b</sup>Lit *brothers*]  
11"Leave your <sup>a</sup>orphans behind, I will keep *them* alive;  
And let your widows trust in Me." [<sup>a</sup>Or *fatherless*]

12 For thus says the LORD, “Behold, those <sup>a</sup>who were not sentenced to drink the cup will certainly drink *it*, and are you the one who will be completely acquitted? You will not be acquitted, but you will certainly drink *it*. <sup>13</sup>For I have sworn by Myself,” declares the LORD, “that Bozrah will become an object of horror, a reproach, a ruin and a curse; and all its cities will become perpetual ruins.” [12 <sup>a</sup>Lit *whose judgment was not to*]

14 I have heard a message from the LORD,  
And an envoy is sent among the nations, *saying*,  
“Gather yourselves together and come against her,  
And rise up for battle!”

<sup>15</sup>“For behold, I have made you small among the nations,  
Despised among men.

<sup>16</sup>“As for the terror of you,  
The arrogance of your heart has deceived you,  
O you who live in the clefts of <sup>a</sup>the rock,  
Who occupy the height of the hill.  
Though you make your nest as high as an eagle’s,  
I will bring you down from there,” declares the LORD. [<sup>a</sup>Or *Sela*]

17 “Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. <sup>18</sup>Like the overthrow of Sodom and Gomorrah with its neighbors,” says the LORD, “no one will live there, nor will a son of man reside in it. <sup>19</sup>Behold, one will come up like a lion from the <sup>a</sup>thickets of the Jordan against <sup>b</sup>a perennially watered pasture; for in an instant I will make him run away from it, and whoever is chosen I shall appoint over it. For who is like Me, and who will summon Me *into court*? And who then is the shepherd who can stand against Me?” [19 <sup>a</sup>Lit *pride* <sup>b</sup>Or *an enduring habitation*]

20 Therefore hear the plan of the LORD which He has planned against Edom, and His purposes which He has purposed against the inhabitants of Teman: surely they will drag them off, *even* the little ones of the flock; surely He will make their <sup>a</sup>pasture desolate because of them. <sup>21</sup>The earth has quaked at the noise of their downfall. There is an outcry! The noise of it has been heard at the <sup>b</sup>Red Sea. <sup>22</sup>Behold, <sup>c</sup>He will mount up and swoop like an eagle and spread out His wings <sup>d</sup>against Bozrah; and the hearts of the mighty men

of Edom in that day will be like the heart of a woman in labor. [20 <sup>a</sup>Or habitation 21 <sup>b</sup>Lit *Sea of Reeds* 22 <sup>c</sup>Or *one* <sup>d</sup>Or *over*]

### ***Prophecy against Damascus***

23 Concerning Damascus.

“Hamath and Arpad are put to shame,  
For they have heard bad news;  
They are disheartened.  
There is anxiety by the sea,  
It cannot be calmed.

24“Damascus has become helpless;  
She has turned away to flee,  
And panic has gripped her;  
Distress and pangs have taken hold of her  
Like a woman in childbirth.

25“How <sup>a</sup>the city of praise has not been deserted,  
The town of My joy! [<sup>a</sup>Or *deserted is the city of praise*]

26“Therefore, her young men will fall in her streets,  
And all the men of war will be <sup>a</sup>silenced in that day,” declares the  
LORD of hosts. [<sup>a</sup>Or *destroyed*]

27“<sup>a</sup>I will set fire to the wall of Damascus,  
And it will devour the <sup>a</sup>fortified towers of Ben-hadad.” [<sup>a</sup>Or *palaces*]

### ***Prophecy against Kedar and Hazor***

28 Concerning Kedar and the kingdoms of Hazor, which Nebuchadnezzar king of Babylon defeated. Thus says the LORD,

“Arise, go up to Kedar  
And devastate the <sup>a</sup>men of the east. [28 <sup>a</sup>Lit *sons*]  
29“<sup>a</sup>They will take away their tents and their flocks;  
They will carry off for themselves  
Their tent curtains, all their goods and their camels,

And they will call out to one another, 'Terror on every side!'  
<sup>30</sup>"Run away, flee! Dwell in the depths,  
O inhabitants of Hazor," declares the LORD;  
"For Nebuchadnezzar king of Babylon has formed a plan against you  
And devised a scheme against you.  
<sup>31</sup>"Arise, go up against a nation which is at ease,  
Which lives securely," declares the LORD.  
"It has no gates or bars;  
They dwell alone.  
<sup>32</sup>"Their camels will become plunder,  
And their many cattle for booty,  
And I will scatter to all the winds those who cut the corners *of their*  
*hair*;  
And I will bring their disaster from every side," declares the LORD.  
<sup>33</sup>"Hazor will become a haunt of jackals,  
A desolation forever;  
No one will live there,  
Nor will a son of man reside in it."

### ***Prophecy against Elam***

<sup>34</sup> That which came as the word of the LORD to Jeremiah the prophet concerning Elam, at the beginning of the reign of Zedekiah king of Judah, saying:

<sup>35</sup> "Thus says the LORD of hosts,  
'Behold, I am going to break the bow of Elam,  
The <sup>a</sup>finest of their might. [<sup>a</sup>Lit *first*]  
<sup>36</sup> I will bring upon Elam the four winds  
From the four ends of heaven,  
And will scatter them to all these winds;  
And there will be no nation  
To which the outcasts of Elam will not go.  
<sup>37</sup> So I will <sup>a</sup>shatter Elam before their enemies  
And before those who seek their lives;  
And I will bring calamity upon them,

Even My fierce anger,' declares the LORD,  
'And I will send out the sword after them  
Until I have consumed them. [<sup>a</sup>Or *dismay*]  
<sup>38</sup>'Then I will set My throne in Elam  
And destroy <sup>a</sup>out of it king and princes,'  
Declares the LORD. [<sup>a</sup>Or *from there*]  
<sup>39</sup>'But it will come about in the last days  
That I will restore the <sup>a</sup>fortunes of Elam,' ”  
Declares the LORD. [<sup>a</sup>Or *captivity*]

## JEREMIAH 50 [\[Books\]](#)

### *Prophecy against Babylon*

1 The word which the LORD spoke concerning Babylon, the land of the Chaldeans, through Jeremiah the prophet:

2<sup>a</sup>“Declare and proclaim among the nations.  
Proclaim it and lift up a standard.  
Do not conceal *it but* say,  
‘Babylon has been captured,  
Bel has been put to shame, <sup>a</sup>Marduk has been <sup>b</sup>shattered;  
Her images have been put to shame, her idols have been shattered.’

3<sup>a</sup>For a nation has come up against her out of the north; it will make her land an object of horror, and there will be no inhabitant in it. Both man and beast have wandered off, they have gone away! [<sup>a</sup>Heb *Merodach* <sup>b</sup>Or *dismayed*]

4 “In those days and at that time,” declares the LORD, “the sons of Israel will come, *both* they and the sons of Judah as well; they will go along weeping as they go, and it will be the LORD their God they will seek. <sup>5</sup>They will ask for the way to Zion, *turning* their faces <sup>a</sup>in its direction; <sup>b</sup>they <sup>c</sup>will come that they may join themselves to the LORD *in* an everlasting covenant that will not be forgotten. [<sup>5</sup> <sup>a</sup>Lit *hither* <sup>b</sup>M.T. reads *come ye!* <sup>c</sup>Or *will have come*]

6 “My people have become lost sheep;  
Their shepherds have led them astray.  
They have made them turn aside *on* the mountains;  
They have gone along from mountain to hill  
And have forgotten their resting place.

7<sup>a</sup>“All who came upon them have devoured them;  
And their adversaries have said, ‘We are not guilty,  
Inasmuch as they have sinned against the LORD *who is* the habitation  
of righteousness,

Even the LORD, the hope of their fathers.’

8 “Wander away from the midst of Babylon

And <sup>a</sup>go forth from the land of the Chaldeans;  
Be also like male goats <sup>b</sup>at the head of the flock. [<sup>a</sup>Another reading is  
*let them go forth* <sup>b</sup>Or *in front of*]

<sup>9</sup>“For behold, I am going to arouse and bring up against Babylon  
A horde of great nations from the land of the north,  
And they will draw up *their* battle lines against her;  
From there she will be taken captive.

Their arrows will be like <sup>a</sup>an expert warrior  
Who does not return empty-handed. [<sup>a</sup>So some mss and versions; M.T.  
reads *a warrior who makes childless*]

<sup>10</sup>“<sup>a</sup>Chaldea will become plunder;  
All who plunder her will have enough,” declares the LORD. [<sup>a</sup>Or *the  
Chaldeans*]

<sup>11</sup> “Because you are glad, because you are jubilant,  
O you who pillage My heritage,  
Because you skip about <sup>a</sup>like a threshing heifer  
And neigh like <sup>b</sup>stallions, [<sup>a</sup>Another reading is *in the grass* <sup>b</sup>Lit *mighty  
ones*]

<sup>12</sup>Your mother <sup>a</sup>will be greatly ashamed,  
She who gave you birth <sup>a</sup>will be humiliated.  
Behold, *she will be* the least of the nations,  
A wilderness, a parched land and a desert. [<sup>a</sup>Or *has become*]

<sup>13</sup>“Because of the indignation of the LORD she will not be inhabited,  
But she will be completely desolate;  
Everyone who passes by Babylon will be horrified  
And will hiss because of all her wounds.

<sup>14</sup>“Draw up your battle lines against Babylon on every side,  
All you who <sup>a</sup>bend the bow;  
Shoot at her, do not be sparing with *your* arrows,  
For she has sinned against the LORD. [<sup>a</sup>Lit *tread* (in order to string)]

<sup>15</sup>“Raise your battle cry against her on every side!  
She has given <sup>a</sup>herself up, her pillars have fallen,  
Her walls have been torn down.

For this is the vengeance of the LORD:  
Take vengeance on her;

As she has done *to others*, so do to her. [<sup>a</sup>Lit *her hand*]

<sup>16</sup>“Cut off the sower from Babylon

And the one who wields the sickle at the time of harvest;  
From before <sup>a</sup>the sword of the oppressor  
They will each turn back to his own people  
And they will each flee to his own land. [<sup>a</sup>Or *the oppressing sword*]

17 “Israel is a scattered <sup>a</sup>flock, the lions have driven *them* away. The first one *who* devoured him was the king of Assyria, and this last one *who* has broken his bones is Nebuchadnezzar king of Babylon. <sup>18</sup>Therefore thus says the LORD of hosts, the God of Israel: ‘Behold, I am going to punish the king of Babylon and his land, just as I punished the king of Assyria. <sup>19</sup>And I will bring Israel back to his pasture and he will graze on Carmel and Bashan, and his <sup>b</sup>desire will be satisfied in the hill country of Ephraim and Gilead. <sup>20</sup>In those days and at that time,’ declares the LORD, ‘search will be made for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will pardon those whom I leave as a remnant.’  
[<sup>17</sup> <sup>a</sup>Lit *sheep* <sup>19</sup> <sup>b</sup>Lit *soul*]

21 “Against the land of <sup>a</sup>Merathaim, go up against it,  
And against the inhabitants of <sup>b</sup>Pekod.  
Slay and <sup>c</sup>utterly destroy them,” declares the LORD,  
“And do according to all that I have commanded you. [<sup>a</sup>Or *Double Rebellion* <sup>b</sup>Or *Punishment* <sup>c</sup>Lit *put under the ban*]  
<sup>22</sup>“The noise of battle is in the land,  
And great destruction.  
<sup>23</sup>“How the hammer of the whole earth  
Has been cut off and broken!

How Babylon has become  
An object of horror among the nations!  
<sup>24</sup>“I set a snare for you and you were also caught, O Babylon,  
While you yourself were not aware;  
You have been found and also seized  
Because you have engaged in conflict with the LORD.”  
<sup>25</sup>The LORD has opened His armory  
And has brought forth the weapons of His indignation,  
For it is a work of the Lord <sup>a</sup>GOD of hosts  
In the land of the Chaldeans. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]  
<sup>26</sup>Come to her from the <sup>a</sup>farthest border;  
Open up her barns,

Pile her up like heaps  
And <sup>b</sup>utterly destroy her,  
Let nothing be left to her. [<sup>a</sup>Lit *end* <sup>b</sup>Lit *put under the ban*]  
<sup>27</sup>Put all her young bulls to the sword;  
Let them go down to the slaughter!  
Woe be upon them, for their day has come,  
The time of their punishment.  
**28** There is a sound of fugitives and refugees from the land of Babylon,  
To declare in Zion the vengeance of the LORD our God,  
Vengeance for His temple.  
**29** “Summon <sup>a</sup>many against Babylon,  
All those who <sup>b</sup>bend the bow:  
Encamp against her on every side,  
Let there be no escape<sup>c</sup>.  
Repay her according to her work;  
According to all that she has done, so do to her;  
For she has become arrogant against the LORD,  
Against the Holy One of Israel. [<sup>a</sup>Another reading is *archers* <sup>b</sup>Lit *tread*  
(in order to string) <sup>c</sup>Some mss add *to her*]  
<sup>30</sup>“Therefore her young men will fall in her streets,  
And all her men of war will be <sup>a</sup>silenced in that day,” declares the  
LORD. [<sup>a</sup>Or *made lifeless* or *destroyed*]  
<sup>31</sup>“Behold, I am against you, O <sup>a</sup>arrogant one,”  
Declares the Lord <sup>b</sup>GOD of hosts,  
“For your day has come,  
The time <sup>c</sup>when I will punish you. [<sup>a</sup>Lit *arrogance* <sup>b</sup>Heb *YHWH*,  
usually rendered *LORD* <sup>c</sup>Another reading is *of your punishment*]  
<sup>32</sup>“The <sup>a</sup>arrogant one will stumble and fall  
With no one to raise him up;  
And I will set fire to his cities  
And it will devour all his environs.” [<sup>a</sup>Lit *arrogance*]  
**33** Thus says the LORD of hosts,  
“The sons of Israel are oppressed,  
And the sons of Judah as well;  
And all who took them captive have held them fast,  
They have refused to let them go.  
<sup>34</sup>“Their Redeemer is strong, the LORD of hosts is His name;

He will vigorously plead their case  
So that He may bring rest to <sup>a</sup>the earth,  
But turmoil to the inhabitants of Babylon. [<sup>a</sup>Or their *land*]  
<sup>35</sup>“A sword against the Chaldeans,” declares the LORD,  
“And against the inhabitants of Babylon  
And against her officials and her wise men!  
<sup>36</sup>“A sword against the oracle priests, and they will become fools!  
A sword against her mighty men, and they will be <sup>a</sup>shattered! [<sup>a</sup>Or  
*dismayed*]  
<sup>37</sup>“A sword against <sup>a</sup>their horses and against <sup>a</sup>their chariots  
And against all the <sup>b</sup>foreigners who are in the midst of her,  
And they will become women!  
A sword against her treasures, and they will be plundered! [<sup>a</sup>Lit *his* <sup>b</sup>Lit  
*mixed multitude*]  
<sup>38</sup>“A <sup>a</sup>drought on her waters, and they will be dried up!  
For it is a land of idols,  
And they are mad over fearsome idols. [<sup>a</sup>Another reading is *sword*]  
<sup>39</sup> “Therefore the desert creatures will live *there* along with the jackals;  
The ostriches also will live in it,  
And it will never again be inhabited  
Or dwelt in from generation to generation.  
<sup>40</sup>“As when God overthrew Sodom  
And Gomorrah with its neighbors,” declares the LORD,  
“No man will live there,  
Nor will *any* son of man reside in it.  
<sup>41</sup> “Behold, a people is coming from the north,  
And a great nation and many kings  
Will be aroused from the remote parts of the earth.  
<sup>42</sup>“They seize *their* bow and javelin;  
They are cruel and have no mercy.  
Their voice roars like the sea;  
And they ride on horses,  
Marshalled like a man for the battle  
Against you, O daughter of Babylon.  
<sup>43</sup>“The king of Babylon has heard the report about them,  
And his hands hang limp;  
Distress has gripped him,

Agony like a woman in childbirth.

44 “Behold, one will come up like a lion from the <sup>a</sup>thicket of the Jordan to <sup>b</sup>a perennially watered pasture; for in an instant I will make them run away from it, and whoever is chosen I will appoint over it. For who is like Me, and who will summon Me *into court*? And who then is the shepherd who can stand before Me?” <sup>45</sup>Therefore hear the plan of the LORD which He has planned against Babylon, and His purposes which He has purposed against the land of the Chaldeans: surely they will drag them off, *even* the little ones of the flock; surely He will make their <sup>c</sup>pasture desolate because of them. <sup>46</sup>At the <sup>d</sup>shout, “Babylon has been seized!” the earth is shaken, and an outcry is heard among the nations. [<sup>44</sup> <sup>a</sup>Lit *pride* <sup>b</sup>Or *an enduring habitation* <sup>45</sup> <sup>c</sup>Or *habitation* <sup>46</sup> <sup>d</sup>Lit *voice*]

## JEREMIAH 51 [\[Books\]](#)

### *Babylon Judged for Sins against Israel*

1 Thus says the LORD:

“Behold, I am going to arouse against Babylon  
And against the inhabitants of <sup>a</sup>Leb-kamai  
<sup>b</sup>The spirit of a destroyer. [<sup>1</sup> <sup>a</sup>Cryptic name for Chaldea; or *the heart of those who rise up against Me* <sup>b</sup>Or a destroying wind]  
<sup>2</sup>“I will dispatch <sup>a</sup>foreigners to Babylon that they may winnow her  
And may devastate her land;  
For on every side they will be opposed to her  
In the day of *her* calamity. [<sup>a</sup>Some versions read *winnowers*]  
<sup>3</sup>“<sup>a</sup>Let not <sup>b</sup>him who <sup>c</sup>bends his bow <sup>c</sup>bend it,  
<sup>a</sup>Nor let him rise up in his scale-armor;  
So do not spare her young men;  
Devote all her army to destruction. [<sup>a</sup>M.T. reads *Against him who* <sup>b</sup>I.e. the Chaldean defender <sup>c</sup>Lit *tread(s)* (in order to string)]  
<sup>4</sup>“They will fall down <sup>a</sup>slain in the land of the Chaldeans,  
And pierced through in their streets.” [<sup>a</sup>Or *wounded*]  
<sup>5</sup> For neither Israel nor Judah has been <sup>a</sup>forsaken  
By his God, the LORD of hosts,  
Although their land is full of guilt  
<sup>b</sup>Before the Holy One of Israel. [<sup>a</sup>Lit *widowed* <sup>b</sup>Lit *From*]  
<sup>6</sup>Flee from the midst of Babylon,  
And each of you save his life!  
Do not be <sup>a</sup>destroyed in her <sup>b</sup>punishment,  
For this is the LORD’S time of vengeance;  
He is going to render recompense to her. [<sup>a</sup>Or *silenced* or *made lifeless*  
<sup>b</sup>Or *penalty for iniquity*]  
<sup>7</sup>Babylon has been a golden cup in the hand of the LORD,  
Intoxicating all the earth.  
The nations have drunk of her wine;  
Therefore the nations are going mad.  
<sup>8</sup>Suddenly Babylon has fallen and been broken;

Wail over her!  
Bring <sup>a</sup>balm for her pain;  
Perhaps she may be healed. [<sup>a</sup>Or *balsam resin*]  
<sup>9</sup>We applied healing to Babylon, but she was not healed;  
Forsake her and let us each go to his own country,  
For her judgment has reached to heaven  
And <sup>a</sup>towers up to the very skies. [<sup>a</sup>Lit *is lifted*]  
<sup>10</sup>The LORD has brought <sup>a</sup>about our vindication;  
Come and let us recount in Zion  
The work of the LORD our God! [<sup>a</sup>Lit *forth*]  
**11** Sharpen the arrows, fill the quivers!  
The LORD has aroused the spirit of the kings of the Medes,  
Because His purpose is against Babylon to destroy it;  
For it is the vengeance of the LORD, vengeance for His temple.  
<sup>12</sup>Lift up a <sup>a</sup>signal against the walls of Babylon;  
Post a strong guard,  
Station <sup>b</sup>sentries,  
Place men in ambush!  
For the LORD has both purposed and performed  
What He spoke concerning the inhabitants of Babylon. [<sup>a</sup>Or *standard*  
<sup>b</sup>Or *watchmen*]  
<sup>13</sup>O you who dwell by many waters,  
Abundant in treasures,  
Your end has come,  
The <sup>a</sup>measure of your <sup>b</sup>end. [<sup>a</sup>Lit *cubit* <sup>b</sup>Lit *being cut off*]  
<sup>14</sup>The LORD of hosts has sworn by Himself:  
“Surely I will fill you with a <sup>a</sup>population like locusts,  
And they will cry out with <sup>b</sup>shouts of victory over you.” [<sup>a</sup>Or *mankind*  
<sup>b</sup>I.e. like the song of grape treaders]  
**15** *It is* He who made the earth by His power,  
Who established the world by His wisdom,  
And by His understanding He stretched out the heavens.  
<sup>16</sup>When He utters His voice, *there is* a tumult of waters in the heavens,  
And He causes the clouds to ascend from the end of the earth;  
He makes lightning for the rain  
And brings forth the wind from His storehouses.  
<sup>17</sup>All mankind is stupid, devoid of knowledge;

Every goldsmith is put to shame by his <sup>a</sup>idols,  
For his molten images are deceitful,  
And there is no breath in them. [<sup>a</sup>Or *graven images*]  
<sup>18</sup>They are worthless, a work of mockery;  
In the time of their punishment they will perish.  
<sup>19</sup>The portion of Jacob is not like these;  
For the <sup>a</sup>Maker of all is He,  
And of the <sup>b</sup>tribe of His inheritance;  
The LORD of hosts is His name. [<sup>a</sup>Lit *Fashioner* <sup>b</sup>Or *Scepter*; cf Num  
24:17]

<sup>20</sup>*He says*, “You are My <sup>a</sup>war-club, *My* weapon of war;  
And with you I shatter nations,  
And with you I destroy kingdoms. [<sup>a</sup>Lit *shatterer*]  
<sup>21</sup>“With you I shatter the horse and his rider,  
And with you I shatter the chariot and its rider,  
<sup>22</sup>And with you I shatter man and woman,  
And with you I shatter old man and youth,  
And with you I shatter young man and virgin,  
<sup>23</sup>And with you I shatter the shepherd and his flock,  
And with you I shatter the farmer and his team,  
And with you I shatter governors and prefects.

<sup>24</sup> “But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done in Zion before your eyes,” declares the LORD.

<sup>25</sup>“Behold, I am against you, O destroying mountain,  
Who destroys the whole earth,” declares the LORD,  
“And I will stretch out My hand against you,  
And roll you down from the crags,  
And I will make you a burnt out mountain.

<sup>26</sup>“They will not take from you *even* a stone for a corner  
Nor a stone for foundations,  
But you will be desolate forever,” declares the LORD.

<sup>27</sup> Lift up a <sup>a</sup>signal in the land,  
Blow a trumpet among the nations!  
Consecrate the nations against her,  
Summon against her the kingdoms of Ararat, Minni and Ashkenaz;

Appoint a marshal against her,  
Bring up the horses like bristly locusts. [<sup>a</sup>Or *standard*]  
<sup>28</sup>Consecrate the nations against her,  
The kings of the Medes,  
<sup>a</sup>Their governors and all <sup>a</sup>their <sup>b</sup>prefects,  
And every land of <sup>c</sup>their dominion. [<sup>a</sup>Lit *Her* <sup>b</sup>I.e. lieutenant governors  
<sup>c</sup>Lit *his*]  
<sup>29</sup>So the land quakes and writhes,  
For the purposes of the LORD against Babylon stand,  
To make the land of Babylon  
<sup>a</sup>A desolation without inhabitants. [<sup>a</sup>Or *An object of horror*]  
<sup>30</sup>The mighty men of Babylon have ceased fighting,  
They stay in the strongholds;  
Their strength is <sup>a</sup>exhausted,  
They are becoming *like* women;  
Their dwelling places are set on fire,  
The bars of her *gates* are broken. [<sup>a</sup>Lit *dried up*]  
<sup>31</sup>One <sup>a</sup>courier runs to meet <sup>a</sup>another,  
And one <sup>b</sup>messenger to meet <sup>b</sup>another,  
To tell the king of Babylon  
That his city has been captured from end *to end*; [<sup>a</sup>Lit *runner* <sup>b</sup>Lit  
*announcer*]  
<sup>32</sup>The fords also have been seized,  
And they have burned the marshes with fire,  
And the men of war are terrified.

33 For thus says the LORD of hosts, the God of Israel:

“The daughter of Babylon is like a threshing floor  
At the time <sup>a</sup>it is stamped firm;  
Yet in a little while the time of harvest will come for her.” [<sup>33</sup> <sup>a</sup>Lit *of*  
*treading it*]

34 “Nebuchadnezzar king of Babylon has devoured me *and* crushed  
me,  
He has set me down *like* an empty vessel;  
He has swallowed me like a monster,  
He has filled his stomach with my delicacies;

He has washed me away.

<sup>35</sup>“May the violence *done* to me and to my flesh be upon Babylon,”

The <sup>a</sup>inhabitant of Zion will say;

And, “May my blood be upon the inhabitants of Chaldea,”

Jerusalem will say.

<sup>36</sup>Therefore thus says the LORD,

“Behold, I am going to plead your case

And exact full vengeance for you;

And I will dry up her <sup>b</sup>sea

And make her fountain dry. [<sup>a</sup>Lit *inhabitress* <sup>b</sup>Or *broad river*]

<sup>37</sup>“Babylon will become a heap *of ruins*, a haunt of jackals,

An object of horror and hissing, without inhabitants.

<sup>38</sup>“They will roar together like young lions,

They will growl like lions’ cubs.

<sup>39</sup>“When they become heated up, I will serve *them* their banquet

And make them drunk, that they may become jubilant

And may sleep a perpetual sleep

And not wake up,” declares the LORD.

<sup>40</sup>“I will bring them down like <sup>a</sup>lambs to the slaughter,

Like rams together with male goats. [<sup>a</sup>Or *young rams*]

<sup>41</sup> “How <sup>a</sup>Sheshak has been captured,

And the praise of the whole earth been seized!

How Babylon has become an object of horror among the nations!

[<sup>a</sup>Cryptic name for Babylon]

<sup>42</sup>“The <sup>a</sup>sea has come up over Babylon;

She has been engulfed with its tumultuous waves. [<sup>a</sup>Or *broad river*]

<sup>43</sup>“Her cities have become an object of horror,

A parched land and a desert,

A land in which no man lives

And through which no son of man passes.

<sup>44</sup>“I will punish Bel in Babylon,

And I will make what he has swallowed come out of his mouth;

And the nations will no longer stream to him.

Even the wall of Babylon has fallen down!

<sup>45</sup> “Come forth from her midst, My people,

And each of you save yourselves  
From the fierce anger of the LORD.  
<sup>46</sup>“Now so that your heart does not grow faint,  
And you are not afraid at the report that *will be* heard in the land—  
For the report will come <sup>a</sup>one year,  
And after that <sup>b</sup>another report in <sup>b</sup>another year,  
And violence *will be* in the land  
With ruler against ruler— [<sup>a</sup>Lit *in the* <sup>b</sup>Lit *the*]  
<sup>47</sup>Therefore behold, days are coming  
When I will punish the idols of Babylon;  
And her whole land will be put to shame  
And all her slain will fall in her midst.  
<sup>48</sup>“Then heaven and earth and all that is in them  
Will shout for joy over Babylon,  
For the destroyers will come to her from the north,”  
Declares the LORD.  
**49** Indeed Babylon is to fall *for* the slain of Israel,  
As also for Babylon the slain of all the earth have fallen.  
<sup>50</sup>You who have escaped the sword,  
Depart! Do not stay!  
Remember the LORD from afar,  
And let Jerusalem <sup>a</sup>come to your mind. [<sup>a</sup>Lit *come upon your heart*]  
<sup>51</sup>We are ashamed because we have heard reproach;  
Disgrace has covered our faces,

For aliens have entered  
The holy places of the LORD's house.  
52 "Therefore behold, the days are coming," declares the LORD,  
"When I will punish her idols,  
And the mortally wounded will groan throughout her land.  
53"Though Babylon should ascend to the heavens,  
And though she should fortify <sup>a</sup>her lofty stronghold,  
From Me destroyers will come to her," declares the LORD. [<sup>a</sup>Lit *the height of her strength*]  
54 The sound of an outcry from Babylon,  
And of great destruction from the land of the Chaldeans!  
55For the LORD is going to destroy Babylon,  
And He will make *her* loud <sup>a</sup>noise vanish from her.  
And their waves will roar like many waters;  
The tumult of their voices <sup>b</sup>sounds forth. [<sup>a</sup>Or *voice* <sup>b</sup>Lit *is given*]  
56For the destroyer is coming against her, against Babylon,  
And her mighty men will be captured,  
Their bows are shattered;  
For the LORD is a God of recompense,  
He will fully repay.  
57"I will make her princes and her wise men drunk,  
Her governors, her prefects and her mighty men,  
That they may sleep a perpetual sleep and not wake up,"  
Declares the King, whose name is the LORD of hosts.

<sup>58</sup>Thus says the LORD of hosts,

"The broad wall of Babylon will be completely razed  
And her high gates will be set on fire;  
So the peoples will toil for nothing,  
And the nations become exhausted *only* for fire."

59 The <sup>a</sup>message which Jeremiah the prophet commanded Seraiah the son of Neriah, the grandson of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. (Now Seraiah was quartermaster.) <sup>60</sup>So Jeremiah wrote in a single <sup>b</sup>scroll all the calamity which would come upon Babylon, *that is*, all these words which have been written

concerning Babylon. <sup>61</sup>Then Jeremiah said to Seraiah, “As soon as you come to Babylon, then see that you read all these words aloud, <sup>62</sup>and say, ‘You, O LORD, have <sup>s</sup>promised concerning this place to cut it off, so that there will be nothing dwelling in it, <sup>d</sup>whether man or beast, but it will be a perpetual desolation.’ <sup>63</sup>And as soon as you finish reading this <sup>b</sup>scroll, you will tie a stone to it and throw it into the middle of the Euphrates, <sup>64</sup>and say, ‘Just so shall Babylon sink down and not rise again because of the calamity that I am going to bring upon her; and they will become exhausted.’ ” Thus far are the words of Jeremiah. [59 <sup>a</sup>Lit *word* 60 <sup>b</sup>Or *book* 62 <sup>c</sup>Lit *spoken* <sup>d</sup>Lit *from man even to beast*]

## JEREMIAH 52 [\[Books\]](#)

*The Fall of Jerusalem* <sup>1</sup> Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was <sup>a</sup>Hamutal the daughter of Jeremiah of Libnah. <sup>2</sup>He did evil in the sight of the LORD like all that Jehoiakim had done. <sup>3</sup>For through the anger of the LORD *this* came about in Jerusalem and Judah until He cast them out from His presence. And Zedekiah rebelled against the king of Babylon. <sup>4</sup>Now it came about in the ninth year of his reign, on the tenth *day* of the tenth month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and built a siege wall all around <sup>b</sup>it. <sup>5</sup>So the city was under siege until the eleventh year of King Zedekiah. <sup>6</sup>On the ninth *day* of the fourth month the famine was so severe in the city that there was no food for the people of the land. <sup>7</sup>Then the city was broken into, and all the men of war fled and went forth from the city at night by way of the gate between the two walls which was by the king's garden, though the Chaldeans were <sup>c</sup>all around the city. And they went by way of the Arabah. <sup>8</sup>But the army of the Chaldeans pursued the king and overtook Zedekiah in the <sup>d</sup>plains of Jericho, and all his army was scattered from him. <sup>9</sup>Then they captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he <sup>e</sup>passed sentence on him. <sup>10</sup>The king of Babylon slaughtered the sons of Zedekiah before his eyes, and he also slaughtered all the <sup>f</sup>princes of Judah in Riblah. <sup>11</sup>Then he blinded the eyes of Zedekiah; and the king of Babylon bound him with bronze fetters and brought him to Babylon and put him in prison until the day of his death. [1 <sup>a</sup>Another reading is *Hamital* 4 <sup>b</sup>Lit *against it* 7 <sup>c</sup>Lit *against the city on every side* 8 <sup>d</sup>Lit *Arabah* 9 <sup>e</sup>Lit *spoke judgments with* 10 <sup>f</sup>Or *commanders*]

<sup>12</sup> Now on the tenth *day* of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, <sup>a</sup>who was in the service of the king of Babylon, came to Jerusalem. <sup>13</sup>He burned the house of the LORD, the

king's house and all the houses of Jerusalem; even every large house he burned with fire. <sup>14</sup>So all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls around Jerusalem.

<sup>15</sup>Then Nebuzaradan the captain of the guard carried away into exile some of the poorest of the people, the rest of the people who were left in the city, the <sup>b</sup>deserters who had deserted to the king of Babylon and the rest of the artisans. <sup>16</sup>But Nebuzaradan the captain of the guard left some of the poorest of the land to be vinedressers and <sup>c</sup>plowmen. [12

<sup>a</sup>Lit *stood before the king* 15 <sup>b</sup>Lit *fallers who had fallen* 16 <sup>c</sup>Or *unpaid laborers*]

<sup>17</sup> Now the bronze pillars which belonged to the house of the LORD and the stands and the bronze sea, which were in the house of the LORD, the Chaldeans broke in pieces and carried all their bronze to Babylon.

<sup>18</sup>They also took away the pots, the shovels, the snuffers, the basins, the <sup>a</sup>pans and all the bronze vessels which were used in *temple* service.

<sup>19</sup>The captain of the guard also took away the bowls, the firepans, the basins, the pots, the lampstands, the <sup>a</sup>pans and the drink offering bowls, what was fine gold and what was fine silver. <sup>20</sup>The two pillars, the one sea, and the twelve bronze bulls that were under <sup>b</sup>the sea, *and* the stands, which King Solomon had made for the house of the LORD—the bronze of all these vessels was beyond weight. <sup>21</sup>As for the pillars, the height of each pillar *was* eighteen <sup>c</sup>cubits, and <sup>d</sup>it *was* twelve cubits in circumference and four fingers in thickness, *and* hollow. <sup>22</sup>Now a capital of bronze was on it; and the height of each capital was five cubits, with network and pomegranates upon the capital all around, all of bronze. And the second pillar was like these, including

pomegranates. <sup>23</sup>There were ninety-six <sup>e</sup>exposed pomegranates; all the pomegranates *numbered* a hundred on the network all around. [18 <sup>a</sup>Or *spoons* for incense 20 <sup>b</sup>So Gr and Syriac; Heb omits *the sea* 21 <sup>c</sup>I.e. One cubit equals approx 18 in. <sup>d</sup>Lit *a line of 12 cubits would encircle it* 23 <sup>e</sup>Lit *windward*]

<sup>24</sup> Then the captain of the guard took Seraiah the chief priest and Zephaniah the second priest, with the three <sup>a</sup>officers of the temple. <sup>25</sup>He also took from the city one official who was overseer of the men of war, and seven <sup>b</sup>of the king's advisers who were found in the city, and the

scribe of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city. <sup>26</sup>Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. <sup>27</sup>Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was led away into exile from its land. [24 <sup>a</sup>Lit *keepers of the door* 25 <sup>b</sup>Lit *men of those seeing the king's face*]

28 These are the people whom Nebuchadnezzar carried away into exile: in the <sup>a</sup>seventh year 3,023 Jews; <sup>29</sup>in the eighteenth year of Nebuchadnezzar 832 persons from Jerusalem; <sup>30</sup>in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried into exile 745 Jewish people; there were 4,600 persons in all. [28 <sup>a</sup>Or possibly *seventeenth*]

31 Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, that <sup>a</sup>Evil-merodach king of Babylon, in the *first* year of his reign, <sup>b</sup>showed favor to Jehoiachin king of Judah and brought him out of prison. <sup>32</sup>Then he spoke kindly to him and set his throne above the thrones of the kings who *were* with him in Babylon. <sup>33</sup>So <sup>c</sup>Jehoiachin changed his prison clothes, and <sup>d</sup>had his meals in <sup>e</sup>the king's presence regularly all the days of his life. <sup>34</sup>For his allowance, a regular allowance was given him by the king of Babylon, a daily portion all the days of his life until the day of his death. [31 <sup>a</sup>Or *Awil-Marduk* ("Man of Marduk") <sup>b</sup>Lit *lifted up the head of* 33 <sup>c</sup>Lit *he* <sup>d</sup>Lit *ate* <sup>e</sup>Lit *his presence*]

## LAMENTATIONS 1 [\[Books\]](#)

### *The Sorrows of Zion*

1 How lonely sits the city  
That was full of people!  
She has become like a widow  
Who was *once* great among the nations!  
She who was a princess among the <sup>a</sup>provinces  
Has become a forced laborer! [<sup>a</sup>Or *districts*]  
2 She weeps bitterly in the night  
And her tears are on her cheeks;  
She has none to comfort her  
Among all her lovers.  
All her friends have dealt treacherously with her;  
They have become her enemies.  
3 Judah has gone into exile <sup>a</sup>under affliction  
And <sup>a</sup>under <sup>b</sup>harsh servitude;  
She dwells among the nations,  
*But* she has found no rest;  
All her pursuers have overtaken her  
In the midst of <sup>c</sup>distress. [<sup>a</sup>Or *by reason of* <sup>b</sup>Lit *great* <sup>c</sup>Or *narrow*  
*places*]  
4 The roads <sup>a</sup>of Zion are in mourning  
Because no one comes to the appointed feasts.  
All her gates are desolate;  
Her priests are groaning,  
Her virgins are afflicted,  
And she herself <sup>b</sup>is bitter. [<sup>a</sup>Or *to* <sup>b</sup>Or *suffers bitterly*]  
5 Her adversaries have become <sup>a</sup>her masters,  
Her enemies <sup>b</sup>prosper;  
For the LORD has caused her grief  
Because of the multitude of her transgressions;  
Her little ones have gone away  
As captives before the adversary. [<sup>a</sup>Lit *head* <sup>b</sup>Or *are at ease*]  
6 All her majesty

Has departed from the daughter of Zion;  
Her princes have become like deer  
That have found no pasture;  
And they have <sup>a</sup>fled without strength  
Before the pursuer. [<sup>a</sup>Lit *gone*]

<sup>7</sup>In the days of her affliction and homelessness  
Jerusalem remembers all her precious things  
That were from the days of old,  
When her people fell into the hand of the adversary  
And no one helped her.  
The adversaries saw her,  
They mocked at her <sup>a</sup>ruin. [<sup>a</sup>Lit *cessation*]

<sup>8</sup>Jerusalem sinned greatly,  
Therefore she has become an unclean thing.  
All who honored her despise her  
Because they have seen her nakedness;  
Even she herself groans and turns away.

<sup>9</sup>Her uncleanness was in her skirts;  
She <sup>a</sup>did not consider her future.  
Therefore she has <sup>b</sup>fallen astonishingly;  
She has no comforter.  
“See, O LORD, my affliction,  
For the enemy has magnified himself!” [<sup>a</sup>Lit *did not remember her  
latter end* <sup>b</sup>Lit *come down*]

<sup>10</sup>The adversary has stretched out his hand  
Over all her precious things,  
For she has seen the nations enter her sanctuary,

The ones whom You commanded  
That they should not enter into Your congregation.  
<sup>11</sup>All her people groan seeking bread;  
They have given their precious things for food  
To restore their <sup>a</sup>lives themselves.  
“See, O LORD, and look,  
For I am despised.” [<sup>a</sup>Lit *soul*]  
<sup>12</sup>“Is it nothing to all you who pass this way?  
Look and see if there is any <sup>a</sup>pain like my <sup>a</sup>pain  
Which was severely dealt out to me,  
Which the LORD inflicted on the day of His fierce anger. [<sup>a</sup>Or *sorrow*]  
<sup>13</sup>“From on high He sent fire into my bones,  
And it <sup>a</sup>prevailed *over them*.  
He has spread a net for my feet;  
He has turned me back;  
He has made me desolate,  
<sup>b</sup>Faint all day long. [<sup>a</sup>Or *descended, overthrew* <sup>b</sup>Or *Sick*]  
<sup>14</sup>“The yoke of my transgressions is bound;  
By His hand they are knit together.  
They have come upon my neck;  
He has made my strength <sup>a</sup>fail.  
The Lord has given me into the hands  
Of *those against whom* I am not able to stand. [<sup>a</sup>Lit *stumble*]  
<sup>15</sup>“The Lord has rejected all my strong men  
In my midst;  
He has called an appointed <sup>a</sup>time against me  
To crush my young men;  
The Lord has trodden *as in* a wine press  
The virgin daughter of Judah. [<sup>a</sup>Or *feast*]  
<sup>16</sup>“For these things I weep;  
<sup>a</sup>My eyes run down with water;  
Because far from me is a comforter,  
One who restores my soul.

My children are desolate  
Because the enemy has prevailed.” [<sup>a</sup>Lit *My eye, my eye*]  
<sup>17</sup>Zion stretches out her hands;  
There is no one to comfort her;  
The LORD has commanded concerning Jacob  
That the ones round about him should be his adversaries;  
Jerusalem has become an unclean thing among them.  
<sup>18</sup>“The LORD is righteous;  
For I have rebelled against His <sup>a</sup>command;  
Hear now, all peoples,  
And behold my <sup>b</sup>pain;  
My virgins and my young men  
Have gone into captivity. [<sup>a</sup>Lit *mouth* <sup>b</sup>Or *sorrow*]  
<sup>19</sup>“I called to my lovers, *but* they deceived me;  
My priests and my elders perished in the city  
While they sought food to restore <sup>a</sup>their strength themselves. [<sup>a</sup>Lit *their  
soul*]  
<sup>20</sup>“See, O LORD, for I am in distress;  
My <sup>a</sup>spirit is greatly troubled;  
My heart is overturned within me,  
For I have been very rebellious.  
In the street the sword <sup>b</sup>slays;  
In the house it is like death. [<sup>a</sup>Lit *inward parts are in ferment* <sup>b</sup>Lit  
*bereaves*]  
<sup>21</sup>“They have heard that I groan;  
There is no one to comfort me;  
All my enemies have heard of my <sup>a</sup>calamity;  
They are glad that You have done *it*.  
Oh, that You would bring the day which You have proclaimed,  
That they may become like me. [<sup>a</sup>Lit *evil*]  
<sup>22</sup>“Let all their wickedness come before You;  
And deal with them as You have dealt with me  
For all my transgressions;  
For my groans are many and my heart is faint.”

## LAMENTATIONS 2 [\[Books\]](#)

### *God's Anger over Israel*

<sup>1</sup> How the Lord has covered the daughter of Zion  
With a cloud in His anger!

He has cast from heaven to earth  
The glory of Israel,  
And has not remembered His footstool  
In the day of His anger.

<sup>2</sup>The Lord has swallowed up; He has not spared  
All the habitations of Jacob.

In His wrath He has thrown down  
The strongholds of the daughter of Judah;  
He has brought *them* down to the ground;  
He has profaned the kingdom and its princes.

<sup>3</sup>In fierce anger He has cut off

<sup>a</sup>All the strength of Israel;  
He has drawn back His right hand  
From before the enemy.

And He has burned in Jacob like a flaming fire  
Consuming round about. [<sup>a</sup>Lit *Every horn*]

<sup>4</sup>He has bent His bow like an enemy;  
He has set His right hand like an adversary  
And slain all that were pleasant to the eye;  
In the tent of the daughter of Zion  
He has poured out His wrath like fire.

<sup>5</sup>The Lord has become like an enemy.

He has swallowed up Israel;  
He has swallowed up all its palaces,

He has destroyed its strongholds  
And multiplied in the daughter of Judah  
Mourning and moaning.

<sup>6</sup>And He has violently treated His <sup>a</sup>tabernacle like a garden *booth*;  
He has destroyed His appointed <sup>b</sup>meeting place.

The LORD has caused to be forgotten  
The appointed feast and sabbath in Zion,  
And He has despised king and priest  
In the indignation of His anger. [<sup>a</sup>Lit *booth* <sup>b</sup>Or *feast*]

<sup>7</sup>The Lord has rejected His altar,  
He has abandoned His sanctuary;  
He has delivered into the hand of the enemy  
The walls of her palaces.

They have made a noise in the house of the LORD  
As in the day of an appointed feast.

<sup>8</sup>The LORD <sup>a</sup>determined to destroy  
The wall of the daughter of Zion.  
He has stretched out a line,  
He has not restrained His hand from <sup>b</sup>destroying,  
And He has caused rampart and wall to lament;  
They have languished together. [<sup>a</sup>Lit *thought* <sup>b</sup>Lit *swallowing up*]

<sup>9</sup>Her gates have sunk into the ground,  
He has destroyed and broken her bars.  
Her king and her princes are among the nations;  
The law is no more.

Also, her prophets find  
No vision from the LORD.

<sup>10</sup>The elders of the daughter of Zion  
Sit on the ground, they are silent.  
They have thrown dust on their heads;  
They have girded themselves with sackcloth.

The virgins of Jerusalem  
Have bowed their heads to the ground.  
<sup>11</sup>My eyes fail because of tears,  
My <sup>a</sup>spirit is greatly troubled;  
My <sup>b</sup>heart is poured out on the earth  
Because of the <sup>c</sup>destruction of the daughter of my people,  
When little ones and infants faint  
In the streets of the city. [<sup>a</sup>Lit *inward parts are in ferment* <sup>b</sup>Lit *liver* <sup>c</sup>Lit  
*breaking*]

<sup>12</sup>They say to their mothers,  
“Where is grain and wine?”  
As they faint like a wounded man  
In the streets of the city,  
As their life is poured out  
On their mothers’ bosom.  
<sup>13</sup>How shall I admonish you?  
To what shall I compare you,  
O daughter of Jerusalem?  
To what shall I liken you as I comfort you,  
O virgin daughter of Zion?

For your <sup>a</sup>ruin is as vast as the sea;  
Who can heal you? [<sup>a</sup>Lit *breaking*]  
<sup>14</sup>Your prophets have seen for you  
False and foolish *visions*;  
And they have not exposed your iniquity  
So as to restore you from captivity,  
But they have seen for you false and misleading <sup>a</sup>oracles. [<sup>a</sup>Lit  
*burdens*]

<sup>15</sup>All who pass along the way  
Clap their hands *in derision* at you;  
They hiss and shake their heads  
At the daughter of Jerusalem,  
“Is this the city of which they said,  
‘The perfection of beauty,  
A joy to all the earth’?”

<sup>16</sup>All your enemies  
Have opened their mouths wide against you;

They hiss and gnash *their* teeth.

They say, “We have swallowed *her* up!

Surely this is the day for which we waited;

We have reached *it*, we have seen *it*.”

<sup>17</sup>The LORD has done what He purposed;

He has accomplished His word  
Which He commanded from days of old.  
He has thrown down without sparing,  
And He has caused the enemy to rejoice over you;  
He has exalted the <sup>a</sup>might of your adversaries. [<sup>a</sup>Lit *horn*]  
<sup>18</sup>Their heart cried out to the Lord,  
“O wall of the daughter of Zion,  
Let *your* tears run down like a river day and night;  
Give yourself no relief,  
Let <sup>a</sup>your eyes have no rest. [<sup>a</sup>Lit *the daughter of your eye*]  
<sup>19</sup>“Arise, cry aloud in the night  
At the beginning of the night watches;  
Pour out your heart like water  
Before the presence of the Lord;  
Lift up your hands to Him  
For the life of your little ones  
Who are faint because of hunger  
At the head of every street.”  
<sup>20</sup>See, O LORD, and look!  
With whom have You dealt thus?  
Should women eat their <sup>a</sup>offspring,  
The little ones who were <sup>b</sup>born healthy?  
Should priest and prophet be slain  
In the sanctuary of the Lord? [<sup>a</sup>Lit *fruit* <sup>b</sup>Or *tenderly cared for*]  
<sup>21</sup>On the ground in the streets  
Lie young and old;  
My virgins and my young men  
Have fallen by the sword.  
You have slain *them* in the day of Your anger,  
You have slaughtered, not sparing.  
<sup>22</sup>You called as in the day of an appointed feast  
My terrors on every side;  
And there was no one who escaped or survived  
In the day of the LORD’S anger.  
Those whom I <sup>a</sup>bore and reared,  
My enemy annihilated them. [<sup>a</sup>Lit *bore healthy or, tenderly cared for*]

## LAMENTATIONS 3 [\[Books\]](#)

### *Jeremiah Shares Israel's Affliction*

<sup>1</sup> I am the man who has seen affliction  
Because of the rod of His wrath.  
<sup>2</sup>He has driven me and made me walk  
In darkness and not in light.  
<sup>3</sup>Surely against me He has turned His hand  
Repeatedly all the day.  
<sup>4</sup>He has caused my flesh and my skin to waste away,  
He has broken my bones.  
<sup>5</sup>He has besieged and encompassed me with bitterness and hardship.  
<sup>6</sup>In dark places He has made me dwell,  
Like those who have long been dead.  
<sup>7</sup>He has walled me in so that I cannot go out;  
He has made my <sup>a</sup>chain heavy. [<sup>a</sup>Lit *bronze piece*]  
<sup>8</sup>Even when I cry out and call for help,  
He shuts out my prayer.  
<sup>9</sup>He has blocked my ways with hewn stone;  
He has made my paths crooked.  
<sup>10</sup>He is to me like a bear lying in wait,  
*Like* a lion in secret places.  
<sup>11</sup>He has turned aside my ways and torn me to pieces;  
He has made me desolate.  
<sup>12</sup>He bent His bow  
And set me as a target for the arrow.  
<sup>13</sup>He made the <sup>a</sup>arrows of His quiver  
To enter into my <sup>b</sup>inward parts. [<sup>a</sup>Lit *sons* <sup>b</sup>Lit *kidneys*]  
<sup>14</sup>I have become a laughingstock to all my people,  
Their *mocking* song all the day.  
<sup>15</sup>He has filled me with bitterness,  
He has made me drunk with wormwood.  
<sup>16</sup>He has broken my teeth with gravel;  
He has made me cower in the dust.  
<sup>17</sup>My soul has been rejected from peace;

I have forgotten <sup>a</sup>happiness. [<sup>a</sup>Lit *good*]  
<sup>18</sup>So I say, “My strength has perished,  
And so *has* my hope from the LORD.”

### ***Hope of Relief in God’s Mercy***

<sup>19</sup>Remember my affliction and my <sup>a</sup>wandering, the wormwood and  
bitterness. [<sup>a</sup>Or *bitterness*]  
<sup>20</sup>Surely my soul remembers  
And is bowed down within me.  
<sup>21</sup>This I recall to my mind,  
Therefore I have hope.  
<sup>22</sup>The LORD’S lovingkindnesses <sup>a</sup>indeed never cease,  
For His compassions never fail. [<sup>a</sup>Or *that we are not consumed*]  
<sup>23</sup>*They* are new every morning;  
Great is Your faithfulness.  
<sup>24</sup>“The LORD is my portion,” says my soul,  
“Therefore I have hope in Him.”  
<sup>25</sup>The LORD is good to those who wait for Him,  
To the <sup>a</sup>person who seeks Him. [<sup>a</sup>Lit *soul*]  
<sup>26</sup>*It is* good that he waits silently  
For the salvation of the LORD.  
<sup>27</sup>*It is* good for a man that he should bear  
The yoke in his youth.  
<sup>28</sup>Let him sit alone and be silent  
Since He has laid *it* on him.  
<sup>29</sup>Let him <sup>a</sup>put his mouth in the dust,  
Perhaps there is hope. [<sup>a</sup>Lit *give*]  
<sup>30</sup>Let him give his cheek to <sup>a</sup>the smiter,  
Let him be filled with reproach. [<sup>a</sup>Lit *his*]  
<sup>31</sup>For the Lord will not reject forever,  
<sup>32</sup>For if He causes grief,

Then He will have compassion  
According to His abundant lovingkindness.  
33For He does not afflict <sup>a</sup>willingly  
Or grieve the sons of men. [<sup>a</sup>Lit *from His heart*]  
34To crush under His feet  
All the prisoners of the <sup>a</sup>land, [<sup>a</sup>Or *earth*]  
35To <sup>a</sup>deprive a man of justice  
In the presence of the Most High, [<sup>a</sup>Or *turn aside a man's case*]  
36To <sup>a</sup>defraud a man in his lawsuit—  
Of these things the Lord does not <sup>b</sup>approve. [<sup>a</sup>Lit *make crooked* <sup>b</sup>Lit  
*see*]  
37Who is <sup>a</sup>there who speaks and it comes to pass,  
Unless the Lord has commanded *it*? [<sup>a</sup>Lit *this*]  
38Is *it* not from the mouth of the Most High  
That <sup>a</sup>both good and ill go forth? [<sup>a</sup>Lit *the evil things and the good*]  
39 Why should *any* living <sup>a</sup>mortal, or *any* man,  
Offer complaint <sup>b</sup>in view of his sins? [<sup>a</sup>Or *human being* <sup>b</sup>Or *on the*  
*basis of*]  
40Let us examine and probe our ways,  
And let us return to the LORD.  
41We lift up our heart <sup>a</sup>and hands  
Toward God in heaven; [<sup>a</sup>Lit *toward our*]  
42We have transgressed and rebelled,  
You have not pardoned.  
43You have covered *Yourself* with anger  
And pursued us;  
You have slain *and* have not spared.  
44You have covered Yourself with a cloud  
So that no prayer can pass through.  
45You have made us mere offscouring and refuse  
In the midst of the peoples.  
46All our enemies have opened their mouths against us.  
47Panic and pitfall have befallen us,  
Devastation and destruction;  
48My <sup>a</sup>eyes run down with streams of water  
Because of the destruction of the daughter of my people. [<sup>a</sup>Lit *eye*  
*brings*]

<sup>49</sup>My eyes pour down unceasingly,  
Without stopping,  
<sup>50</sup>Until the LORD looks down  
And sees from heaven.  
<sup>51</sup>My eyes bring pain to my soul  
Because of all the daughters of my city.  
<sup>52</sup>My enemies without cause  
Hunted me down like a bird;  
<sup>53</sup>They have silenced <sup>a</sup>me in the pit  
And have <sup>b</sup>placed a stone on me. [<sup>a</sup>Lit *my life* <sup>b</sup>Or *cast stones*]  
<sup>54</sup>Waters flowed over my head;  
I said, "I am cut off!"  
<sup>55</sup>I called on Your name, O LORD,  
Out of the lowest pit.  
<sup>56</sup>You have heard my voice,  
"Do not hide Your ear from my *prayer for* relief,  
From my cry for help."  
<sup>57</sup>You drew near when I called on You;  
You said, "Do not fear!"  
<sup>58</sup>O Lord, You have pleaded my soul's cause;  
You have redeemed my life.  
<sup>59</sup>O LORD, You have seen my oppression;  
Judge my case.  
<sup>60</sup>You have seen all their vengeance,  
All their schemes against me.  
<sup>61</sup>You have heard their reproach, O LORD,  
All their schemes against me.  
<sup>62</sup>The lips of my assailants and their whispering  
Are against me all day long.  
<sup>63</sup>Look on their sitting and their rising;  
I am their mocking song.  
<sup>64</sup>You will recompense them, O LORD,  
According to the work of their hands.  
<sup>65</sup>You will give them <sup>a</sup>hardness of heart,  
Your curse will be on them. [<sup>a</sup>Or *insolence*]  
<sup>66</sup>You will pursue them in anger and destroy them  
From under the heavens of the LORD!

## LAMENTATIONS 4 [\[Books\]](#)

### *Distress of the Siege Described*

1 How dark the gold has become,  
*How* the pure gold has changed!  
The sacred stones are poured out  
At the <sup>a</sup>corner of every street. [<sup>a</sup>Lit *head*]

2The precious sons of Zion,  
Weighed against fine gold,  
How they are regarded as earthen jars,  
The work of a potter's hands!

3Even jackals offer the breast,  
They nurse their young;  
*But* the daughter of my people has become cruel  
Like ostriches in the wilderness.

4The tongue of the infant cleaves  
To the roof of its mouth because of thirst;  
The little ones ask for bread,  
*But* no one breaks *it* for them.

5Those who ate delicacies  
Are desolate in the streets;  
Those <sup>a</sup>reared in purple  
Embrace ash pits. [<sup>a</sup>Lit *established in crimson*]

6For the <sup>a</sup>iniquity of the daughter of my people  
Is greater than the <sup>b</sup>sin of Sodom,  
Which was overthrown as in a moment,  
And no hands were <sup>c</sup>turned toward her. [<sup>a</sup>Or *punishment for iniquity*  
<sup>b</sup>Or *punishment for sin* <sup>c</sup>Or *wrung over her*]

7Her <sup>a</sup>consecrated ones were purer than snow,  
They were whiter than milk;  
They were more ruddy *in* <sup>b</sup>body than corals,  
Their polishing *was like* <sup>c</sup>lapis lazuli. [<sup>a</sup>Or *Nazirites* <sup>b</sup>Lit *bones* <sup>c</sup>Heb  
*sappir*]

8Their appearance is blacker than soot,  
They are not recognized in the streets;

Their skin is shriveled on their bones,  
It is withered, it has become like wood.

<sup>9</sup>Better are those <sup>a</sup>slain with the sword

Than those <sup>a</sup>slain with hunger;

For they <sup>b</sup>pine away, being stricken

For lack of the fruits of <sup>c</sup>the field. [<sup>a</sup>Lit *pierced* <sup>b</sup>Lit *flow away* <sup>c</sup>Lit *my*  
*fields*]

<sup>10</sup>The hands of compassionate women

Boiled their own children;

They became food for them  
Because of the destruction of the daughter of my people.  
<sup>11</sup>The LORD has accomplished His wrath,  
He has poured out His fierce anger;  
And He has kindled a fire in Zion  
Which has consumed its foundations.  
<sup>12</sup>The kings of the earth did not believe,  
Nor *did* any of the inhabitants of the world,  
That the adversary and the enemy  
Could enter the gates of Jerusalem.  
<sup>13</sup>Because of the sins of her prophets  
*And* the iniquities of her priests,  
Who have shed in her midst  
The blood of the righteous;  
<sup>14</sup>They wandered, blind, in the streets;

They were defiled with blood  
So that no one could touch their garments.  
<sup>15</sup>“Depart! Unclean!” <sup>a</sup>they cried of themselves.  
“Depart, depart, do not touch!”  
So they fled and wandered;  
*Men* among the nations said,  
“They shall not continue to dwell *with us.*” [<sup>a</sup>Or *they* (men) *cried to them*]  
<sup>16</sup>The presence of the LORD has scattered them,  
He will not continue to regard them;  
They did not <sup>a</sup>honor the priests,  
They did not favor the elders. [<sup>a</sup>Lit *lift up the faces of*]  
<sup>17</sup>Yet our eyes failed,  
*Looking* for <sup>a</sup>help was useless;  
In our watching we have watched  
For a nation that could not save. [<sup>a</sup>Lit *our help*]  
<sup>18</sup>They hunted our steps  
So that we could not walk in our streets;  
Our end drew near,  
Our days were <sup>a</sup>finished  
For our end had come. [<sup>a</sup>Lit *full*]  
<sup>19</sup>Our pursuers were swifter  
Than the eagles of the sky;  
They chased us on the mountains,  
They waited in ambush for us in the wilderness.  
<sup>20</sup>The breath of our nostrils, the LORD’S anointed,  
Was captured in their pits,  
Of whom we had said, “Under his shadow  
We shall live among the nations.”  
<sup>21</sup>Rejoice and be glad, O daughter of Edom,  
Who dwells in the land of Uz;  
*But* the cup will come around to you as well,  
You will become drunk and make yourself naked.  
<sup>22</sup>*The punishment* of your iniquity has been completed, O daughter of  
Zion;  
He will exile you no longer.  
*But* He will punish your iniquity, O daughter of Edom;

He will expose your sins!

## LAMENTATIONS 5 [\[Books\]](#)

***A Prayer for Mercy* 1 Remember, O LORD, what has befallen us; Look, and see our reproach!**

<sup>2</sup>Our inheritance has been turned over to strangers, Our houses to aliens.

<sup>3</sup>We have become orphans without a father, Our mothers are like widows.

<sup>4a</sup>We have to pay for our drinking water, Our wood comes *to us* at a price. [<sup>a</sup>Lit *We drink our water for silver*]

<sup>5a</sup>Our pursuers are at our necks; We are worn out, there is no rest for us. [<sup>a</sup>Lit *We have been pursued upon*]

<sup>6</sup>We have <sup>a</sup>submitted to Egypt *and* Assyria <sup>b</sup>to get enough bread. [<sup>a</sup>Lit *given the hand to* <sup>b</sup>Lit *to be satisfied with*]

<sup>7</sup>Our fathers sinned, *and* are no more; It is we who have borne their iniquities.

<sup>8</sup>Slaves rule over us; There is no one to deliver us from their hand.

<sup>9</sup>We get our bread <sup>a</sup>at the risk of our lives <sup>b</sup>Because of the sword in the wilderness. [<sup>a</sup>Lit *with our soul* <sup>b</sup>Or *In the face of*]

<sup>10</sup>Our skin has become as hot as an oven, Because of <sup>a</sup>the burning heat of famine. [<sup>a</sup>Or *the ravages of hunger*]

<sup>11</sup>They ravished the women in Zion, The virgins in the cities of Judah.

<sup>12</sup>Princes were hung by their hands; <sup>a</sup>Elders were not respected. [<sup>a</sup>Lit *The faces of elders*]

<sup>13</sup>Young men <sup>a</sup>worked at the grinding mill, And youths stumbled under loads of wood. [<sup>a</sup>Lit *carry*]

<sup>14</sup>Elders <sup>a</sup>are gone from the gate, Young men from their music. [<sup>a</sup>Lit *have ceased*]

<sup>15</sup>The joy of our hearts has ceased; Our dancing has been turned into mourning.

<sup>16</sup>The crown has fallen from our head; Woe to us, for we have sinned!

<sup>17</sup>Because of this our heart is faint, Because of these things our eyes are dim; <sup>18</sup>Because of Mount Zion which lies desolate, Foxes prowl in it.

19 You, O LORD, <sup>a</sup>rule forever; Your throne is from generation to generation. [<sup>a</sup>Lit *sit*]

<sup>20</sup>Why do You forget us forever?

Why do You forsake us <sup>a</sup>so long? [<sup>a</sup>Lit *to length of days*]

<sup>21</sup>Restore us to You, O LORD, that we may be restored; Renew our days as of old, <sup>22</sup>Unless You have utterly rejected us *And* are exceedingly angry with us.

## EZEKIEL 1 [Books]

*The Vision of Four Figures* 1 Now it came about in the thirtieth year, on the fifth *day* of the fourth month, while I was by the river Chebar among the exiles, the heavens were opened and I saw <sup>a</sup>visions of God. 2(On the fifth of the month <sup>b</sup>in the fifth year of King Jehoiachin's exile, 3the word of the LORD came expressly to Ezekiel the priest, son of Buzi, in the land of the Chaldeans by the river Chebar; and there the hand of the LORD came upon him.) [1 <sup>a</sup>Some ancient mss and versions read *a vision* 2 <sup>b</sup>Lit *it was*]

4 As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire. 5 Within it there were figures resembling four living beings. And this was their appearance: they had human form. 6 Each of them had four faces and four wings. 7 Their legs were straight and <sup>a</sup>their feet were like a calf's hoof, and they gleamed like burnished bronze. 8 Under their wings on their four sides *were* human hands. As for the faces and wings of the four of them, 9 their wings touched one another; *their faces* did not turn when they moved, each went straight forward. 10 As for the form of their faces, *each* had the face of a man; <sup>b</sup>all four had the face of a lion on the right and the face of a bull on the left, and <sup>b</sup>all four had the face of an eagle. 11 Such were their faces. Their wings were spread out above; each had two touching another *being*, and two covering their bodies. 12 And each went straight forward; wherever the spirit was about to go, they would go, without turning as they went. 13 <sup>c</sup>In the midst of the living beings there was something that looked like burning coals of fire, <sup>d</sup>like torches darting back and forth among the living beings. The fire was bright, and lightning was <sup>e</sup>flashing from the fire. 14 And the living beings ran to and fro like bolts of lightning. [7 <sup>a</sup>Lit *the soles of their feet* 10 <sup>b</sup>Lit *the four of them* 13 <sup>c</sup>So with some ancient versions; Heb *as the likeness of the living beings* <sup>d</sup>Lit *like the appearance of* <sup>e</sup>Lit *coming out*]

15 Now as I looked at the living beings, behold, there was one wheel on the earth beside the living beings, <sup>a</sup>for *each of* the four of them. <sup>16</sup>The appearance of the wheels and their workmanship was like <sup>b</sup>sparkling beryl, and all four of them had the same form, their appearance and workmanship *being* as if <sup>c</sup>one wheel were within another. <sup>17</sup>Whenever they <sup>d</sup>moved, they <sup>d</sup>moved in any of their four <sup>e</sup>directions without turning as they <sup>d</sup>moved. <sup>18</sup>As for their rims they were lofty and awesome, and the rims of all four of them were full of eyes round about. <sup>19</sup>Whenever the living beings <sup>d</sup>moved, the wheels <sup>d</sup>moved with them. And whenever the living beings rose from the earth, the wheels rose *also*. <sup>20</sup>Wherever the spirit was about to go, they would go in that direction<sup>f</sup>. And the wheels rose close beside them; for the spirit of the living <sup>g</sup>beings was in the wheels. <sup>21</sup>Whenever those went, these went; and whenever those stood still, these stood still. And whenever those rose from the earth, the wheels rose close beside them; for the spirit of the living <sup>h</sup>beings was in the wheels. [15 <sup>a</sup>Lit *for his four faces* 16 <sup>b</sup>Lit *the look of beryl* <sup>c</sup>Lit *the wheel in the midst of the wheel* 17 <sup>d</sup>Lit *went* <sup>e</sup>Lit *sides* 20 <sup>f</sup>M.T. adds *the spirit to go* <sup>g</sup>M.T. reads *being* 21 <sup>h</sup>M.T. reads *being*]

*Vision of Divine Glory* 22 Now over the heads of the living <sup>a</sup>beings *there was* something like an expanse, like the awesome gleam of <sup>b</sup>crystal, spread out over their heads. <sup>23</sup>Under the expanse their wings *were stretched out* straight, one toward the other; each one also had two wings covering its body on the one side and on the other. <sup>24</sup>I also heard the sound of their wings like the sound of abundant waters as they went, like the voice of <sup>c</sup>the Almighty, a sound of tumult like the sound of an army camp; whenever they stood still, they dropped their wings. <sup>25</sup>And there came a voice from above the expanse that was over their heads; whenever they stood still, they dropped their wings. [22 <sup>a</sup>So some ancient mss and versions; M.T. reads *being* <sup>b</sup>Or *ice* 24 <sup>c</sup>Heb *Shaddai*]

26 Now above the expanse that was over their heads there was something resembling a throne, like <sup>a</sup>lapis lazuli in appearance; and on

that which resembled a throne, high up, was a figure with the appearance of a man. <sup>27</sup>Then I <sup>b</sup>noticed from the appearance of His loins and upward something like <sup>c</sup>glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and *there was* a radiance around Him. <sup>28</sup>As the appearance of the rainbow <sup>d</sup>in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell on my face and heard a voice speaking. [<sup>26</sup> <sup>a</sup>Heb *eben-sappir* <sup>27</sup> <sup>b</sup>Lit *saw* <sup>c</sup>Or *electrum* <sup>28</sup> <sup>d</sup>Lit *which occurs in*]

## EZEKIEL 2 [\[Books\]](#)

*The Prophet's Call* <sup>1</sup> Then He said to me, “Son of man, stand on your feet that I may speak with you!” <sup>2</sup>As He spoke to me the Spirit entered me and set me on my feet; and I heard *Him* speaking to me. <sup>3</sup>Then He said to me, “Son of man, I am sending you to the sons of Israel, to a rebellious people who have rebelled against Me; they and their fathers have transgressed against Me to this very day. <sup>4</sup>I am sending you to them who are <sup>a</sup>stubborn and obstinate children, and you shall say to them, ‘Thus says the Lord <sup>b</sup>GOD.’ <sup>5</sup>As for them, whether they listen or <sup>c</sup>not—for they are a rebellious house—they will know that a prophet has been among them. <sup>6</sup>And you, son of man, neither fear them nor fear their words, though thistles and thorns are with you and you sit on scorpions; neither fear their words nor be dismayed at their presence, for they are a rebellious house. <sup>7</sup>But you shall speak My words to them whether they listen or <sup>c</sup>not, for they are rebellious. [<sup>4</sup> <sup>a</sup>Lit *the sons, stiff-faced and hard-hearted* <sup>b</sup>Heb *YHWH*, usually rendered *LORD* <sup>5</sup> <sup>c</sup>Lit *forbear*]

<sup>8</sup> “Now you, son of man, listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and eat what I am giving you.” <sup>9</sup>Then I looked, and behold, a hand was extended to me; and lo, a <sup>a</sup>scroll was in it. <sup>10</sup>When He spread it out before me, it was written on the front and back, and written on it were lamentations, mourning and woe. [<sup>9</sup> <sup>a</sup>Lit *scroll of a book*]

## EZEKIEL 3 [\[Books\]](#)

### *Ezekiel's Commission*

1 Then He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.” 2So I opened my mouth, and He fed me this scroll. 3He said to me, “Son of man, feed your stomach and fill your <sup>a</sup>body with this scroll which I am giving you.” Then I ate it, and it was sweet as honey in my mouth. [3 <sup>a</sup>Lit *inward parts*]

4 Then He said to me, “Son of man, <sup>a</sup>go to the house of Israel and speak with My words to them. 5For you are not being sent to a people of <sup>b</sup>unintelligible speech or difficult language, *but* to the house of Israel, 6nor to many peoples of <sup>b</sup>unintelligible speech or difficult language, whose words you cannot understand. <sup>c</sup>But I have sent you to them <sup>d</sup>who should listen to you; 7yet the house of Israel will not be willing to listen to you, since they are not willing to listen to Me. Surely the whole house of Israel is <sup>e</sup>stubborn and obstinate. 8Behold, I have made your face as hard as their faces and your forehead as hard as their foreheads. 9Like <sup>f</sup>emery harder than flint I have made your forehead. Do not be afraid of them or be dismayed before them, though they are a rebellious house.” 10Moreover, He said to me, “Son of man, take into your heart all My words which I will speak to you and listen <sup>g</sup>closely. 11<sup>h</sup>Go to the exiles, to the sons of your people, and speak to them and tell them, whether they listen or <sup>i</sup>not, ‘Thus says the Lord <sup>j</sup>GOD.’ ” [4 <sup>a</sup>Lit *go, come* 5 <sup>b</sup>Lit *deepness of lip and heaviness of tongue* 6 <sup>c</sup>Or *If I had sent you to them, they would listen to you* <sup>d</sup>Lit *they* 7 <sup>e</sup>Lit *of a hard forehead and a stiff heart* 9 <sup>f</sup>Lit *corundum* 10 <sup>g</sup>Lit *with your ears* 11 <sup>h</sup>Lit *Go, come* <sup>i</sup>Lit *forbear* <sup>j</sup>Heb *YHWH*, usually rendered *LORD*]

12 Then the Spirit lifted me up, and I heard a great rumbling sound behind me, “Blessed be the glory of the LORD <sup>a</sup>in His place.” 13And I *heard* the sound of the wings of the living beings touching one another and the sound of the wheels beside them, even a great rumbling sound. 14So the Spirit lifted me up and took me away; and I went embittered in the rage of my spirit, and the hand of the LORD was strong on me. 15Then I came to the exiles who lived beside the river Chebar at Tel-abib, and I sat there seven

days where they were living, causing consternation among them. [12 <sup>a</sup>Or from]

16 At the end of seven days the word of the LORD came to me, saying,  
<sup>17</sup>“Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me. <sup>18</sup>When I say to the wicked, ‘You will surely die,’ and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand. <sup>19</sup>Yet if you have warned the wicked and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself. <sup>20</sup>Again, when a righteous man turns away from his righteousness and commits iniquity, and I place an obstacle before him, he will die; since you have not warned him, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand. <sup>21</sup>However, if you have warned <sup>a</sup>the righteous man that the righteous should not sin and he does not sin, he shall surely live because he took warning; and you have delivered yourself.” [21 <sup>a</sup>Lit *him, the righteous*]

22 The hand of the LORD was on me there, and He said to me, “Get up, go out to the plain, and there I will speak to you.” <sup>23</sup>So I got up and went out to the plain; and behold, the glory of the LORD was standing there, like the glory which I saw by the river Chebar, and I fell on my face. <sup>24</sup>The Spirit then entered me and made me stand on my feet, and He spoke with me and said to me, “Go, shut yourself up in your house. <sup>25</sup>As for you, son of man, they will put ropes on you and bind you with them so that you cannot go out among them. <sup>26</sup>Moreover, I will make your tongue stick to <sup>a</sup>the roof of your mouth so that you will be mute and cannot be a man who rebukes them, for they are a rebellious house. <sup>27</sup>But when I speak to you, I will open your mouth and you will say to them, ‘Thus says the Lord <sup>b</sup>GOD.’ He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house. [26 <sup>a</sup>Lit *your palate* 27 <sup>b</sup>Heb *YHWH*, usually rendered *LORD*]

## EZEKIEL 4 [\[Books\]](#)

*Siege of Jerusalem Predicted* 1 “Now you son of man, get yourself a brick, place it before you and inscribe a city on it, Jerusalem. 2Then lay siege against it, build a siege wall, <sup>a</sup>raise up a ramp, pitch camps and place battering rams against it all around. 3Then get yourself an iron plate and set it up as an iron wall between you and the city, and set your face toward it so that it is under siege, and besiege it. This is a sign to the house of Israel. [2 <sup>a</sup>Lit *cast*]

4 “As for you, lie down on your left side and lay the iniquity of the house of Israel on it; you shall bear their iniquity for the number of days that you lie on it. 5For I have assigned you a number of days corresponding to the years of their iniquity, three hundred and ninety days; thus you shall bear the iniquity of the house of Israel. 6When you have completed these, you shall lie down a second time, *but* on your right side and bear the iniquity of the house of Judah; I have assigned it to you for forty days, a day for each year. 7Then you shall set your face toward the siege of Jerusalem with your arm bared and prophesy against it. 8Now behold, I will put ropes on you so that you cannot turn from one side to the other until you have completed the days of your siege.

*Defiled Bread* 9 “But as for you, take wheat, barley, beans, lentils, millet and spelt, put them in one vessel and make them into bread for yourself; you shall eat it according to the number of the days that you lie on your side, three hundred and ninety days. 10Your food which you eat *shall be* twenty shekels a day by weight; you shall eat it from time to time. 11The water you drink shall be the sixth part of a hin by measure; you shall drink it from time to time. 12You shall eat it as a barley cake, having baked *it* in their sight over human dung.” 13Then the LORD said, “Thus will the sons of Israel eat their bread unclean among the nations

where I will banish them.” <sup>14</sup>But I said, “Ah, Lord <sup>a</sup>GOD! Behold, I have never been defiled; for from my youth until now I have never eaten what died of itself or was torn by beasts, nor has any unclean meat ever entered my mouth.” <sup>15</sup>Then He said to me, “See, I will give you cow’s dung in place of human dung over which you will prepare your bread.” <sup>16</sup>Moreover, He said to me, “Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror, <sup>17</sup>because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity. [<sup>14</sup> <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

## EZEKIEL 5 [\[Books\]](#)

### *Jerusalem's Desolation Foretold*

1 “As for you, son of man, take a sharp sword; take and <sup>a</sup>use it *as* a barber’s razor on your head and beard. Then take scales for weighing and divide <sup>b</sup>the hair. <sup>2</sup>One third you shall burn in the fire at the center of the city, when the days of the siege are completed. Then you shall take one third and strike *it* with the sword all around <sup>c</sup>the city, and one third you shall scatter to the wind; and I will unsheathe a sword behind them. <sup>3</sup>Take also a few in number from <sup>d</sup>them and bind them in the edges of your *robes*. <sup>4</sup>Take again some of them and throw them into the fire and burn them in the fire; from it a fire will <sup>e</sup>spread to all the house of Israel. [<sup>1</sup> <sup>a</sup>Lit *make it pass over your head* <sup>b</sup>Lit *them* <sup>2</sup> <sup>c</sup>Lit *it* <sup>3</sup> <sup>d</sup>Lit *there* <sup>4</sup> <sup>e</sup>Lit *go out*]

5 “Thus says the Lord <sup>a</sup>GOD, ‘This is Jerusalem; I have set her at the center of the nations, with lands around her. <sup>6</sup>But she has rebelled against My ordinances more wickedly than the nations and against My statutes more than the lands which surround her; for they have rejected My ordinances and have not walked <sup>b</sup>in My statutes.’ <sup>7</sup>Therefore, thus says the Lord GOD, ‘Because you have more turmoil than the nations which surround you *and* have not walked in My statutes, nor observed My ordinances, nor observed the ordinances of the nations which surround you,’ <sup>8</sup>therefore, thus says the Lord GOD, ‘Behold, I, even I, am against you, and I will execute judgments among you in the sight of the nations. <sup>9</sup>And because of all your abominations, I will do among you what I have not done, and the like of which I will never do again. <sup>10</sup>Therefore, fathers will eat *their* sons among you, and sons will eat their fathers; for I will execute judgments on you and scatter all your remnant to every wind. <sup>11</sup>So as I live,’ declares the Lord GOD, ‘surely, because you have defiled My sanctuary with all your detestable idols and with all your abominations, therefore I will also withdraw, and My eye will have no pity and I will not spare. <sup>12</sup>One third of you will die by plague or be consumed by famine among you, one third will fall by the sword around you, and one third I will scatter to every wind, and

I will unsheathe a sword behind them. [5 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 6 <sup>b</sup>Lit *in them, My statutes*]

13 ‘Thus My anger will be spent and I will <sup>a</sup>satisfy My wrath on them, and I will be <sup>b</sup>appeased; then they will know that I, the LORD, have spoken in My zeal when I have spent My wrath upon them. <sup>14</sup>Moreover, I will make you a desolation and a reproach among the nations which surround you, in the sight of all who pass by. <sup>15</sup>So <sup>c</sup>it will be a reproach, a reviling, a warning and an object of horror to the nations who surround you when I execute judgments against you in anger, wrath and raging rebukes. I, the LORD, have spoken. <sup>16</sup>When I send against them the <sup>d</sup>deadly arrows of famine which <sup>e</sup>were for the destruction of those whom I will send to destroy you, then I will also intensify the famine upon you and break the staff of bread. <sup>17</sup>Moreover, I will send on you famine and wild beasts, and they will bereave you of children; plague and bloodshed also will pass through you, and I will bring the sword on you. I, the LORD, have spoken.’ ” [13 <sup>a</sup>Lit *cause to rest* <sup>b</sup>Lit *comforted* 15 <sup>c</sup>Ancient versions read *you* 16 <sup>d</sup>Lit *evil* <sup>e</sup>Or *are for destruction, which I will send*]

## EZEKIEL 6 [\[Books\]](#)

### *Idolatrous Worship Denounced*

1 And the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face toward the mountains of Israel, and prophesy against them <sup>3</sup>and say, ‘Mountains of Israel, listen to the word of the Lord <sup>a</sup>GOD! Thus says the Lord <sup>a</sup>GOD to the mountains, the hills, the ravines and the valleys: “Behold, I Myself am going to bring a sword on you, and I will destroy your high places. <sup>4</sup>So your altars will become desolate and your incense altars will be smashed; and I will make your slain fall in front of your idols. <sup>5</sup>I will also lay the dead bodies of the sons of Israel in front of their idols; and I will scatter your bones around your altars. <sup>6</sup>In all your dwellings, cities will become waste and the high places will be desolate, that your altars may become waste and <sup>b</sup>desolate, your idols may be broken and brought to an end, your incense altars may be cut down, and your works may be blotted out. <sup>7</sup>The slain will fall among you, and you will know that I am the LORD. [3 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* 6 <sup>b</sup>So some ancient versions; Heb *bear their guilt*]

8 “However, I will leave a remnant, for you will have those who escaped the sword among the nations when you are scattered among the countries. <sup>9</sup>Then those of you who escape will remember Me among the nations to which they will be carried captive, how I have <sup>a</sup>been hurt by their adulterous hearts which turned away from Me, and by their eyes which played the harlot after their idols; and they will loathe themselves in their own sight for the evils which they have committed, for all their abominations. <sup>10</sup>Then they will know that I am the LORD; I have not said in vain <sup>b</sup>that I would inflict this disaster on them.” ’ [9 <sup>a</sup>Lit *been broken*, or, *broken for Myself their* 10 <sup>b</sup>Lit *to do this evil to*]

11 “Thus says the Lord <sup>a</sup>GOD, ‘Clap your hand, stamp your foot and say, “Alas, because of all the evil abominations of the house of Israel, which will fall by sword, famine and plague! <sup>12</sup>He who is far off will die by the

plague, and he who is near will fall by the sword, and he who remains and is besieged will die by the famine. Thus will I spend My wrath on them.

<sup>13</sup>Then you will know that I am the LORD, when their slain are among their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree and under every leafy oak—the places where they offered soothing aroma to all their idols. <sup>14</sup>So throughout all their habitations I will stretch out My hand against them and make the land more desolate and waste than the wilderness toward Diblah; thus they will know that I am the LORD.” ’ ” [11 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

## EZEKIEL 7 [\[Books\]](#)

### *Punishment for Wickedness Foretold*

1 Moreover, the word of the LORD came to me saying, <sup>2</sup>“And you, son of man, thus says the Lord <sup>a</sup>GOD to the land of Israel, ‘An end! The end is coming on the four corners of the land. <sup>3</sup>Now the end is upon you, and I will send My anger against you; I will judge you according to your ways and bring all your abominations upon you. <sup>4</sup>For My eye will have no pity on you, nor will I spare *you*, but I will bring your ways upon you, and your abominations will be among you; then you will know that I am the LORD!’ [2 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

5 “Thus says the Lord <sup>a</sup>GOD, ‘A disaster, unique disaster, behold it is coming! <sup>6</sup>An end is coming; the end has come! It has awakened against you; behold, it has come! <sup>7</sup>Your doom has come to you, O inhabitant of the land. The time has come, the day is near—tumult rather than joyful shouting on the mountains. <sup>8</sup>Now I will shortly pour out My wrath on you and spend My anger against you; judge you according to your ways and bring on you all your abominations. <sup>9</sup>My eye will show no pity nor will I spare. I will <sup>b</sup>repay you according to your ways, while your abominations are in your midst; then you will know that I, the LORD, do the smiting. [5 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* 9 <sup>b</sup>Lit *give*]

10 ‘Behold, the day! Behold, it is coming! *Your* doom has gone forth; the rod has budded, arrogance has blossomed. <sup>11</sup>Violence <sup>a</sup>has grown into a rod of wickedness. None of them *shall remain*, none of their people, none of their wealth, nor anything eminent among them. <sup>12</sup>The time has come, the day has arrived. Let not the buyer rejoice nor the seller mourn; for wrath is against all their multitude. <sup>13</sup>Indeed, the seller will not <sup>b</sup>regain <sup>c</sup>what he sold as long as <sup>d</sup>they *both* live; for the vision regarding all their multitude will not <sup>e</sup>be averted, nor will any of them maintain his life by his iniquity. [11 <sup>a</sup>Lit *has risen* 13 <sup>b</sup>Lit *return to* <sup>c</sup>Lit *thing sold*, i.e. his inherited land <sup>d</sup>Lit *their life among the living ones* <sup>e</sup>Lit *return*]

14 ‘They have blown the trumpet and made everything ready, but no one is going to the battle, for My wrath is against all <sup>a</sup>their multitude. <sup>15</sup>The sword is outside and the plague and the famine are within. He who is in the field will die by the sword; famine and the plague will also consume those in the city. <sup>16</sup>Even when their survivors escape, they will be on the mountains like doves of the valleys, all of them <sup>b</sup>mourning, each over his own iniquity. <sup>17</sup>All hands will hang limp and all knees will <sup>c</sup>become *like* water. <sup>18</sup>They will gird themselves with sackcloth and shuddering will overwhelm them; and shame *will be* on all faces and baldness on all their heads. <sup>19</sup>They will fling their silver into the streets and their gold will become an abhorrent thing; their silver and their gold will not be able to deliver them in the day of the wrath of the LORD. They cannot satisfy their <sup>d</sup>appetite nor can they fill their stomachs, for their iniquity has become an occasion of stumbling. [14 <sup>a</sup>Lit *her* 16 <sup>b</sup>Lit *moaning* 17 <sup>c</sup>Lit *run with water* 19 <sup>d</sup>Lit *soul*]

### ***The Temple Profaned***

<sup>20</sup>They transformed the beauty of His ornaments into pride, and they made the images of their abominations *and* their detestable things with it; therefore I will make it an abhorrent thing to them. <sup>21</sup>I will give it into the hands of the foreigners as plunder and to the wicked of the earth as spoil, and they will profane it. <sup>22</sup>I will also turn My face from them, and they will profane My secret place; then robbers will enter and profane it.

23 ‘Make the chain, for the land is full of <sup>a</sup>bloody crimes and the city is full of violence. <sup>24</sup>Therefore, I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong ones cease, and their holy places will be profaned. <sup>25</sup>When anguish comes, they will seek peace, but there will be none. <sup>26</sup>Disaster will come upon disaster and rumor will be *added* to rumor; then they will seek a vision from a prophet, but the law will be lost from the priest and counsel from the elders. <sup>27</sup>The king will mourn, the prince will be clothed with horror, and the hands of the people of the land will <sup>b</sup>tremble. According to their conduct I will deal with them,

and by their judgments I will judge them. And they will know that I am the LORD.’ ” [23 <sup>a</sup>Lit *judgment of blood* 27 <sup>b</sup>Lit *be terrified*]

## EZEKIEL 8 [\[Books\]](#)

### *Vision of Abominations in Jerusalem*

1 It came about in the sixth year, on the fifth *day* of the sixth month, as I was sitting in my house with the elders of Judah sitting before me, that the hand of the Lord <sup>a</sup>GOD fell on me there. <sup>2</sup>Then I looked, and behold, a likeness as the appearance of <sup>b</sup>a man; from His loins and downward *there was* the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of <sup>c</sup>glowing metal. <sup>3</sup>He stretched out the form of a hand and caught me by a lock of my head; and the Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem, to the entrance of the <sup>d</sup>north gate of the inner *court*, where the seat of the idol of jealousy, which provokes to jealousy, was *located*. <sup>4</sup>And behold, the glory of the God of Israel *was* there, like the appearance which I saw in the plain. [1 <sup>a</sup>Heb *YHWH*, usually rendered *LORD* 2 <sup>b</sup>Lit *fire* <sup>c</sup>Or *electrum* 3 <sup>d</sup>Lit *facing north*]

5 Then He said to me, “Son of man, raise your eyes now toward the north.” So I raised my eyes toward the north, and behold, to the north of the altar gate *was* this idol of jealousy at the entrance. <sup>6</sup>And He said to me, “Son of man, do you see what they are doing, the great abominations which the house of Israel are committing here, so that I would be far from My sanctuary? But yet you will see still greater abominations.”

7 Then He brought me to the entrance of the court, and when I looked, behold, a hole in the wall. <sup>8</sup>He said to me, “Son of man, now dig through the wall.” So I dug through the wall, and behold, an entrance. <sup>9</sup>And He said to me, “Go in and see the wicked abominations that they are committing here.” <sup>10</sup>So I entered and looked, and behold, every form of creeping things and beasts *and* detestable things, with all the idols of the house of Israel, were carved on the wall all around. <sup>11</sup>Standing in front of them were seventy elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them, each man with his censer in his hand and the fragrance of the

cloud of incense rising. <sup>12</sup>Then He said to me, “Son of man, do you see what the elders of the house of Israel are committing in the dark, each man in the room of his carved images? For they say, ‘The LORD does not see us; the LORD has forsaken the land.’ ” <sup>13</sup>And He said to me, “Yet you will see still greater abominations which they are committing.”

<sup>14</sup> Then He brought me to the entrance of the gate of the LORD’s house which *was* toward the north; and behold, women were sitting there weeping for Tammuz. <sup>15</sup>He said to me, “Do you see *this*, son of man? Yet you will see still greater abominations than these.”

<sup>16</sup> Then He brought me into the inner court of the LORD’s house. And behold, at the entrance to the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs to the temple of the LORD and their faces toward the east; and they were <sup>a</sup>prostrating themselves eastward toward the sun. <sup>17</sup>He said to me, “Do you see *this*, son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have filled the land with violence and provoked Me repeatedly? For behold, they are putting the twig to their nose. <sup>18</sup>Therefore, I indeed will deal in wrath. My eye will have no pity nor will I spare; and though they cry in My ears with a loud voice, yet I will not listen to them.” [16 <sup>a</sup>I.e. worshiping]

## EZEKIEL 9 [\[Books\]](#)

*The Vision of Slaughter* 1 Then He cried out in my hearing with a loud voice saying, “Draw near, <sup>a</sup>O executioners of the city, each with his destroying weapon in his hand.” 2 Behold, six men came from the direction of the upper gate which faces north, each with his shattering weapon in his hand; and among them was a certain man clothed in linen with a <sup>b</sup>writing case at his loins. And they went in and stood beside the bronze altar. [1 <sup>a</sup>Lit *you who punish* 2 <sup>b</sup>Or *scribal inkhorn*]

3 Then the glory of the God of Israel went up from the cherub on which it had been, to the threshold of the <sup>a</sup>temple. And He called to the man clothed in linen at whose loins was the writing case. 4 The LORD said to him, “Go through the midst of the city, *even* through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.” 5 But to the others He said in my hearing, “Go through the city after him and strike; do not let your eye have pity and do not spare. <sup>6b</sup>Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary.” So they started with the <sup>c</sup>elders who *were* before the <sup>a</sup>temple. 7 And He said to them, “Defile the <sup>a</sup>temple and fill the courts with the slain. Go out!” Thus they went out and struck down *the people* in the city. 8 As they were striking *the people* and I *alone* was left, I fell on my face and cried out <sup>d</sup>saying, “Alas, Lord <sup>e</sup>GOD! Are You destroying the whole remnant of Israel <sup>f</sup>by pouring out Your wrath on Jerusalem?” [3 <sup>a</sup>Lit *house* 6 <sup>b</sup>Lit *To destruction* <sup>c</sup>Or *old men* 8 <sup>d</sup>Lit *and said* <sup>e</sup>Heb *YHWH*, usually rendered *LORD* <sup>f</sup>Lit *by Your pouring*]

9 Then He said to me, “The iniquity of the house of Israel and Judah is very, very great, and the land is filled with blood and the city is full of perversion; for they say, ‘The LORD has forsaken the land, and the LORD does not see!’ <sup>10</sup>But as for Me, My eye will have no pity nor will I spare, but I will bring their conduct upon their heads.”

11 Then behold, the man clothed in linen at whose loins was the <sup>a</sup>writing case <sup>b</sup>reported, saying, “I have done just as You have commanded me.”  
[11 <sup>a</sup>Or *inkhorn* <sup>b</sup>Lit *brought back word*]

## EZEKIEL 10 [\[Books\]](#)

*Vision of God's Glory Departing from the Temple* <sup>1</sup> Then I looked, and behold, in the <sup>a</sup>expanse that was over the heads of the cherubim something like a sapphire stone, in appearance resembling a throne, appeared above them. <sup>2</sup> And He spoke to the man clothed in linen and said, "Enter between the whirling wheels under the <sup>b</sup>cherubim and fill your hands with coals of fire from between the cherubim and scatter *them* over the city." And he entered in my sight. [<sup>1</sup> <sup>a</sup>Or *firmament* <sup>2</sup> <sup>b</sup>So with Gr; Heb *cherub*]

<sup>3</sup> Now the cherubim were standing on the right side of the <sup>a</sup>temple when the man entered, and the cloud filled the inner court. <sup>4</sup> Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD. <sup>5</sup> Moreover, the sound of the wings of the cherubim was heard as far as the outer court, like the voice of <sup>b</sup>God Almighty when He speaks. [<sup>3</sup> <sup>a</sup>Lit *house*, and so throughout the ch <sup>5</sup> <sup>b</sup>Heb *El Shaddai*]

<sup>6</sup> It came about when He commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the cherubim," he entered and stood beside a wheel. <sup>7</sup> Then the cherub stretched out his hand from between the cherubim to the fire which was between the cherubim, took *some* and put *it* into the hands of the one clothed in linen, who took *it* and went out. <sup>8</sup> The cherubim appeared to have the form of a man's hand under their wings.

<sup>9</sup> Then I looked, and behold, four wheels beside the cherubim, one wheel beside each cherub; and the appearance of the wheels *was* like the gleam of a <sup>a</sup>Tarshish stone. <sup>10</sup> As for their appearance, all four of them had the same likeness, as if one wheel were within another wheel. <sup>11</sup> When they moved, they went in *any of* their four <sup>b</sup>directions without turning as they went; but they followed in the direction which <sup>c</sup>they

faced, without turning as they went. <sup>12</sup>Their whole body, their backs, their hands, their wings and the wheels were full of eyes all around, the wheels belonging to all four of them. <sup>13</sup>The wheels were called in my hearing, the whirling wheels. <sup>14</sup>And each one had four faces. The first face was the face of a cherub, the second face was the face of a man, the third the face of a lion, and the fourth the face of an eagle. [9 <sup>a</sup>Perhaps, *beryl* 11 <sup>b</sup>Lit *sides* <sup>c</sup>Lit *the head turned*]

15 Then the cherubim rose up. They are the living beings that I saw by the river Chebar. <sup>16</sup>Now when the cherubim moved, the wheels would go beside them; also when the cherubim lifted up their wings to rise from the ground, the wheels would not turn from beside them. <sup>17</sup>When <sup>a</sup>the cherubim stood still, <sup>a</sup>the wheels would stand still; and when they rose up, <sup>a</sup>the wheels would rise with them, for the spirit of the living beings was in them. [17 <sup>a</sup>Lit *they*]

18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. <sup>19</sup>When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD'S house, and the glory of the God of Israel <sup>a</sup>hovered over them. [19 <sup>a</sup>Lit *over them from above*]

20 These are the living beings that I saw beneath the God of Israel by the river Chebar; so I knew that they were cherubim. <sup>21</sup>Each one had four faces and each one four wings, and beneath their wings was the form of human hands. <sup>22</sup>As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.

## EZEKIEL 11 [\[Books\]](#)

### *Evil Rulers to Be Judged*

<sup>1</sup> Moreover, the Spirit lifted me up and brought me to the east gate of the LORD'S house which faced eastward. And behold, *there were* twenty-five men at the entrance of the gate, and among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people. <sup>2</sup>He said to me, "Son of man, these are the men who devise iniquity and give evil advice in this city, <sup>3</sup>who say, '*The time is not near to build houses.* <sup>a</sup>*This city is the pot and we are the flesh.*' <sup>4</sup>Therefore, prophesy against them, son of man, prophesy!" [<sup>3</sup> <sup>a</sup>Or *This is*]

<sup>5</sup> Then the Spirit of the LORD fell upon me, and He said to me, "Say, 'Thus says the LORD, "So you think, house of Israel, for I know <sup>a</sup>your thoughts. <sup>6</sup>You have multiplied your slain in this city, filling its streets with <sup>b</sup>them."<sup>7</sup>Therefore, thus says the Lord <sup>c</sup>GOD, "Your slain whom you have laid in the midst of <sup>d</sup>the city are the flesh and this *city* is the pot; but <sup>e</sup>I will bring you out of it. <sup>8</sup>You have feared a sword; so I will bring a sword upon you," the Lord GOD declares. <sup>9</sup>"And I will bring you out of the midst of <sup>d</sup>the city and deliver you into the hands of strangers and execute judgments against you. <sup>10</sup>You will fall by the sword. I will judge you to the border of Israel; so you shall know that I am the LORD. <sup>11</sup>This *city* will not be a pot for you, nor will you be flesh in the midst of it, *but* I will judge you to the border of Israel. <sup>12</sup>Thus you will know that I am the LORD; for you have not walked in My statutes nor have you executed My ordinances, but have acted according to the ordinances of the nations around you." ' ' ' [<sup>5</sup> <sup>a</sup>Lit *what comes up in your spirit* <sup>6</sup> <sup>b</sup>Lit *the slain* <sup>7</sup> <sup>c</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>d</sup>Lit *it* <sup>e</sup>So with Gr; Heb *he will bring you out*]

<sup>13</sup> Now it came about as I prophesied, that Pelatiah son of Benaiah died. Then I fell on my face and cried out with a loud voice and said, "Alas, Lord GOD! Will You bring the remnant of Israel to a complete end?"

### ***Promise of Restoration***

14 Then the word of the LORD came to me, saying, <sup>15</sup>“Son of man, your brothers, your <sup>a</sup>relatives, <sup>b</sup>your fellow exiles and the whole house of Israel, all of them, *are those* to whom the inhabitants of Jerusalem have said, ‘Go far from the LORD; this land has been given us as a possession.’ <sup>16</sup>Therefore say, ‘Thus says the Lord GOD, “Though I had removed them far away among the nations and though I had scattered them among the countries, yet I was a sanctuary for them a little while in the countries where they had gone.” ’ <sup>17</sup>Therefore say, ‘Thus says the Lord GOD, “I will gather you from the peoples and assemble you out of the countries among which you have been scattered, and I will give you the land of Israel.” ’ <sup>18</sup>When they come there, they will remove all its detestable things and all its abominations from it. <sup>19</sup>And I will give them one heart, and put a new spirit within <sup>c</sup>them. And I will take the heart of stone out of their flesh and give them a heart of flesh, <sup>20</sup>that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. <sup>21</sup><sup>d</sup>But as for those whose hearts go after their detestable things and abominations, I will bring their conduct down on their heads,” declares the Lord GOD. [15 <sup>a</sup>Lit *brothers* <sup>b</sup>So with Gr and some ancient versions; Heb *the men of your redemption* 19 <sup>c</sup>So with Gr and many mss; Heb *you* 21 <sup>d</sup>Lit *And to the heart of their detestable things and their abomination their heart goes*]

22 Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel <sup>a</sup>hovered over them. <sup>23</sup>The glory of the LORD went up from the midst of the city and stood over the mountain which is east of the city. <sup>24</sup>And the Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles <sup>b</sup>in Chaldea. So the vision that I had seen <sup>c</sup>left me. <sup>25</sup>Then I told the exiles all the things that the LORD had shown me. [22 <sup>a</sup>Lit *over them from above* 24 <sup>b</sup>I.e. Babylonia <sup>c</sup>Lit *went up from*]

## EZEKIEL 12 [\[Books\]](#)

### *Ezekiel Prepares for Exile*

1 Then the word of the LORD came to me, saying, <sup>2</sup>“Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house. <sup>3</sup>Therefore, son of man, prepare for yourself baggage for exile and go into exile by day in their sight; even go into exile from your place to another place in their sight. Perhaps they will <sup>a</sup>understand though they are a rebellious house. <sup>4</sup>Bring your baggage out by day in their sight, as baggage for exile. Then you will go out at evening in their sight, as those going into exile. <sup>5</sup>Dig a hole through the wall in their sight and <sup>b</sup>go out through it. <sup>6</sup>Load *the baggage* on *your* shoulder in their sight *and* carry *it* out in the dark. You shall cover your face so that you cannot see the land, for I have set you as a sign to the house of Israel.” [3 <sup>a</sup>Or *see that they are* 5 <sup>b</sup>Lit *bring it out*]

7 I did so, as I had been commanded. By day I brought out my baggage like the baggage of an exile. Then in the evening I dug through the wall with my hands; I went out in the dark *and* carried *the baggage* on *my* shoulder in their sight.

8 In the morning the word of the LORD came to me, saying, <sup>9</sup>“Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’ <sup>10</sup>Say to them, ‘Thus says the Lord <sup>a</sup>GOD, “This <sup>b</sup>burden *concerns* the prince in Jerusalem as well as all the house of Israel who are <sup>c</sup>in it.” ’ <sup>11</sup>Say, ‘I am <sup>d</sup>a sign to you. As I have done, so it will be done to them; they will go into exile, into captivity.’ <sup>12</sup>The prince who is among them will load *his baggage* on *his* shoulder in the dark and go out. <sup>e</sup>They will dig a hole through the wall to bring *it* out. He will cover his face so that he can not see the land with *his* eyes. <sup>13</sup>I will also spread My net over him, and he will be caught in My snare. And I will bring him to Babylon in the land of the Chaldeans; yet he will not see it, though he will die there. <sup>14</sup>I will scatter to every wind all who are around him, his helpers and all his troops; and I will

draw out a sword after them. <sup>15</sup>So they will know that I am the LORD when I scatter them among the nations and spread them among the countries. <sup>16</sup>But I will <sup>f</sup>spare a few of them from the sword, the famine and the pestilence that they may tell all their abominations among the nations where they go, and <sup>g</sup>may know that I am the LORD.” [10 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Or *oracle* <sup>c</sup>Lit *in their midst* 11 <sup>d</sup>Lit *your sign* 12 <sup>e</sup>I.e. the king’s attendants 16 <sup>f</sup>Lit *leave over* <sup>g</sup>Or *they will know*]

<sup>17</sup> Moreover, the word of the LORD came to me saying, <sup>18</sup>“Son of man, eat your bread with trembling and drink your water with quivering and anxiety. <sup>19</sup>Then say to the people of the land, ‘Thus says the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel, “They will eat their bread with anxiety and drink their water with horror, because <sup>a</sup>their land will be <sup>b</sup>stripped of its fullness on account of the violence of all who live in it. <sup>20</sup>The inhabited cities will be laid waste and the land will be a desolation. So you will know that I am the LORD.” ’ ” [19 <sup>a</sup>Lit *her* <sup>b</sup>Lit *desolate*]

<sup>21</sup> Then the word of the LORD came to me, saying, <sup>22</sup>“Son of man, what is this proverb you *people* have concerning the land of Israel, saying, ‘The days are long and every vision fails’? <sup>23</sup>Therefore say to them, ‘Thus says the Lord GOD, “I will make this proverb cease so that they will no longer use it as a proverb in Israel.” But tell them, “The days draw near as well as the <sup>a</sup>fulfillment of every vision. <sup>24</sup>For there will no longer be any <sup>b</sup>false vision or flattering divination within the house of Israel. <sup>25</sup>For I the LORD will speak, and whatever word I speak will be performed. It will no longer be delayed, for in your days, O rebellious house, I will speak the word and perform it,” declares the Lord GOD.’ ” [23 <sup>a</sup>Lit *word* 24 <sup>b</sup>Lit *vain*]

<sup>26</sup> Furthermore, the word of the LORD came to me, saying, <sup>27</sup>“Son of man, behold, the house of Israel is saying, ‘The vision that he sees is for many <sup>a</sup>years *from now*, and he prophesies of times far off.’ <sup>28</sup>Therefore say to them, ‘Thus says the Lord GOD, “None of My words will be delayed any longer. Whatever word I speak will be performed,” ’ ” declares the Lord GOD. [27 <sup>a</sup>Lit *days*]

## EZEKIEL 13 [\[Books\]](#)

### *False Prophets Condemned*

1 Then the word of the LORD came to me saying, <sup>2</sup>“Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy from their own <sup>a</sup>inspiration, ‘Listen to the word of the LORD! <sup>3</sup>Thus says the Lord <sup>b</sup>GOD, “Woe to the foolish prophets who are following their own spirit and have seen nothing. <sup>4</sup>O Israel, your prophets have been like foxes among ruins. <sup>5</sup>You have not gone up into the breaches, nor did you build the wall around the house of Israel to stand in the battle on the day of the LORD. <sup>6</sup>They see <sup>c</sup>falsehood and lying divination who are saying, ‘The LORD declares,’ when the LORD has not sent them; yet they hope for the fulfillment of *their* word. <sup>7</sup>Did you not see a false vision and speak a lying divination when you said, ‘The LORD declares,’ but it is not I who have spoken?’ ” [2 <sup>a</sup>Lit *heart* 3 <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 6 <sup>c</sup>Lit *vanity*]

8 Therefore, thus says the Lord GOD, “Because you have spoken <sup>a</sup>falsehood and seen a lie, therefore behold, I am against you,” declares the Lord GOD. <sup>9</sup>“So My hand will be against the prophets who see false visions and utter lying divinations. They will <sup>b</sup>have no place in the council of My people, nor will they be written down in the register of the house of Israel, nor will they enter the land of Israel, <sup>c</sup>that you may know that I am the Lord GOD. <sup>10</sup>It is definitely because they have misled My people by saying, ‘Peace!’ when there is no peace. And when anyone builds a wall, behold, they plaster it over with whitewash; <sup>11</sup>so tell those who plaster *it* over with whitewash, that it will fall. A flooding rain will come, and you, O hailstones, will fall; and a violent wind will break out. <sup>12</sup>Behold, when the wall has fallen, will you not be asked, ‘Where is the plaster with which you plastered *it*?’ ” <sup>13</sup>Therefore, thus says the Lord GOD, “I will make a violent wind break out in My wrath. There will also be in My anger a flooding rain and hailstones to consume *it* in wrath. <sup>14</sup>So I will tear down the wall which you plastered over with whitewash and bring it down to the ground, so that its foundation is laid

bare; and when it falls, you will be consumed in its midst. And you will know that I am the LORD. <sup>15</sup>Thus I will spend My wrath on the wall and on those who have plastered it over with whitewash; and I will say to you, ‘The wall <sup>d</sup>is gone and its plasterers are gone, <sup>16</sup>*along with* the prophets of Israel who prophesy to Jerusalem, and who see visions of peace for her when there is no peace,’ declares the Lord GOD. [8 <sup>a</sup>Lit *vanity* 9 <sup>b</sup>Lit *not be in* <sup>c</sup>Or *and you will know* 15 <sup>d</sup>Lit *is not...are not*]

17 “Now you, son of man, set your face against the daughters of your people who are prophesying from their own <sup>a</sup>inspiration. Prophecy against them <sup>18</sup>and say, ‘Thus says the Lord GOD, “Woe to the women who sew *magic* bands on <sup>b</sup>all wrists and make veils for the heads of *persons* of every stature to hunt down <sup>c</sup>lives! Will you hunt down the <sup>c</sup>lives of My people, but preserve the <sup>c</sup>lives of *others* for yourselves? <sup>19</sup>For handfuls of barley and fragments of bread, you have profaned Me to My people to put to death <sup>c</sup>some who should not die and to keep <sup>c</sup>others alive who should not live, by your lying to My people who listen to lies.” ’ ’ ’ [17 <sup>a</sup>Lit *heart* 18 <sup>b</sup>Lit *all joints of the hand*; M.T. reads *of my hands* <sup>c</sup>Or *souls*]

20 Therefore, thus says the Lord GOD, “Behold, I am against your *magic* bands by which you hunt <sup>a</sup>lives there as <sup>b</sup>birds and I will tear them from your arms; and I will let <sup>a</sup>them go, even those <sup>a</sup>lives whom you hunt as <sup>b</sup>birds. <sup>21</sup>I will also tear off your veils and deliver My people from your hands, and they will no longer be in your hands to be hunted; and you will know that I am the LORD. <sup>22</sup>Because you disheartened the righteous with falsehood when I did not cause him grief, but have <sup>c</sup>encouraged the wicked not to turn from his wicked way *and* preserve his life, <sup>23</sup>therefore, you women will no longer see <sup>d</sup>false visions or practice divination, and I will deliver My people out of your hand. Thus you will know that I am the LORD.” [20 <sup>a</sup>Lit *souls* <sup>b</sup>Or *flying ones* 22 <sup>c</sup>Lit *strengthen the hands of* 23 <sup>d</sup>Lit *vanity*]

## EZEKIEL 14 [\[Books\]](#)

### *Idolatrous Elders Condemned*

1 Then some elders of Israel came to me and sat down before me. <sup>2</sup>And the word of the LORD came to me, saying, <sup>3</sup>“Son of man, these men have set up their idols in their hearts and have put right before their faces the stumbling block of their iniquity. Should I be consulted by them at all? <sup>4</sup>Therefore speak to them and tell them, ‘Thus says the Lord <sup>a</sup>GOD, “Any man of the house of Israel who sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet, I the LORD will be brought to give him an answer in <sup>b</sup>the matter in view of the multitude of his idols, <sup>5</sup>in order to lay hold of <sup>c</sup>the hearts of the house of Israel who are <sup>d</sup>estranged from Me through all their idols.” ’ [4 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *it* <sup>5</sup> <sup>c</sup>Lit *their* <sup>d</sup>Or *all estranged from Me through their idols*]

6 “Therefore say to the house of Israel, ‘Thus says the Lord GOD, “Repent and turn away from your idols and turn your faces away from all your abominations. <sup>7</sup>For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet to inquire of Me for himself, I the LORD will be brought to answer him in My own person. <sup>8</sup>I will set My face against that man and make him a sign and <sup>a</sup>a proverb, and I will cut him off from among My people. So you will know that I am the LORD. [8 <sup>a</sup>Lit *proverbs*]

9 “But if the prophet is <sup>a</sup>prevailed upon to speak a word, it is I, the LORD, who have <sup>a</sup>prevailed upon that prophet, and I will stretch out My hand against him and destroy him from among My people Israel. <sup>10</sup>They will bear *the punishment of* their iniquity; as the iniquity of the inquirer is, so the iniquity of the prophet will be, <sup>11</sup>in order that the house of Israel may no longer stray from Me and no longer defile themselves with all their

transgressions. Thus they will be My people, and I shall be their God,” ’ declares the Lord GOD.” [9 <sup>a</sup>Or *enticed*]

### ***The City Will Not Be Spared***

12 Then the word of the LORD came to me saying, <sup>13</sup>“Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, <sup>a</sup>destroy its supply of bread, send famine against it and cut off from it both man and beast, <sup>14</sup>even *though* these three men, Noah, Daniel and Job were in its midst, by their *own* righteousness they could *only* deliver themselves,” declares the Lord GOD. <sup>15</sup>“If I were to cause wild beasts to pass through the land and they <sup>b</sup>depopulated it, and it became desolate so that no one would pass through it because of the beasts, <sup>16</sup>*though* these three men were in its midst, as I live,” declares the Lord GOD, “they could not deliver either *their* sons or *their* daughters. They alone would be delivered, but the country would be desolate. <sup>17</sup>Or *if* I should bring a sword on that country and say, ‘Let the sword pass through the country and cut off man and beast from it,’ <sup>18</sup>even *though* these three men were in its midst, as I live,” declares the Lord GOD, “they could not deliver either *their* sons or *their* daughters, but they alone would be delivered. <sup>19</sup>Or *if* I should send a plague against that country and pour out My wrath in blood on it to cut off man and beast from it, <sup>20</sup>even *though* Noah, Daniel and Job were in its midst, as I live,” declares the Lord GOD, “they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness.” [13 <sup>a</sup>Lit *break the staff* 15 <sup>b</sup>Lit *bereave of children*]

21 For thus says the Lord GOD, “How much more when I send My four <sup>a</sup>severe judgments against Jerusalem: sword, famine, wild beasts and plague to cut off man and beast from it! <sup>22</sup>Yet, behold, <sup>b</sup>survivors will be left in it who will be brought out, *both* sons and daughters. Behold, they are going to come forth to you and you will see their conduct and actions; then you will be comforted for the calamity which I have brought against Jerusalem for everything which I have brought upon it. <sup>23</sup>Then they will comfort you when you see their conduct and actions, for you will know that I have not

done in vain whatever I did <sup>ε</sup>to it,” declares the Lord GOD. [21 <sup>a</sup>Lit *evil* 22  
<sup>b</sup>Lit *escaped ones* 23 <sup>c</sup>Or *in*]

## EZEKIEL 15 [\[Books\]](#)

### *Jerusalem like a Useless Vine*

1 Then the word of the LORD came to me, saying, <sup>2</sup>“Son of man, how is the wood of the vine *better* than any wood of a branch which is among the trees of the forest? <sup>3</sup>Can wood be taken from it to make <sup>a</sup>anything, or can *men* take a peg from it on which to hang any vessel? <sup>4b</sup>If it has been put into the fire for fuel, *and* the fire has consumed both of its ends and its middle part has been charred, is it *then* useful for <sup>a</sup>anything? <sup>5</sup>Behold, while it is intact, it is not made into <sup>a</sup>anything. How much less, when the fire has consumed it and it is charred, can it still be made into <sup>a</sup>anything! <sup>6</sup>Therefore, thus says the Lord <sup>c</sup>GOD, ‘As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem; <sup>7</sup>and I set My face against them. *Though* they have come out of the fire, yet the fire will consume them. Then you will know that I am the LORD, when I set My face against them. <sup>8</sup>Thus I will make the land desolate, because they have acted unfaithfully,’ ” declares the Lord GOD. [3 <sup>a</sup>Lit *a work* 4 <sup>b</sup>Or *Behold* 6 <sup>c</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

## EZEKIEL 16 [\[Books\]](#)

### *God's Grace to Unfaithful Jerusalem*

1 Then the word of the LORD came to me, saying, <sup>2</sup>“Son of man, make known to Jerusalem her abominations <sup>3</sup>and say, ‘Thus says the Lord <sup>a</sup>GOD to Jerusalem, “Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite. <sup>4</sup>As for your birth, on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths. <sup>5</sup>No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather you were thrown out into the <sup>b</sup>open field, <sup>c</sup>for you were abhorred on the day you were born. [3 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 5 <sup>b</sup>Lit *surface* <sup>c</sup>Lit *in the loathing of your soul*]

6 “When I passed by you and saw you squirming in your blood, I said to you *while you were* in your blood, ‘Live!’ Yes, I said to you *while you were* in your blood, ‘Live!’ <sup>7</sup>I made you <sup>a</sup>numerous like plants of the field. Then you grew up, became tall and reached the age for fine ornaments; *your* breasts were formed and your hair had grown. Yet you were naked and bare. [7 <sup>a</sup>Lit *a myriad*]

8 “Then I passed by you and saw you, and behold, <sup>a</sup>you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the Lord GOD. <sup>9</sup>“Then I bathed you with water, washed off your blood from you and anointed you with oil. <sup>10</sup>I also clothed you with embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk. <sup>11</sup>I adorned you with ornaments, put bracelets on your hands and a necklace around your neck. <sup>12</sup>I also put a ring in your nostril, earrings in your ears and a beautiful crown on your head. <sup>13</sup>Thus you were adorned with gold and silver, and your dress was of fine linen, silk and embroidered cloth. You ate fine flour, honey and

oil; so you were exceedingly beautiful and advanced to royalty. <sup>14</sup>Then your fame went forth among the nations on account of your beauty, for it was perfect because of My splendor which I bestowed on you,” declares the Lord GOD. [8 <sup>a</sup>Lit *your time was*]

<sup>15</sup> “But you trusted in your beauty and played the harlot because of your fame, and you poured out your harlotries on every passer-by <sup>a</sup>who might be *willing*. <sup>16</sup>You took some of your clothes, made for yourself high places of various colors and played the harlot on them, <sup>b</sup>which should never come about nor happen. <sup>17</sup>You also took your beautiful <sup>c</sup>jewels *made* of My gold and of My silver, which I had given you, and made for yourself male images that you might play the harlot with them. <sup>18</sup>Then you took your embroidered cloth and covered them, and offered My oil and My incense before them. <sup>19</sup>Also My bread which I gave you, fine flour, oil and honey with which I fed you, <sup>d</sup>you would offer before them for a soothing aroma; so it happened,” declares the Lord GOD. <sup>20</sup>“Moreover, you took your sons and daughters whom you had borne to Me and sacrificed them to <sup>e</sup>idols to be devoured. Were your harlotries so small a matter? <sup>21</sup>You slaughtered My children and offered them up to <sup>e</sup>idols by causing them to pass through *the fire*. <sup>22</sup>Besides all your abominations and harlotries you did not remember the days of your youth, when you were naked and bare and squirming in your blood. [15 <sup>a</sup>Lit *to whom it might be* 16 <sup>b</sup>Lit *things which had not happened nor will it be* 17 <sup>c</sup>Lit *articles of beauty* 19 <sup>d</sup>Lit *and you...offer it* 20 <sup>e</sup>Lit *them*]

<sup>23</sup> “Then it came about after all your wickedness (‘Woe, woe to you!’ declares the Lord GOD), <sup>24</sup>that you built yourself a shrine and made yourself a high place in every square. <sup>25</sup>You built yourself a high place at the top of every street and made your beauty abominable, and you spread your legs to every passer-by to multiply your harlotry. <sup>26</sup>You also played the harlot with the Egyptians, your <sup>a</sup>lustful neighbors, and multiplied your harlotry to make Me angry. <sup>27</sup>Behold now, I have stretched out My hand against you and diminished your rations. And I delivered you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your lewd conduct. <sup>28</sup>Moreover, you played the harlot with the Assyrians because you were not satisfied; you played the harlot with them and still were not satisfied. <sup>29</sup>You also multiplied your harlotry with the land of merchants,

Chaldea, yet even with this you were not satisfied.” ’ ’ [26 <sup>a</sup>Lit *great of flesh*]

30 “How languishing is your heart,” declares the Lord GOD, “while you do all these things, the actions of a <sup>a</sup>bold-faced harlot. <sup>31</sup>When you built your shrine at the beginning of every street and made your high place in every square, in disdain of money, you were not like a harlot. <sup>32</sup>You adulteress wife, who takes strangers instead of her husband! <sup>33b</sup>Men give gifts to all harlots, but you give your gifts to all your lovers to bribe them to come to you from every direction for your harlotries. <sup>34</sup>Thus you are different from those women in your harlotries, in that no one plays the harlot <sup>c</sup>as you do, because you give money and no money is given you; thus you are different.” [30 <sup>a</sup>Lit *domineering* 33 <sup>b</sup>Lit *They* 34 <sup>c</sup>Lit *after you*]

35 Therefore, O harlot, hear the word of the LORD. <sup>36</sup>Thus says the Lord GOD, “Because your lewdness was poured out and your nakedness uncovered through your harlotries with your lovers and with all your detestable idols, and because of the blood of your sons which you gave to <sup>a</sup>idols, <sup>37</sup>therefore, behold, I will gather all your lovers with whom you took pleasure, even all those whom you loved *and* all those whom you hated. So I will gather them against you from every direction and expose your nakedness to them that they may see all your nakedness. <sup>38</sup>Thus I will judge you like women who commit adultery or shed blood are judged; and I will bring on you the blood of wrath and jealousy. <sup>39</sup>I will also give you into <sup>b</sup>the hands of your lovers, and they will tear down your shrines, demolish your high places, strip you of your clothing, take away your <sup>c</sup>jewels, and will leave you naked and bare. <sup>40</sup>They will <sup>d</sup>incite a crowd against you and they will stone you and cut you to pieces with their swords. <sup>41</sup>They will burn your houses with fire and execute judgments on you in the sight of many women. Then I will stop you from playing the harlot, and you will also no longer pay <sup>e</sup>your lovers. <sup>42</sup>So I will calm My fury against you and My jealousy will depart from you, and I will be pacified and angry no more. <sup>43</sup>Because you have not remembered the days of your youth but <sup>f</sup>have enraged Me by all these things, behold, I in turn will bring your conduct down on your own head,” declares the Lord GOD, “so that you will not commit this lewdness on top of all your *other* abominations. [36 <sup>a</sup>Lit *them* 39 <sup>b</sup>Lit *their hands, and they* <sup>c</sup>Lit *articles of beauty* 40 <sup>d</sup>Lit *bring up an*]

assembly <sup>41</sup> <sup>e</sup>Lit *a harlot's hire* <sup>43</sup> <sup>f</sup>So with ancient versions; Heb *are angry against*]

44 “Behold, everyone who quotes proverbs will quote *this* proverb concerning you, saying, ‘<sup>a</sup>Like mother, <sup>a</sup>like daughter.’ <sup>45</sup>You are the daughter of your mother, who loathed her husband and children. You are also the sister of your sisters, who loathed their husbands and children. Your mother was a Hittite and your father an Amorite. <sup>46</sup>Now your older sister is Samaria, who lives <sup>b</sup>north of you with her <sup>c</sup>daughters; and your younger sister, who lives <sup>d</sup>south of you, is Sodom with her <sup>c</sup>daughters. <sup>47</sup>Yet you have not merely walked in their ways or done according to their abominations; but, as if that were too little, you acted more corruptly in all your conduct than they. <sup>48</sup>As I live,” declares the Lord GOD, “Sodom, your sister and her daughters have not done as you and your daughters have done. <sup>49</sup>Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not <sup>e</sup>help the poor and needy. <sup>50</sup>Thus they were haughty and committed abominations before Me. Therefore I removed them <sup>f</sup>when I saw *it*. <sup>51</sup>Furthermore, Samaria did not commit half of your sins, for you have multiplied your abominations more than they. Thus you have made your sisters appear righteous by all your abominations which you have committed. <sup>52</sup>Also bear your disgrace in that you have <sup>g</sup>made judgment favorable for your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. Yes, be also ashamed and bear your disgrace, in that you made your sisters appear righteous. [44 <sup>a</sup>Lit *Her* 46 <sup>b</sup>Lit *on your left* <sup>c</sup>I.e. environs; so through v 55 <sup>d</sup>Lit *from your right* 49 <sup>e</sup>Lit *grasp the hand of* 50 <sup>f</sup>Many ancient mss and versions read *as you have seen* 52 <sup>g</sup>Lit *mediated for*]

53 “Nevertheless, I will restore their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, and <sup>a</sup>along with them <sup>b</sup>your own captivity, <sup>54</sup>in order that you may bear your humiliation and feel ashamed for all that you have done when you become a consolation to them. <sup>55</sup>Your sisters, Sodom with her daughters and Samaria with her daughters, <sup>c</sup>will return to their former state, and you with your daughters will *also* return to your former state. <sup>56</sup>As *the name of* your sister Sodom was not heard from your lips in your day of pride, <sup>57</sup>before your wickedness was uncovered, <sup>d</sup>so now you have become the reproach of the daughters of

<sup>e</sup>Edom and of all who are around her, of the daughters of the Philistines—those surrounding *you* who despise you. <sup>58</sup>You have borne *the penalty of your lewdness and abominations*,” the LORD declares. <sup>59</sup>For thus says the Lord GOD, “I will also do with you as you have done, you who have despised the oath by breaking the covenant. [<sup>53</sup> <sup>a</sup>Lit *in their midst* <sup>b</sup>Lit *the captivity of your captivity* <sup>55</sup> <sup>c</sup>Heb includes *will return...state* after Sodom also <sup>57</sup> <sup>d</sup>Lit *as at the time of* <sup>e</sup>So with many mss and one version; M.T. *Aram*]

### ***The Covenant Remembered***

**60** “Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. <sup>61</sup>Then you will remember your ways and be ashamed when you receive your sisters, *both* your older and your younger; and I will give them to you as daughters, but not because of your covenant. <sup>62</sup>Thus I will establish My covenant with you, and you shall know that I am the LORD, <sup>63</sup>so that you may remember and be ashamed and never open your mouth anymore because of your humiliation, when I have forgiven you for all that you have done,” the Lord GOD declares.

## EZEKIEL 17 [\[Books\]](#)

### *Parable of Two Eagles and a Vine*

1 Now the word of the LORD came to me saying, <sup>2</sup>“Son of man, propound a riddle and speak a parable to the house of Israel, <sup>3a</sup>saying, ‘Thus says the Lord <sup>b</sup>GOD, “A great eagle with great wings, long pinions and a full plumage of many colors came to Lebanon and took away the top of the cedar. <sup>4</sup>He plucked off the topmost of its young twigs and brought it to a land of merchants; he set it in a city of traders. <sup>5</sup>He also took some of the seed of the land and planted it in <sup>c</sup>fertile soil. He <sup>d</sup>placed *it* beside abundant waters; he set it *like* a willow. <sup>6</sup>Then it sprouted and became a low, spreading vine with its branches turned toward him, but its roots remained under it. So it became a vine and yielded shoots and sent out branches. [3 <sup>a</sup>Lit *and you shall say* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 5 <sup>c</sup>Lit *a field of seed* <sup>d</sup>Lit *took*]

7 “But there was <sup>a</sup>another great eagle with great wings and much plumage; and behold, this vine bent its roots toward him and sent out its branches toward him from the beds where it was planted, that he might water it. <sup>8</sup>It was planted in good <sup>b</sup>soil beside abundant waters, that it might yield branches and bear fruit *and* become a splendid vine.” <sup>9</sup>Say, ‘Thus says the Lord GOD, “Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting leaves wither? And neither by great <sup>c</sup>strength nor by many people can it be raised from its roots *again*. <sup>10</sup>Behold, though it is planted, will it thrive? Will it not completely wither as soon as the east wind strikes it—wither on the beds where it grew?” ’ ” [7 <sup>a</sup>So with several ancient versions; M.T. *one* 8 <sup>b</sup>Lit *field* 9 <sup>c</sup>Lit *arm*]

### *Zedekiah’s Rebellion*

11 Moreover, the word of the LORD came to me, saying, <sup>12</sup>“Say now to the rebellious house, ‘Do you not know what these things *mean*?’ Say, ‘Behold,

the king of Babylon came to Jerusalem, took its king and princes and brought them to him in Babylon. <sup>13</sup>He took one of the royal <sup>a</sup>family and made a covenant with him, <sup>b</sup>putting him under oath. He also took away the mighty of the land, <sup>14</sup>that the kingdom might be <sup>c</sup>in subjection, not exalting itself, *but* keeping his covenant that it might continue. <sup>15</sup>But he rebelled against him by sending his envoys to Egypt that they might give him horses and many <sup>d</sup>troops. Will he succeed? Will he who does such things escape? Can he indeed break the covenant and escape? <sup>16</sup>As I live,' declares the Lord GOD, 'Surely in the <sup>e</sup>country of the king who <sup>f</sup>put him on the throne, whose oath he despised and whose covenant he broke, <sup>g</sup>in Babylon he shall die. <sup>17</sup>Pharaoh with *his* mighty army and great company will not <sup>h</sup>help him in the war, when they cast up ramps and build siege walls to cut off many lives. <sup>18</sup>Now he despised the oath by breaking the covenant, and behold, he <sup>i</sup>pledged his allegiance, yet did all these things; he shall not escape.' ”

<sup>19</sup>Therefore, thus says the Lord GOD, “As I live, surely My oath which he despised and My covenant which he broke, I will <sup>j</sup>inflict on his head. <sup>20</sup>I will spread My net over him, and he will be caught in My snare. Then I will bring him to Babylon and enter into judgment with him there *regarding* the unfaithful act which he has committed against Me. <sup>21</sup>All the <sup>k</sup>choice men in all his troops will fall by the sword, and the survivors will be scattered to every wind; and you will know that I, the LORD, have spoken.” [13 <sup>a</sup>Lit *seed* <sup>b</sup>Lit *and caused him to enter into an oath* 14 <sup>c</sup>Lit *low* 15 <sup>d</sup>Lit *people* 16 <sup>e</sup>Lit *place* <sup>f</sup>Lit *made him king* <sup>g</sup>Lit *with him in Babylon* 17 <sup>h</sup>Lit *act with* 18 <sup>i</sup>Lit *gave his hand* 19 <sup>j</sup>Lit *give it* 21 <sup>k</sup>So many ancient mss and versions; M.T. *fugitives*]

<sup>22</sup> Thus says the Lord GOD, “I will also take *a sprig* from the lofty top of the cedar and set *it* out; I will pluck from the topmost of its young twigs a tender one and I will plant *it* on a high and lofty mountain. <sup>23</sup>On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. And birds of every <sup>a</sup>kind will <sup>b</sup>nest under it; they will <sup>b</sup>nest in the shade of its branches. <sup>24</sup>All the trees of the field will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree flourish. I am the LORD; I have spoken, and I will perform *it*.” [23 <sup>a</sup>Lit *wing* <sup>b</sup>Lit  *dwell*]

## EZEKIEL 18 [\[Books\]](#)

***God Deals Justly with Individuals*** <sup>1</sup> Then the word of the LORD came to me, saying, <sup>2</sup>“What do you mean by using this proverb concerning the land of Israel, saying, ‘The fathers eat the sour grapes, But the children’s teeth <sup>a</sup>are set on edge’?”

<sup>3</sup>As I live,” declares the Lord <sup>b</sup>GOD, “you are surely not going to use this proverb in Israel anymore. <sup>4</sup>Behold, all <sup>c</sup>souls are Mine; the <sup>d</sup>soul of the father as well as the <sup>d</sup>soul of the son is Mine. The <sup>e</sup>soul who sins will die. [<sup>2</sup> <sup>a</sup>Lit *become dull* <sup>3</sup> <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>4</sup> <sup>c</sup>Or *lives* <sup>d</sup>Or *life* <sup>e</sup>Or *person*]

<sup>5</sup> “But if a man is righteous and practices justice and righteousness, <sup>6</sup>and does not eat at the mountain *shrines* or lift up his eyes to the idols of the house of Israel, or defile his neighbor’s wife or approach a woman during her menstrual period— <sup>7</sup>if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, *but* gives his bread to the hungry and covers the naked with clothing, <sup>8</sup>if he does not lend *money* on interest or take increase, *if* he keeps his hand from iniquity *and* executes true justice between man and man, <sup>9</sup>*if* he walks in My statutes and My ordinances so as to deal faithfully—he is righteous *and* will surely live,” declares the Lord GOD.

<sup>10</sup> “Then he may <sup>a</sup>have a violent son who sheds blood and who does any of these things to a brother <sup>11</sup>(though he himself did not do any of these things), that is, he even eats at the mountain *shrines*, and defiles his neighbor’s wife, <sup>12</sup>oppresses the poor and needy, commits robbery, does not restore a pledge, but lifts up his eyes to the idols *and* commits abomination, <sup>13</sup>he lends *money* on interest and takes increase; will he live? He will not live! He has committed all these abominations, he will surely be put to death; his blood will be <sup>b</sup>on his own head. [<sup>10</sup> <sup>a</sup>Lit *beget* <sup>13</sup> <sup>b</sup>Lit *on him*]

<sup>14</sup> “Now behold, he <sup>a</sup>has a son who has observed all his father’s sins which

he committed, and observing does not do likewise. <sup>15</sup>He does not eat at the mountain *shrines* or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife, <sup>16</sup>or oppress anyone, or retain a pledge, or commit robbery, *but* he gives his bread to the hungry and covers the naked with clothing, <sup>17</sup>he keeps his hand from <sup>b</sup>the poor, does not take interest or increase, *but* executes My ordinances, and walks in My statutes; he will not die for his father's iniquity, he will surely live. <sup>18</sup>As for his father, because he practiced extortion, robbed *his* brother and did what was not good among his people, behold, he will die for his iniquity. [<sup>14</sup> <sup>a</sup>Lit *begets* <sup>17</sup> <sup>b</sup>So M.T.; Gr reads *iniquity* as in v 8]

19 “Yet you say, ‘Why should the son not bear the punishment for the father's iniquity?’ When the son has practiced justice and righteousness and has observed all My statutes and done them, he shall surely live. <sup>20</sup>The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

21 “But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. <sup>22</sup>All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live. <sup>23</sup>Do I have any pleasure in the death of the wicked,” declares the Lord GOD, “<sup>a</sup>rather than that he should turn from his ways and live? [<sup>23</sup> <sup>a</sup>Lit *is it not*]

24 “But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die. <sup>25</sup>Yet you say, ‘The way of the Lord is not right.’ Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right? <sup>26</sup>When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die. <sup>27</sup>Again, when a wicked man turns away from his wickedness which he has committed and practices justice

and righteousness, he will save his life. <sup>28</sup>Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die. <sup>29</sup>But the house of Israel says, ‘The way of the Lord is not right.’ Are My ways not right, O house of Israel? Is it not your ways that are not right?

**30** “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord GOD. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. <sup>31</sup>Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? <sup>32</sup>For I have no pleasure in the death of anyone who dies,” declares the Lord GOD. “Therefore, repent and live.”

## EZEKIEL 19 [\[Books\]](#)

### *Lament for the Princes of Israel*

1 “As for you, take up a lamentation for the princes of Israel <sup>2</sup>and say,  
‘<sup>a</sup>What was your mother?

A lioness among lions!

She lay down among young lions,

She reared her cubs. [<sup>2</sup> <sup>a</sup>Or *Why did your mother, a lioness, lie down among lions; among young lions rear her cubs?*]

<sup>3</sup>‘When she brought up one of her cubs, He became a lion,  
And he learned to tear *his* prey; He devoured men.

<sup>4</sup>‘Then nations heard about him; He was captured in their pit,  
And they brought him with hooks  
To the land of Egypt.

<sup>5</sup>‘When she saw, as she waited, *That* her hope was lost,  
She took <sup>a</sup>another of her cubs And made him a young lion. [<sup>a</sup>Lit *one*]

<sup>6</sup>‘And he walked about among the lions; He became a young lion,  
He learned to tear *his* prey;  
He devoured men.

<sup>7</sup>‘He <sup>a</sup>destroyed their <sup>b</sup>fortified towers And laid waste their cities;  
And the land and its fullness were appalled  
Because of the sound of his roaring. [<sup>a</sup>So Targum; M.T. *knew* <sup>b</sup>Or  
*widows*]

<sup>8</sup>‘Then nations set against him On every side from *their* provinces, And  
they spread their net over him;  
He was captured in their pit.

<sup>9</sup>‘They put him in a cage with hooks And brought him to the king of  
Babylon;

They brought him in hunting nets  
So that his voice would be heard no more  
On the mountains of Israel.

<sup>10</sup>‘Your mother was like a vine in your <sup>a</sup>vineyard, Planted by the  
waters;

It was fruitful and full of branches

Because of abundant waters. [<sup>a</sup>So with some ancient mss; M.T. *blood*]

<sup>11</sup>‘And it had <sup>a</sup>strong branches *fit* for scepters of rulers, And its height was raised above the clouds

So that it was seen in its height with the mass of its branches. [<sup>a</sup>Lit *rods of strength*]

<sup>12</sup>‘But it was plucked up in fury; It was cast down to the ground; And the east wind dried up its fruit.

Its <sup>a</sup>strong branch <sup>b</sup>was torn off So that <sup>c</sup>it withered; The fire consumed it. [<sup>a</sup>Lit *rods of her strength* <sup>b</sup>So Gr; M.T. *they were* <sup>c</sup>So Gr; M.T. *they*]

<sup>13</sup>‘And now it is planted in the wilderness, In a dry and thirsty land.

<sup>14</sup>‘And fire has gone out from *its* branch; It has consumed its shoots *and* fruit, So that there is not in it a <sup>a</sup>strong branch, A scepter to rule.’”

This is a lamentation, and has become a lamentation. [<sup>a</sup>Lit *rod of strength*]

## EZEKIEL 20 [\[Books\]](#)

### *God's Dealings with Israel Rehearsed*

<sup>1</sup> Now in the seventh year, in the fifth *month*, on the tenth of the month, <sup>a</sup>certain of the elders of Israel came to inquire of the LORD, and sat before me. <sup>2</sup>And the word of the LORD came to me saying, <sup>3</sup>“Son of man, speak to the elders of Israel and say to them, ‘Thus says the Lord <sup>b</sup>GOD, “Do you come to inquire of Me? As I live,” declares the Lord GOD, “I will not be inquired of by you.” ’ <sup>4</sup>Will you judge them, will you judge them, son of man? Make them know the abominations of their fathers; <sup>5</sup>and say to them, ‘Thus says the Lord GOD, “On the day when I chose Israel and <sup>c</sup>swore to the <sup>d</sup>descendants of the house of Jacob and made Myself known to them in the land of Egypt, when I <sup>c</sup>swore to them, saying, I am the LORD your God, <sup>6</sup>on that day I swore to them, to bring them out from the land of Egypt into a land that I had <sup>e</sup>selected for them, flowing with milk and honey, which is the glory of all lands. <sup>7</sup>I said to them, ‘Cast away, each of you, the detestable things of his eyes, and do not defile yourselves with the idols of Egypt; I am the LORD your God.’ <sup>8</sup>But they rebelled against Me and were not willing to listen to Me; <sup>f</sup>they did not cast away the detestable things of their eyes, nor did they forsake the idols of Egypt. [<sup>1</sup> <sup>a</sup>Lit *men* <sup>3</sup> <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>5</sup> <sup>c</sup>Lit *lifted up My hand*, and so throughout the ch <sup>d</sup>Lit *seed* <sup>6</sup> <sup>e</sup>Lit *spied out* <sup>8</sup> <sup>f</sup>Lit *each one*]

Then I <sup>a</sup>resolved to pour out My wrath on them, to accomplish My anger against them in the midst of the land of Egypt. <sup>9</sup>But I acted for the sake of My name, that it should not be profaned in the sight of the nations among whom they *lived*, in whose sight I made Myself known to them by bringing them out of the land of Egypt. <sup>10</sup>So I took them out of the land of Egypt and brought them into the wilderness. <sup>11</sup>I gave them My statutes and informed them of My ordinances, by which, if a man <sup>b</sup>observes them, he will live. <sup>12</sup>Also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the LORD who sanctifies them. <sup>13</sup>But the house of Israel rebelled against Me in the wilderness. They did not walk in My

statutes and they rejected My ordinances, by which, if a man <sup>b</sup>observes them, he will live; and My sabbaths they greatly profaned. Then I <sup>a</sup>resolved to pour out My wrath on them in the wilderness, to annihilate them. <sup>14</sup>But I acted for the sake of My name, that it should not be profaned in the sight of the nations, before whose sight I had brought them out. <sup>15</sup>Also I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, <sup>16</sup>because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My sabbaths, for their heart continually went after their idols. <sup>17</sup>Yet My eye spared them rather than destroying them, and I did not cause their annihilation in the wilderness. [<sup>a</sup>Lit *said* 11 <sup>b</sup>Lit *does*]

<sup>18</sup> “I said to their <sup>a</sup>children in the wilderness, ‘Do not walk in the statutes of your fathers or keep their ordinances or defile yourselves with their idols. <sup>19</sup>I am the LORD your God; walk in My statutes and keep My ordinances and <sup>b</sup>observe them. <sup>20</sup>Sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.’ <sup>21</sup>But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, *if* a man observes them, he will live; they profaned My sabbaths. So I <sup>c</sup>resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. <sup>22</sup>But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. <sup>23</sup>Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands, <sup>24</sup>because they had not observed My ordinances, but had rejected My statutes and had profaned My sabbaths, and their eyes were <sup>d</sup>on the idols of their fathers. <sup>25</sup>I also gave them statutes that were not good and ordinances by which they could not live; <sup>26</sup>and I pronounced them unclean because of their gifts, in that they caused all <sup>e</sup>their firstborn to pass through *the fire* so that I might make them desolate, in order that they might know that I am the LORD.”’ [<sup>18</sup> <sup>a</sup>Lit *sons* <sup>19</sup> <sup>b</sup>Lit *do* <sup>21</sup> <sup>c</sup>Lit *said* <sup>24</sup> <sup>d</sup>Lit *after* <sup>26</sup> <sup>e</sup>Lit *that which opens the womb*]

<sup>27</sup> “Therefore, son of man, speak to the house of Israel and say to them, ‘Thus says the Lord GOD, “Yet in this your fathers have blasphemed Me by acting treacherously against Me. <sup>28</sup>When I had brought them into the land

which I swore to give to them, then they saw every high hill and every leafy tree, and they offered there their sacrifices and there they presented the provocation of their offering. There also they made their soothing aroma and there they poured out their drink offerings. <sup>29</sup>Then I said to them, ‘What is the high place to which you go?’ So its name is called <sup>a</sup>Bamah to this day.” ’ <sup>30</sup>Therefore, say to the house of Israel, ‘Thus says the Lord GOD, “Will you defile yourselves <sup>b</sup>after the manner of your fathers and play the harlot after their detestable things? <sup>31</sup>When you offer your gifts, when you cause your sons to pass through the fire, you are defiling yourselves with all your idols to this day. And shall I be inquired of by you, O house of Israel? As I live,” declares the Lord GOD, “I will not be inquired of by you. <sup>32</sup>What comes <sup>d</sup>into your mind will not come about, when you say: ‘We will be like the nations, like the tribes of the lands, serving wood and stone.’ [29 <sup>a</sup>Or *High Place* 30 <sup>b</sup>Lit *in the way of* 31 <sup>c</sup>Lit *In your lifting up* 32 <sup>d</sup>Lit *upon your spirit*]

### ***God Will Restore Israel to Her Land***

<sup>33</sup> “As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. <sup>34</sup>I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; <sup>35</sup>and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. <sup>36</sup>As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. <sup>37</sup>“I will make you pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup>and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the <sup>a</sup>land of Israel. Thus you will know that I am the LORD. [38 <sup>a</sup>Lit *ground or soil*]

<sup>39</sup> “As for you, O house of Israel,” thus says the Lord GOD, “Go, serve everyone his idols; <sup>a</sup>but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. <sup>40</sup>For

on My holy mountain, on the high mountain of Israel,” declares the Lord GOD, “there the whole house of Israel, all of them, will serve Me in the land; there I will accept them and there I will <sup>b</sup>seek your contributions and the choicest of your gifts, with all your holy things. <sup>41c</sup>As a soothing aroma I will accept you when I bring you out from the peoples and gather you from the lands where you are scattered; and I will prove Myself holy among you in the sight of the nations. <sup>42</sup>And you will know that I am the LORD, when I bring you into the land of Israel, into the land which I swore to give to your forefathers. <sup>43</sup>There you will remember your ways and all your deeds with which you have defiled yourselves; and you will loathe yourselves in your own <sup>d</sup>sight for all the evil things that you have done. <sup>44</sup>Then you will know that I am the LORD when I have dealt with you for My name’s sake, not according to your evil ways or according to your corrupt deeds, O house of Israel,” declares the Lord GOD.’ ” [39 <sup>a</sup>Or *and afterwards, if you will not listen to Me, but* 40 <sup>b</sup>Or *require* 41 <sup>c</sup>Lit *With* 43 <sup>d</sup>Lit *faces*]

45 <sup>a</sup>Now the word of the LORD came to me, saying, <sup>46</sup>“Son of man, set your face toward <sup>b</sup>Teman, and speak out against the south and prophesy against the forest <sup>c</sup>land of the Negev, <sup>47</sup>and say to the forest of the Negev, ‘Hear the word of the LORD: thus says the Lord GOD, “Behold, I am about to kindle a fire in you, and it will consume every <sup>d</sup>green tree in you, as well as every dry tree; the blazing flame will not be quenched and <sup>e</sup>the whole surface from south to north will be burned by it. <sup>48</sup>All flesh will see that I, the LORD, have kindled it; it shall not be quenched.” ’ ” <sup>49</sup>Then I said, “Ah Lord GOD! They are saying of me, ‘Is he not *just* speaking parables?’ ” [45 <sup>a</sup>Ch 21:1 in Heb 46 <sup>b</sup>Or *the South* <sup>c</sup>Lit *of the field* 47 <sup>d</sup>Lit *moist* <sup>e</sup>Or *all the faces*]

## EZEKIEL 21 [\[Books\]](#)

### *Parable of the Sword of the LORD*

1 <sup>a</sup>And the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face toward Jerusalem, and <sup>b</sup>speak against the sanctuaries and prophesy against the land of Israel; <sup>3</sup>and say to the land of Israel, ‘Thus says the LORD, “Behold, I am against you; and I will draw My sword out of its sheath and cut off from you the righteous and the wicked. <sup>4</sup>Because I will cut off from you the righteous and the wicked, therefore My sword will go forth from its sheath against all flesh from south *to* north. <sup>5</sup>Thus all flesh will know that I, the LORD, have drawn My sword out of its sheath. It will not return *to its sheath* again.” ’ <sup>6</sup>As for you, son of man, groan with breaking <sup>c</sup>heart and bitter grief, groan in their sight. <sup>7</sup>And when they say to you, ‘Why do you groan?’ you shall say, ‘Because of the news that is coming; and every heart will melt, all hands will be feeble, every spirit will <sup>d</sup>faint and all knees will <sup>b</sup>be weak as water. Behold, it comes and it will happen,’ declares the Lord <sup>e</sup>GOD.” [1 <sup>a</sup>Ch 21:6 in Heb 2 <sup>b</sup>Lit *flow* 6 <sup>c</sup>Lit *loins* 7 <sup>d</sup>Lit *be dim* <sup>e</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

8 Again the word of the LORD came to me, saying, <sup>9</sup>“Son of man, prophesy and say, ‘Thus says the LORD.’ Say,

‘A sword, a sword sharpened  
And also polished!

<sup>10</sup>‘Sharpened to make a slaughter,  
Polished <sup>a</sup>to flash like lightning!’

Or shall we rejoice, the <sup>b</sup>rod of My son despising every tree? <sup>11</sup>It is given to be polished, that it may be handled; the sword is sharpened and polished, to give it into the hand of the slayer. <sup>12</sup>Cry out and wail, son of man; for it is against My people, it is against all the officials of Israel. They are delivered

over to the sword with My people, therefore strike *your* thigh. <sup>13</sup>For *there* is a testing; and what if even the <sup>b</sup>rod which despises will be no more?” declares the Lord GOD. [<sup>10</sup> <sup>a</sup>Lit *lightning to be to her* <sup>b</sup>Or *scepter*]

<sup>14</sup> “You therefore, son of man, prophesy and clap *your* hands together; and let the sword be doubled the third time, the sword for the slain. It is the sword for the great one slain, which surrounds them, <sup>15</sup>that *their* hearts may melt, and many fall at all their gates. I have given the glittering sword. Ah! It is made *for striking* like lightning, it is wrapped up *in readiness* for slaughter. <sup>16a</sup>Show yourself sharp, go to the right; set yourself; go to the left, wherever your <sup>b</sup>edge is appointed. <sup>17</sup>I will also clap My hands together, and I will <sup>c</sup>appease My wrath; I, the LORD, have spoken.” [<sup>16</sup> <sup>a</sup>Or *Unite yourself* <sup>b</sup>Lit *face* <sup>17</sup> <sup>c</sup>Lit *cause to rest*]

### ***The Instrument of God’s Judgment***

<sup>18</sup> The word of the LORD came to me saying, <sup>19</sup>“As for you, son of man, <sup>a</sup>make two ways for the sword of the king of Babylon to come; both of them will go out of one land. And <sup>b</sup>make a signpost; <sup>c</sup>make it at the head of the way to the city. <sup>20</sup>You shall <sup>d</sup>mark a way for the sword to come to Rabbah of the sons of Ammon, and to Judah into fortified Jerusalem. <sup>21</sup>For the king of Babylon stands at the <sup>e</sup>parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the <sup>f</sup>household idols, he looks at the liver. <sup>22</sup>Into his right hand came the divination, ‘Jerusalem,’ to set battering rams, to open the mouth <sup>g</sup>for slaughter, to lift up the voice with a battle cry, to set battering rams against the gates, to cast up ramps, to build a siege wall. <sup>23</sup>And it will be to them like a false divination in their eyes; they have *sworn* solemn oaths. But he brings iniquity to remembrance, that they may be seized. [<sup>19</sup> <sup>a</sup>Or *set for yourself* <sup>b</sup>Lit *cut out a hand* <sup>c</sup>Lit *cut it* <sup>20</sup> <sup>d</sup>Lit *set* <sup>21</sup> <sup>e</sup>Lit *mother* <sup>f</sup>Heb *teraphim* <sup>22</sup> <sup>g</sup>Lit *in*]

<sup>24</sup> “Therefore, thus says the Lord GOD, ‘Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear—because you have come to remembrance, you will be seized with the hand. <sup>25</sup>And you, O slain, wicked

one, the prince of Israel, whose day has come, in the time of the <sup>a</sup>punishment of the end,' <sup>26</sup>thus says the Lord GOD, 'Remove the turban and take off the crown; this *will* <sup>b</sup>no longer *be* the same. Exalt that which is low and abase that which is high. <sup>27</sup>A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes whose right it is, and I will give it *to Him.*' [25 <sup>a</sup>Or *iniquity* 26 <sup>b</sup>Lit *not this*]

28 "And you, son of man, prophesy and say, 'Thus says the Lord GOD concerning the sons of Ammon and concerning their reproach,' and say: 'A sword, a sword is drawn, polished for the slaughter, to cause it <sup>a</sup>to consume, that it may be like lightning— <sup>29</sup>while they see for you false visions, while they divine lies for you—to place you on the necks of the wicked who are slain, whose day has come, in the time of the <sup>b</sup>punishment of the end. <sup>30</sup>Return *it* to its sheath. In the place where you were created, in the land of your origin, I will judge you. <sup>31</sup>I will pour out My indignation on you; I will blow on you with the fire of My wrath, and I will give you into the hand of brutal men, <sup>c</sup>skilled in destruction. <sup>32</sup>You will be <sup>d</sup>fuel for the fire; your blood will be in the midst of the land. You will not be remembered, for I, the LORD, have spoken.' " [28 <sup>a</sup>Lit *to finish* 29 <sup>b</sup>Or *iniquity* 31 <sup>c</sup>Or *artisans of* 32 <sup>d</sup>Lit *food*]

## EZEKIEL 22 [\[Books\]](#)

### *The Sins of Israel*

1 Then the word of the LORD came to me, saying, <sup>2</sup>“And you, son of man, will you judge, will you judge the bloody city? Then cause her to know all her abominations. <sup>3</sup>You shall say, ‘Thus says the Lord <sup>a</sup>GOD, “A city shedding blood in her midst, so that her time will come, and that makes idols, contrary to her *interest*, for defilement! <sup>4</sup>You have become guilty by <sup>b</sup>the blood which you have shed, and defiled by your idols which you have made. Thus you have brought your <sup>c</sup>day near and have come to your years; therefore I have made you a reproach to the nations and a mocking to all the lands. <sup>5</sup>Those who are near and those who are far from you will mock you, you of ill repute, full of turmoil. [3 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 4 <sup>b</sup>Lit *your* <sup>c</sup>Lit *days*]

6 “Behold, the rulers of Israel, each according to his <sup>a</sup>power, have been in you for the purpose of shedding blood. <sup>7</sup>They have treated father and mother lightly within you. The alien they have oppressed in your midst; the fatherless and the widow they have wronged in you. <sup>8</sup>You have despised My holy things and profaned My sabbaths. <sup>9</sup>Slandrous men have been in you for the purpose of shedding blood, and in you they have eaten at the mountain *shrines*. In your midst they have committed acts of lewdness. <sup>10</sup>In you <sup>b</sup>they have uncovered *their* fathers’ nakedness; in you they have humbled her who was unclean in her menstrual impurity. <sup>11</sup>One has committed abomination with his neighbor’s wife and another has lewdly defiled his daughter-in-law. And another in you has humbled his sister, his father’s daughter. <sup>12</sup>In you they have taken bribes to shed blood; you have taken interest and profits, and you have injured your neighbors for gain by oppression, and you have forgotten Me,” declares the Lord GOD. [6 <sup>a</sup>Lit *arm* 10 <sup>b</sup>Lit *he has*]

13 “Behold, then, I smite My hand at your dishonest gain which you have acquired and at <sup>a</sup>the bloodshed which is among you. <sup>14</sup>Can your heart

endure, or can your hands be strong in the days that I will deal with you? I, the LORD, have spoken and will act. <sup>15</sup>I will scatter you among the nations and I will disperse you through the lands, and I will consume your uncleanness from you. <sup>16</sup>You will profane yourself in the sight of the nations, and you will know that I am the LORD.” ’ ” [13 <sup>a</sup>Lit *your*]

<sup>17</sup> And the word of the LORD came to me, saying, <sup>18</sup>“Son of man, the house of Israel has become dross to Me; all of them are bronze and tin and iron and lead in the furnace; they are the dross of silver. <sup>19</sup>Therefore, thus says the Lord GOD, ‘Because all of you have become dross, therefore, behold, I am going to gather you into the midst of Jerusalem. <sup>20</sup>As they gather silver and bronze and iron and lead and tin into the furnace to blow fire on it in order to melt *it*, so I will gather *you* in My anger and in My wrath and I will lay you *there* and melt you. <sup>21</sup>I will gather you and blow on you with the fire of My wrath, and you will be melted in the midst of it. <sup>22</sup>As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, the LORD, have poured out My wrath on you.’ ”

<sup>23</sup> And the word of the LORD came to me, saying, <sup>24</sup>“Son of man, say to her, ‘You are a land that is not cleansed or rained on in the day of indignation.’ <sup>25</sup>There is a conspiracy of her prophets in her midst like a roaring lion tearing the prey. They have devoured lives; they have taken treasure and precious things; they have made many widows in the midst of her. <sup>26</sup>Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them. <sup>27</sup>Her princes within her are like wolves tearing the prey, by shedding blood *and* destroying lives in order to get dishonest gain. <sup>28</sup>Her prophets have smeared whitewash for them, seeing false visions and divining lies for them, saying, ‘Thus says the Lord GOD,’ when the LORD has not spoken. <sup>29</sup>The people of the land have practiced oppression and committed robbery, and they have wronged the poor and needy and have oppressed the sojourner without justice. <sup>30</sup>I searched for a man among them who would build up the wall and stand in the gap before Me for the land, so that I would not destroy it; but I found <sup>a</sup>no one. <sup>31</sup>Thus I have poured out My indignation on them; I have

consumed them with the fire of My wrath; their way I have brought upon their heads,” declares the Lord GOD. [30 <sup>a</sup>Lit *not*]

## EZEKIEL 23 [\[Books\]](#)

### *Oholah and Oholibah's Sin and Its Consequences*

1 The word of the LORD came to me again, saying, <sup>2</sup>“Son of man, there were two women, the daughters of one mother; <sup>3</sup>and they played the harlot in Egypt. They played the harlot in their youth; there their breasts were pressed and there their virgin bosom was handled. <sup>4</sup>Their names were Oholah the elder and Oholibah her sister. And they became Mine, and they bore sons and daughters. And *as for* their names, Samaria is Oholah and Jerusalem is Oholibah.

5 “Oholah played the harlot <sup>a</sup>while she was Mine; and she lusted after her lovers, after the Assyrians, *her* neighbors, <sup>6</sup>who were clothed in purple, governors and officials, all of them desirable young men, horsemen riding on horses. <sup>7</sup>She bestowed her harlotries on them, all of whom *were* the choicest <sup>b</sup>men of Assyria; and with all whom she lusted after, with all their idols she defiled herself. <sup>8</sup>She did not forsake her harlotries from *the time in* Egypt; for in her youth <sup>c</sup>men had lain with her, and they handled her virgin bosom and poured out their <sup>d</sup>lust on her. <sup>9</sup>Therefore, I gave her into the hand of her lovers, into the hand of the <sup>b</sup>Assyrians, after whom she lusted. <sup>10</sup>They uncovered her nakedness; they took her sons and her daughters, but they slew her with the sword. Thus she became a <sup>e</sup>byword among women, and they executed judgments on her. [5 <sup>a</sup>Lit *under Me* 7 <sup>b</sup>Lit *sons of Asshur* 8 <sup>c</sup>Lit *they* <sup>d</sup>Lit *harlotry* 10 <sup>e</sup>Lit *name*]

11 “Now her sister Oholibah saw *this*, yet she was more corrupt in her lust than she, and her harlotries were more than the harlotries of her sister. <sup>12</sup>She lusted after the <sup>a</sup>Assyrians, governors and officials, the ones near, magnificently dressed, horsemen riding on horses, all of them desirable young men. <sup>13</sup>I saw that she had defiled herself; they both took <sup>b</sup>the same way. <sup>14</sup>So she increased her harlotries. And she saw men portrayed on the wall, images of the Chaldeans portrayed with vermilion, <sup>15</sup>girded with belts on their loins, with flowing turbans on their heads, all of them looking like

officers, <sup>c</sup>like the <sup>d</sup>Babylonians *in* Chaldea, the land of their birth. <sup>16</sup><sup>e</sup>When she saw them she lusted after them and sent messengers to them in Chaldea. <sup>17</sup>The <sup>d</sup>Babylonians came to her to the bed of love and defiled her with their harlotry. And when she had been defiled by them, <sup>f</sup>she became disgusted with them. <sup>18</sup>She uncovered her harlotries and uncovered her nakedness; then <sup>g</sup>I became disgusted with her, as <sup>h</sup>I had become disgusted with her sister. <sup>19</sup>Yet she multiplied her harlotries, remembering the days of her youth, when she played the harlot in the land of Egypt. <sup>20</sup>She lusted after their paramours, whose flesh is *like* the flesh of donkeys and whose issue is *like* the issue of horses. <sup>21</sup>Thus you longed for the lewdness of your youth, when <sup>i</sup>the Egyptians handled your bosom because of the breasts of your youth. [12 <sup>a</sup>Lit *sons of Asshur* 13 <sup>b</sup>Lit *one* 15 <sup>c</sup>Lit *the likeness of* <sup>d</sup>Lit *sons of Babel* 16 <sup>e</sup>Lit *At the sight of her eyes* 17 <sup>f</sup>Lit *her soul* 18 <sup>g</sup>Lit *My soul* <sup>h</sup>Lit *My soul* 21 <sup>i</sup>So two mss; M.T. *from Egypt*]

22 “Therefore, O Oholibah, thus says the Lord <sup>a</sup>GOD, ‘Behold I will arouse your lovers against you, from whom <sup>b</sup>you were alienated, and I will bring them against you from every side: <sup>23</sup>the <sup>c</sup>Babylonians and all the Chaldeans, Pekod and Shoa and Koa, *and* all the <sup>d</sup>Assyrians with them; desirable young men, governors and officials all of them, officers and <sup>e</sup>men of renown, all of them riding on horses. <sup>24</sup>They will come against you with weapons, chariots and <sup>f</sup>wagons, and with a company of peoples. They will set themselves against you on every side with buckler and shield and helmet; and I will commit the judgment to them, and they will judge you according to their customs. <sup>25</sup>I will set My jealousy against you, that they may deal with you in wrath. They will remove your nose and your ears; and your <sup>g</sup>survivors will fall by the sword. They will take your sons and your daughters; and your <sup>h</sup>survivors will be consumed by the fire. <sup>26</sup>They will also strip you of your clothes and take away your beautiful jewels. <sup>27</sup>Thus I will make your lewdness and your harlotry *brought* from the land of Egypt to cease from you, so that you will not lift up your eyes to them or remember Egypt anymore.’ <sup>28</sup>For thus says the Lord GOD, ‘Behold, I will give you into the hand of those whom you hate, into the hand of those from whom <sup>b</sup>you were alienated. <sup>29</sup>They will deal with you in hatred, take all your property, and leave you naked and bare. And the nakedness of your harlotries will be uncovered, both your lewdness and your harlotries. <sup>30</sup>These things will be done to you because you have played the harlot with the nations, because

you have defiled yourself with their idols. <sup>31</sup>You have walked in the way of your sister; therefore I will give her cup into your hand.’ <sup>32</sup>Thus says the Lord GOD,

‘You will drink your sister’s cup,  
Which is deep and wide.

<sup>i</sup>You will be laughed at and held in derision;

It contains much. [<sup>22</sup> <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *your soul was alienated* <sup>23</sup> <sup>c</sup>Lit *sons of Babylon* <sup>d</sup>Lit *sons of Assyria* <sup>e</sup>Lit *the called ones* <sup>24</sup> <sup>f</sup>Lit *wheels* <sup>25</sup> <sup>g</sup>Lit *remainder* <sup>h</sup>Lit *remainder* <sup>32</sup> <sup>i</sup>Or *It will be for jesting and deriding because of its great size*]

<sup>33</sup>‘You will be filled with drunkenness and sorrow,  
The cup of horror and desolation,  
The cup of your sister Samaria.

<sup>34</sup>‘You will drink it and drain it.  
Then you will gnaw its fragments  
And tear your breasts;

for I have spoken,’ declares the Lord GOD. <sup>35</sup>Therefore, thus says the Lord GOD, ‘Because you have forgotten Me and cast Me behind your back, bear now the *punishment* of your lewdness and your harlotries.’ ”

<sup>36</sup> Moreover, the LORD said to me, “Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations. <sup>37</sup>For they have committed adultery, and blood is on their hands. Thus they have committed adultery with their idols and even caused their sons, whom they bore to Me, to pass through *the fire* to <sup>a</sup>them as food. <sup>38</sup>Again, they have done this to Me: they have defiled My sanctuary on the same day and have profaned My sabbaths. <sup>39</sup>For when they had slaughtered their children for their idols, they entered My sanctuary on the same day to profane it; and lo, thus they did within My house. [<sup>37</sup> <sup>a</sup>I.e. idols]

40 “Furthermore, <sup>a</sup>they have even sent for men who come from afar, to whom a messenger was sent; and lo, they came—for whom you bathed, painted your eyes and decorated yourselves with ornaments; <sup>41</sup>and you sat on a splendid couch with a table arranged before it on which you had set My incense and My oil. <sup>42</sup>The sound of a <sup>b</sup>carefree multitude was with her; and drunkards were brought from the wilderness with men of the <sup>c</sup>common sort. And they put bracelets on <sup>d</sup>the hands of the women and beautiful crowns on their heads. [40 <sup>a</sup>Or you (women) 42 <sup>b</sup>Lit *at ease* <sup>c</sup>Lit *multitude of mankind* <sup>d</sup>Lit *their hands*]

43 “Then I said concerning her who was worn out by adulteries, ‘<sup>a</sup>Will they now commit adultery with her when she is *thus*?’ <sup>44b</sup>But they went in to her as they would go in to a harlot. Thus they went in to Oholah and to Oholibah, the lewd women. <sup>45</sup>But they, righteous men, will judge them with the judgment of adulteresses and with the judgment of women who shed blood, because they are adulteresses and blood is on their hands. [43 <sup>a</sup>Or *Now they will commit adultery with her, and she with them* 44 <sup>b</sup>Or *And*]

46 “For thus says the Lord GOD, ‘Bring up a company against them and give them over to terror and plunder. <sup>47</sup>The company will stone them with stones and cut them down with their swords; they will slay their sons and their daughters and burn their houses with fire. <sup>48</sup>Thus I will make lewdness cease from the land, that all women may be admonished and not commit <sup>a</sup>lewdness as you have done. <sup>49</sup>Your lewdness <sup>b</sup>will be requited upon you, and you will bear the penalty of *worshiping* your idols; thus you will know that I am the Lord GOD.’ ” [48 <sup>a</sup>Lit *according to your lewdness* 49 <sup>b</sup>Lit *they will give*]

## EZEKIEL 24 [\[Books\]](#)

### *Parable of the Boiling Pot*

1 And the word of the LORD came to me in the ninth year, in the tenth month, on the tenth of the month, saying, <sup>2</sup>“Son of man, write the name of the day, this very day. The king of Babylon <sup>a</sup>has laid siege to Jerusalem this very day. <sup>3</sup>Speak a parable to the rebellious house and say to them, ‘Thus says the Lord <sup>b</sup>GOD,

“Put on the pot, put *it* on and also pour water in it; [2 <sup>a</sup>Lit *leaned on* 3

<sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

<sup>4a</sup>Put in it the pieces,

Every good piece, the thigh and the shoulder;

Fill *it* with choice bones. [<sup>a</sup>Lit *Gather her pieces*]

<sup>5</sup>“Take the choicest of the flock,

And also pile <sup>a</sup>wood under <sup>b</sup>the pot.

Make it boil vigorously.

Also seethe its bones in it.” [<sup>a</sup>Lit *bones* <sup>b</sup>Lit *it*]

6 ‘Therefore, thus says the Lord GOD,

“Woe to the bloody city,

To the pot in which there is rust

And whose rust has not gone out of it!

Take out of it piece after piece,

<sup>a</sup>Without making a choice. [6 <sup>a</sup>Lit *No lot has fallen on it*]

<sup>7</sup>“For her blood is in her midst;

She placed it on the bare rock;

She did not pour it on the ground

To cover it with dust.

<sup>8</sup>“That it may cause wrath to come up to take vengeance,

I have put her blood on the bare rock,

That it may not be covered.”

<sup>9</sup>‘Therefore, thus says the Lord GOD,

“Woe to the bloody city!  
I also will make the pile great.  
<sup>10</sup>“Heap on the wood, kindle the fire,  
<sup>a</sup>Boil the flesh well  
And mix in the spices,  
And let the bones be burned. [<sup>a</sup>Lit *Complete*]  
<sup>11</sup>“Then set it empty on its coals  
So that it may be hot  
And its bronze may <sup>a</sup>glow  
And its filthiness may be melted in it,  
Its rust consumed. [<sup>a</sup>Lit *become hot*]  
<sup>12</sup>“She has wearied *Me* with toil,  
Yet her great rust has not gone from her;  
*Let* her rust *be* in the fire!  
<sup>13</sup>“In your filthiness is lewdness.  
Because I *would* have cleansed you,  
Yet you are not clean,  
You will not be cleansed from your filthiness again  
Until I have <sup>a</sup>spent My wrath on you.

<sup>14</sup>I, the LORD, have spoken; it is coming and I will act. I will not relent, and I will not pity and I will not be sorry; according to your ways and according to your deeds <sup>b</sup>I will judge you,” declares the Lord GOD.’ ” [<sup>a</sup>Lit *caused to rest* <sup>b</sup>So with several ancient mss and versions; M.T. *they*]

### ***Death of Ezekiel’s Wife Is a Sign***

<sup>15</sup> And the word of the LORD came to me saying, <sup>16</sup>“Son of man, behold, I am about to take from you the desire of your eyes with a blow; but you shall not mourn and you shall not weep, and your tears shall not come.  
<sup>17</sup>Groan silently; make no mourning for the dead. Bind on your turban and put your shoes on your feet, and do not cover *your* mustache and do not eat the bread of men.” <sup>18</sup>So I spoke to the people in the morning, and in the evening my wife died. And in the morning I did as I was commanded. <sup>19</sup>The people said to me, “Will you not tell us what these things that you are doing mean for us?” <sup>20</sup>Then I said to them, “The word of the LORD came to me

saying, <sup>21</sup>‘Speak to the house of Israel, “Thus says the Lord GOD, ‘Behold, I am about to profane My sanctuary, the pride of your power, the desire of your eyes and the delight of your soul; and your sons and your daughters whom you have left behind will fall by the sword. <sup>22</sup>You will do as I have done; you will not cover *your* mustache and you will not eat the bread of men. <sup>23</sup>Your turbans will be on your heads and your shoes on your feet. You will not mourn and you will not weep, but you will rot away in your iniquities and you will groan <sup>a</sup>to one another. <sup>24</sup>Thus Ezekiel will be a sign to you; according to all that he has done you will do; when it comes, then you will know that I am the Lord GOD.’ ” [23 <sup>a</sup>Lit *a man to his brother*]

25 ‘As for you, son of man, will *it* not be on the day when I take from them their stronghold, the joy of their <sup>a</sup>pride, the desire of their eyes and <sup>b</sup>their heart’s delight, their sons and their daughters, <sup>26</sup>that on that day he who escapes will come to you with information for *your* ears? <sup>27</sup>On that day your mouth will be opened to him who escaped, and you will speak and be mute no longer. Thus you will be a sign to them, and they will know that I am the LORD.’ ” [25 <sup>a</sup>Or *beauty* <sup>b</sup>Lit *the lifting up of their soul*]

## EZEKIEL 25 [\[Books\]](#)

### *Judgment on Gentile Nations—Ammon*

1 And the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face toward the sons of Ammon and prophesy against them, <sup>3</sup>and say to the sons of Ammon, ‘Hear the word of the Lord <sup>a</sup>GOD! Thus says the Lord GOD, “Because you said, ‘Aha!’ against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into exile, <sup>4</sup>therefore, behold, I am going to give you to the sons of the east for a possession, and they will set their encampments among you and make their dwellings among you; they will eat your fruit and drink your milk. <sup>5</sup>I will make Rabbah a pasture for camels and the sons of Ammon a resting place for flocks. Thus you will know that I am the LORD.” <sup>6</sup>For thus says the Lord GOD, “Because you have clapped your hands and stamped your feet and rejoiced with all the scorn of your soul against the land of Israel, <sup>7</sup>therefore, behold, I have stretched out My hand against you and I will give you for spoil to the nations. And I will cut you off from the peoples and make you perish from the lands; I will destroy you. Thus you will know that I am the LORD.” [3 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

### *Moab*

8 ‘Thus says the Lord GOD, “Because Moab and Seir say, ‘Behold, the house of Judah is like all the nations,’ <sup>9</sup>therefore, behold, I am going to <sup>a</sup>deprive the flank of Moab of *its* cities, of its cities which are on its <sup>b</sup>frontiers, the glory of the land, Beth-jeshimoth, Baal-meon and Kiriathaim, <sup>10</sup>and I will give it for a possession along with the sons of Ammon to the sons of the east, so that the sons of Ammon will not be remembered among the nations. <sup>11</sup>Thus I will execute judgments on Moab, and they will know that I am the LORD.” [9 <sup>a</sup>Lit *open* <sup>b</sup>Lit *end*]

### ***Edom***

12 ‘Thus says the Lord GOD, “Because Edom has acted against the house of Judah by taking vengeance, and has incurred grievous guilt, and avenged themselves upon them,” <sup>13</sup>therefore thus says the Lord GOD, “I will also stretch out My hand against Edom and cut off man and beast from it. And I will lay it waste; from Teman even to Dedan they will fall by the sword. <sup>14</sup>I will lay My vengeance on Edom by the hand of My people Israel. Therefore, they will act in Edom according to My anger and according to My wrath; thus they will know My vengeance,” declares the Lord GOD.

### ***Philistia***

15 ‘Thus says the Lord GOD, “Because the Philistines have acted in revenge and have taken vengeance with scorn of soul to destroy with everlasting enmity,” <sup>16</sup>therefore thus says the Lord GOD, “Behold, I will stretch out My hand against the Philistines, even cut off the Cherethites and destroy the remnant of the seacoast. <sup>17</sup>I will execute great vengeance on them with wrathful rebukes; and they will know that I am the LORD when I lay My vengeance on them.” ’ ’

## EZEKIEL 26 [\[Books\]](#)

### *Judgment on Tyre*

1 Now in the eleventh year, on the first of the month, the word of the LORD came to me saying, <sup>2</sup>“Son of man, because Tyre has said concerning Jerusalem, ‘Aha, the gateway of the peoples is broken; it has <sup>a</sup>opened to me. I shall be filled, *now that* she is laid waste,’ <sup>3</sup>therefore thus says the Lord <sup>b</sup>GOD, ‘Behold, I am against you, O Tyre, and I will bring up many nations against you, as the sea brings up its waves. <sup>4</sup>They will destroy the walls of Tyre and break down her towers; and I will scrape her debris from her and make her a bare rock. <sup>5</sup>She will be a place for the spreading of nets in the midst of the sea, for I have spoken,’ declares the Lord GOD, ‘and she will become spoil for the nations. <sup>6</sup>Also her daughters who are <sup>c</sup>on the mainland will be slain by the sword, and they will know that I am the LORD.’ ” [2 <sup>a</sup>Lit *turned* 3 <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 6 <sup>c</sup>Lit *in the field*]

7 For thus says the Lord GOD, “Behold, I will bring upon Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, chariots, cavalry and <sup>a</sup>a great army. <sup>8</sup>He will slay your daughters <sup>b</sup>on the mainland with the sword; and he will make siege walls against you, cast up a ramp against you and raise up a large shield against you. <sup>9</sup>The blow of his battering rams he will direct against your walls, and with his <sup>c</sup>axes he will break down your towers. <sup>10</sup>Because of the multitude of his horses, the dust *raised by* them will cover you; your walls will shake at the noise of cavalry and <sup>d</sup>wagons and chariots when he enters your gates as men enter a city that is breached. <sup>11</sup>With the hoofs of his horses he will trample all your streets. He will slay your people with the sword; and your strong pillars will come down to the ground. <sup>12</sup>Also they will make a spoil of your riches and a prey of your merchandise, break down your walls and destroy your pleasant houses, and <sup>e</sup>throw your stones and your timbers and your debris into the water. <sup>13</sup>So I will <sup>f</sup>silence the sound of your songs, and the sound of your harps will be heard no more. <sup>14</sup>I will make you a bare rock; you will be a

place for the spreading of nets. You will be built no more, for I the LORD have spoken,” declares the Lord GOD. [7 <sup>a</sup>Lit *an assembly, even many people* 8 <sup>b</sup>Lit *in the field* 9 <sup>c</sup>Lit *swords* 10 <sup>d</sup>Lit *wheels* 12 <sup>e</sup>Lit *put* 13 <sup>f</sup>Lit *cause to cease*]

15 Thus says the Lord GOD to Tyre, “Shall not the coastlands shake at the sound of your fall when the wounded groan, when the slaughter occurs in your midst? <sup>16</sup>Then all the princes of the sea will go down from their thrones, remove their robes and strip off their embroidered garments. They will clothe themselves with <sup>a</sup>trembling; they will sit on the ground, tremble every moment and be appalled at you. <sup>17</sup>They will take up a lamentation over you and say to you,

‘How you have perished, O inhabited one,  
From the seas, O renowned city,  
Which was mighty on the sea,  
She and her inhabitants,  
Who <sup>b</sup>imposed <sup>c</sup>her terror  
On all her inhabitants! [<sup>16</sup> <sup>a</sup>Lit *tremblings* <sup>17</sup> <sup>b</sup>Lit *put* <sup>c</sup>Lit *their*]

<sup>18</sup>‘Now the coastlands will tremble  
On the day of your fall;  
Yes, the coastlands which are by the sea  
Will be terrified at your passing.’ ”

19 For thus says the Lord GOD, “When I make you a desolate city, like the cities which are not inhabited, when I bring up the deep over you and the great waters cover you, <sup>20</sup>then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not <sup>a</sup>be inhabited; but I will set glory in the land of the living. <sup>21</sup>I will <sup>b</sup>bring terrors on you and you will be no more; though you will be sought, you will never be found again,” declares the Lord GOD. [<sup>20</sup> <sup>a</sup>Or *return* <sup>21</sup> <sup>b</sup>Lit *give you terrors*]

## EZEKIEL 27 [\[Books\]](#)

***Lament over Tyre*** 1 Moreover, the word of the LORD came to me saying,  
2“**And you, son of man, take up a lamentation over Tyre;** 3**and say to Tyre, who dwells at the <sup>a</sup>entrance to the sea, merchant of the peoples to many coastlands, ‘Thus says the Lord <sup>b</sup>GOD, ‘O Tyre, you have said, ‘I am perfect in beauty.’ [3 <sup>a</sup>Lit *entrances* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]**

4“Your borders are in the heart of the seas; Your builders have perfected your beauty.

5“They have <sup>a</sup>made all *your* planks of fir trees from Senir; They have taken a cedar from Lebanon to make a mast for you. [<sup>a</sup>Lit *built*]

6“Of oaks from Bashan they have made your oars; With ivory they have <sup>a</sup>inlaid your deck of boxwood from the coastlands of Cyprus. [<sup>a</sup>Lit *made*]

7“Your sail was of fine embroidered linen from Egypt So that it became your <sup>a</sup>distinguishing mark; Your <sup>b</sup>awning was <sup>c</sup>blue and purple from the coastlands of Elishah. [<sup>a</sup>Or *standard* <sup>b</sup>Lit *covering* <sup>c</sup>Or *violet*]

8“The inhabitants of Sidon and Arvad were your rowers; Your wise men, O Tyre, were <sup>a</sup>aboard; they were your pilots. [<sup>a</sup>Lit *in you*]

9“**The elders of Gebal and her wise men were with you repairing your seams; All the ships of the sea and their sailors were with you in order to deal in your merchandise.**

10 “**Persia and Lud and Put were in your army, your men of war. They hung shield and helmet in you; they set forth your splendor.** 11**The sons of Arvad and your army were on your walls, *all* around, and the <sup>a</sup>Gammadim were in your towers. They hung their shields on your walls *all* around; they perfected your beauty. [11 <sup>a</sup>Or *valorous ones*]**

12 “**Tarshish was your customer because of the abundance of all *kinds* of wealth; with silver, iron, tin and lead they paid for your wares.** 13**Javan, Tubal and Meshech, they were your traders; with the lives of men and vessels of bronze they paid for your merchandise.** 14**Those from Beth-**

togarmah gave horses and war horses and mules for your wares. <sup>15</sup>The sons of Dedan were your traders. Many coastlands were <sup>a</sup>your market; ivory tusks and ebony they brought as your payment. <sup>16</sup>Aram was your customer because of the abundance of your <sup>b</sup>goods; they paid for your wares with emeralds, purple, embroidered work, fine linen, coral and rubies. <sup>17</sup>Judah and the land of Israel, they were your traders; with the wheat of Minnith, <sup>c</sup>cakes, honey, oil and balm they paid for your merchandise. <sup>18</sup>Damascus was your customer because of the abundance of your <sup>b</sup>goods, because of the abundance of all *kinds* of wealth, because of the wine of Helbon and white wool. <sup>19</sup>Vedan and Javan paid for your wares <sup>d</sup>from Uzal; wrought iron, cassia and <sup>e</sup>sweet cane were among your merchandise. <sup>20</sup>Dedan traded with you in saddlecloths for riding. <sup>21</sup>Arabia and all the princes of Kedar, they were <sup>f</sup>your customers for lambs, rams and goats; for these they were your customers. <sup>22</sup>The traders of Sheba and Raamah, they traded with you; they paid for your wares with the best of all *kinds* of spices, and with all *kinds* of precious stones and gold. <sup>23</sup>Haran, Canneh, Eden, the traders of Sheba, Asshur *and* Chilmad traded with you. <sup>24</sup>They traded with you in choice garments, in clothes of <sup>g</sup>blue and embroidered work, and in carpets of many colors *and* tightly wound cords, *which were* among your merchandise. <sup>25</sup>The ships of Tarshish were <sup>h</sup>the carriers for your merchandise.

And you were filled and were very <sup>i</sup>glorious In the heart of the seas. [15

<sup>a</sup>Lit *the market of your hand* 16 <sup>b</sup>Lit *works* 17 <sup>c</sup>Heb *pannag* 19 <sup>d</sup>Or *with yarn* <sup>e</sup>Or *calamus* 21 <sup>f</sup>Lit *customers of your hand* 24 <sup>g</sup>Or *violet* 25 <sup>h</sup>Lit *your travelers* <sup>i</sup>Lit *honored*]

26 “Your rowers have brought you Into great waters; The east wind has broken you In the heart of the seas.

27“Your wealth, your wares, your merchandise, Your sailors and your pilots, Your repairers of seams, your dealers in merchandise And all your men of war who are in you, With all your company that is in your midst, Will fall into the heart of the seas On the day of your overthrow.

28“At the sound of the cry of your pilots The pasture lands will shake.

29“All who handle the oar, The sailors *and* all the pilots of the sea Will come down from their ships; They will stand on the land, <sup>30</sup>And they will make their voice heard over you And will cry bitterly.

They will cast dust on their heads, They will wallow in ashes.

<sup>31</sup>“Also they will make themselves bald for you And gird themselves with sackcloth; And they will weep for you in bitterness of soul With bitter mourning.

<sup>32</sup>“Moreover, in their wailing they will take up a lamentation for you And lament over you: ‘Who is like Tyre, Like her who is silent in the midst of the sea?’

<sup>33</sup>“When your wares went out from the seas, You satisfied many peoples; With the abundance of your wealth and your merchandise You enriched the kings of earth.

<sup>34</sup><sup>a</sup>“Now that you are broken by the seas In the depths of the waters, Your merchandise and all your company Have fallen in the midst of you. [<sup>a</sup>Lit *The time*]

<sup>35</sup>“All the inhabitants of the coastlands Are appalled at you, And their kings are horribly afraid; They are troubled in countenance.

<sup>36</sup>“The merchants among the peoples hiss at you; You have become <sup>a</sup>terrified And you will cease to be forever.’ ” ’ ” [<sup>a</sup>Lit *terrors*]

## EZEKIEL 28 [\[Books\]](#)

### *Tyre's King Overthrown*

<sup>1</sup> The word of the LORD came again to me, saying, <sup>2</sup>“Son of man, say to the <sup>a</sup>leader of Tyre, ‘Thus says the Lord <sup>b</sup>GOD,

“Because your heart is lifted up  
And you have said, ‘I am a god,  
I sit in the seat of <sup>c</sup>gods  
In the heart of the seas’;  
Yet you are a man and not God,  
Although you make your heart like the heart of God— [<sup>2</sup> <sup>a</sup>Or *ruler*,  
*prince* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the  
ch <sup>c</sup>Or *God*]

<sup>3</sup>Behold, you are wiser than Daniel;  
There is no secret that is a match for you.

<sup>4</sup>“By your wisdom and understanding  
You have acquired riches for yourself  
And have acquired gold and silver for your treasuries.

<sup>5</sup>“By your great wisdom, by your trade

You have increased your riches  
And your heart is lifted up because of your riches—

<sup>6</sup>Therefore thus says the Lord GOD,

‘Because you have made your heart  
Like the heart of God,

<sup>7</sup>Therefore, behold, I will bring strangers upon you,  
The most ruthless of the nations.

And they will draw their swords  
Against the beauty of your wisdom  
And defile your splendor.

<sup>8</sup>‘They will bring you down to the pit,  
And you will die the death of those who are slain  
In the heart of the seas.

<sup>9</sup>‘Will you still say, “I am a god,”  
In the presence of your slayer,  
Though you are a man and not God,  
In the hands of those who wound you?

<sup>10</sup>‘You will die the death of the uncircumcised  
By the hand of strangers,  
For I have spoken!’ declares the Lord GOD!” ’ ”

<sup>11</sup> Again the word of the LORD came to me saying, <sup>12</sup>“Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD,

“You <sup>a</sup>had the seal of perfection,  
Full of wisdom and perfect in beauty. [<sup>12</sup> <sup>a</sup>Lit were *the one sealing a pattern*]

<sup>13</sup>“You were in Eden, the garden of God;  
Every precious stone was your covering:  
The ruby, the topaz and the diamond;  
The beryl, the onyx and the jasper;  
The lapis lazuli, the turquoise and the emerald;  
And the gold, the workmanship of your <sup>a</sup>settings and <sup>b</sup>sockets,  
Was in you.

On the day that you were created  
They were prepared. [<sup>a</sup>Or *tambourines* <sup>b</sup>Or *flutes*]

<sup>14</sup>“You were the anointed cherub who <sup>a</sup>covers,  
And I placed you *there*.  
You were on the holy mountain of God;  
You walked in the midst of the stones of fire. [<sup>a</sup>Or *guards*]

<sup>15</sup>“You were blameless in your ways  
From the day you were created  
Until unrighteousness was found in you.

<sup>16</sup>“By the abundance of your trade  
<sup>a</sup>You were internally filled with violence,  
And you sinned;  
Therefore I have cast you as profane  
From the mountain of God.  
And I have destroyed you, O <sup>b</sup>covering cherub,  
From the midst of the stones of fire. [<sup>a</sup>Lit *They filled your midst* <sup>b</sup>Or  
*guardian*]

<sup>17</sup>“Your heart was lifted up because of your beauty;  
You corrupted your wisdom by reason of your splendor.  
I cast you to the ground;  
I put you before kings,  
That they may see you.

<sup>18</sup>“By the multitude of your iniquities,  
In the unrighteousness of your trade  
You profaned your sanctuaries.  
Therefore I have brought fire from the midst of you;  
It has consumed you,  
And I have turned you to ashes on the earth  
In the eyes of all who see you.

<sup>19</sup>“All who know you among the peoples  
Are appalled at you;  
You have become <sup>a</sup>terrified  
And you will cease to be forever.” ’ ’ [<sup>a</sup>Lit *terrors*]

### ***Judgment of Sidon***

20 And the word of the LORD came to me saying, <sup>21</sup>“Son of man, set your face toward Sidon, prophesy against her <sup>22</sup>and say, ‘Thus says the Lord GOD,

“Behold, I am against you, O Sidon,  
And I will <sup>a</sup>be glorified in your midst.  
Then they will know that I am the LORD when I execute judgments in her,  
And I will manifest My holiness in her. [<sup>22</sup> <sup>a</sup>Or *glorify Myself*]  
<sup>23</sup>“For I will send pestilence to her  
And blood to her streets,  
And the wounded will <sup>a</sup>fall in her midst  
By the sword upon her on every side;  
Then they will know that I am the LORD.

<sup>24</sup>And there will be no more for the house of Israel a prickling brier or a painful thorn from any round about them who scorned them; then they will know that I am the Lord GOD.” [<sup>a</sup>Or *be judged*]

### ***Israel Regathered***

25 ‘Thus says the Lord GOD, “When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then they will live in their <sup>a</sup>land which I gave to My servant Jacob. <sup>26</sup>They will live in it securely; and they will build houses, plant vineyards and live securely when I execute judgments upon all who scorn them round about them. Then they will know that I am the LORD their God.” ’ ” [<sup>25</sup> <sup>a</sup>Lit *ground*]

## EZEKIEL 29 [\[Books\]](#)

### *Judgment of Egypt*

1 In the tenth year, in the tenth *month*, on the twelfth of the month, the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against all Egypt. <sup>3</sup>Speak and say, ‘Thus says the Lord <sup>a</sup>GOD,

“Behold, I am against you, Pharaoh king of Egypt,  
The great <sup>b</sup>monster that lies in the midst of his <sup>c</sup>rivers,  
That has said, ‘My Nile is mine, and I myself have made *it*.’ [<sup>3</sup> <sup>a</sup>Heb  
YHWH, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *tannim*  
<sup>c</sup>Or *Nile*]

<sup>4</sup>“I will put hooks in your jaws  
And make the fish of your <sup>a</sup>rivers cling to your scales.  
And I will bring you up out of the midst of your <sup>a</sup>rivers,  
And all the fish of your <sup>a</sup>rivers will cling to your scales. [<sup>a</sup>Or *Nile*]

<sup>5</sup>“I will abandon you to the wilderness, you and all the fish of your  
<sup>a</sup>rivers;  
You will fall on the <sup>b</sup>open field; you will not be brought together or  
<sup>c</sup>gathered.

I have given you for food to the beasts of the earth and to the birds of  
the sky. [<sup>a</sup>Or *Nile* <sup>b</sup>Lit *faces of the field* <sup>c</sup>Or with several mss and  
Targum, *buried*]

<sup>6</sup>“Then all the inhabitants of Egypt will know that I am the LORD,  
Because they have been *only* a staff *made* of reed to the house of  
Israel.

<sup>7</sup>“When they took hold of you with the hand,  
You broke and tore all their <sup>a</sup>hands;  
And when they leaned on you,  
You broke and made all their loins <sup>b</sup>quake.” [<sup>a</sup>So with some ancient  
versions; M.T. *shoulders* <sup>b</sup>Lit *stand*]

8 ‘Therefore thus says the Lord GOD, “Behold, I will bring upon you a  
sword and I will cut off from you man and beast. <sup>9</sup>The land of Egypt will

become a desolation and waste. Then they will know that I am the LORD.

Because <sup>a</sup>you said, ‘The Nile is mine, and I have made *it*,’ <sup>10</sup>therefore, behold, I am against you and against your <sup>b</sup>drivers, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene and even to the border of <sup>c</sup>Ethiopia. <sup>11</sup>A man’s foot will not pass through it, and the foot of a beast will not pass through it, and it will not be inhabited for forty years. <sup>12</sup>So I will make the land of Egypt a desolation in the midst of desolated lands. And her cities, in the midst of cities that are laid waste, will be desolate forty years; and I will scatter the Egyptians among the nations and disperse them among the lands.” [9 <sup>a</sup>Lit *he* 10 <sup>b</sup>Or *Nile* <sup>c</sup>Lit *Cush*]

13 ‘For thus says the Lord GOD, “At the end of forty years I will gather the Egyptians from the peoples <sup>a</sup>among whom they were scattered. <sup>14</sup>I will turn the fortunes of Egypt and make them return to the land of Pathros, to the land of their origin, and there they will be a lowly kingdom. <sup>15</sup>It will be the lowest of the kingdoms, and it will never again lift itself up above the nations. And I will make them so small that they will not rule over the nations. <sup>16</sup>And it will never again be the confidence of the house of Israel, <sup>b</sup>bringing to mind the iniquity of their having turned <sup>c</sup>to Egypt. Then they will know that I am the Lord GOD.” ’ ’ [13 <sup>a</sup>Lit *where* 16 <sup>b</sup>Lit *causing to remember* <sup>c</sup>Lit *after them*]

17 Now in the twenty-seventh year, in the first *month*, on the first of the month, the word of the LORD came to me saying, <sup>18</sup>“Son of man, Nebuchadnezzar king of Babylon made his army labor <sup>a</sup>hard against Tyre; every head was made bald and every shoulder was rubbed bare. But he and his army had no wages from Tyre for the labor that he had <sup>b</sup>performed against it.” <sup>19</sup>Therefore thus says the Lord GOD, “Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. And he will carry off her <sup>c</sup>wealth and capture her spoil and seize her plunder; and it will be wages for his army. <sup>20</sup>I have given him the land of Egypt *for* his labor which he <sup>b</sup>performed, because they acted for Me,” declares the Lord GOD. [18 <sup>a</sup>Lit *a great labor* <sup>b</sup>Lit *labored* 19 <sup>c</sup>Or *multitude*]

21 “On that day I will make a horn sprout for the house of Israel, and I will

<sup>a</sup>open your mouth in their midst. Then they will know that I am the LORD.”  
[21 <sup>a</sup>Lit *give you an opening of the mouth*]

## EZEKIEL 30 [\[Books\]](#)

### *Lament over Egypt*

1 The word of the LORD came again to me saying, <sup>2</sup>“Son of man, prophesy and say, ‘Thus says the Lord <sup>a</sup>GOD,

“Wail, ‘Alas for the day!’ [2 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

<sup>3</sup>“For the day is near,  
Even the day of the LORD is near;  
It will be a day of clouds,  
A time *of doom* for the nations.

<sup>4</sup>“A sword will come upon Egypt,  
And anguish will be in <sup>a</sup>Ethiopia;  
When the slain fall in Egypt,  
They take away her <sup>b</sup>wealth,  
And her foundations are torn down.

<sup>5a</sup>Ethiopia, Put, Lud, all <sup>c</sup>Arabia, <sup>d</sup>Libya and the <sup>e</sup>people of the land <sup>f</sup>that is in league will fall with them by the sword.” [<sup>a</sup>Lit *Cush* <sup>b</sup>Or *multitude* <sup>c</sup>Or *the mixed people* <sup>d</sup>Or *Cub* <sup>e</sup>Lit *sons* <sup>f</sup>Lit *of the covenant*]

6 ‘Thus says the LORD,  
“Indeed, those who support Egypt will fall  
And the pride of her power will come down;  
From Migdol to Syene  
They will fall within her by the sword,”  
Declares the Lord GOD.  
<sup>7</sup>“They will be desolate  
In the midst of the desolated lands;

And her cities will be  
In the midst of the devastated cities.  
8“And they will know that I am the LORD,  
When I set a fire in Egypt  
And all her helpers are broken.

9On that day messengers will go forth from Me in ships to frighten secure  
aEthiopia; and anguish will be on them as on the day of Egypt; for behold, it  
comes!” [aLit *Cush*]

10 ‘Thus says the Lord GOD,

“I will also make the ahordes of Egypt cease  
By the hand of Nebuchadnezzar king of Babylon. [10 aOr *people*; lit  
*crowd*, and so throughout the ch]

11“He and his people with him,  
The most ruthless of the nations,  
Will be brought in to destroy the land;  
And they will draw their swords against Egypt  
And fill the land with the slain.

12“Moreover, I will make the Nile canals dry  
And sell the land into the hands of evil men.  
And I will make the land desolate  
And aall that is in it,  
By the hand of strangers; I the LORD have spoken.” [aLit *her fullness*]

13 ‘Thus says the Lord GOD,

“I will also destroy the idols  
And make the aimages cease from bMemphis.  
And there will no longer be a prince in the land of Egypt;  
And I will put fear in the land of Egypt. [13 aOr *futile ones* bOr *Noph*]  
14“I will make Pathros desolate,

Set a fire in Zoan  
 And execute judgments on <sup>a</sup>Thebes. [<sup>a</sup>Or *No*]  
<sup>15</sup>“I will pour out My wrath on <sup>a</sup>Sin,  
 The stronghold of Egypt;  
 I will also cut off the hordes of <sup>b</sup>Thebes. [<sup>a</sup>Or *Pelusium* <sup>b</sup>Or *No*]  
<sup>16</sup>“I will set a fire in Egypt;  
<sup>a</sup>Sin will writhe in anguish,  
<sup>b</sup>Thebes will be breached  
 And <sup>c</sup>Memphis *will have* <sup>d</sup>distresses daily. [<sup>a</sup>Or *Pelusium* <sup>b</sup>Or *No* <sup>c</sup>Or  
*Noph* <sup>d</sup>Or *adversaries*]  
<sup>17</sup>“The young men of <sup>a</sup>On and of Pi-beseth  
 Will fall by the sword,  
 And <sup>b</sup>the women will go into captivity. [<sup>a</sup>Or *Aven* <sup>b</sup>Lit *they*]  
<sup>18</sup>“In Tehaphnehes the day will <sup>a</sup>be dark  
 When I break there the yoke bars of Egypt.  
 Then the pride of her power will cease in her;  
 A cloud will cover her,  
 And her daughters will go into captivity. [<sup>a</sup>So with many mss and  
 ancient versions; M.T. *restrain*]  
<sup>19</sup>“Thus I will execute judgments on Egypt,  
 And they will know that I am the LORD.” ’ ’

### ***Victory for Babylon***

<sup>20</sup> In the eleventh year, in the first *month*, on the seventh of the month, the word of the LORD came to me saying, <sup>21</sup>“Son of man, I have broken the arm of Pharaoh king of Egypt; and, behold, it has not been bound up <sup>a</sup>for healing <sup>b</sup>or wrapped with a bandage, that it may be strong to hold the sword.  
<sup>22</sup>Therefore thus says the Lord GOD, ‘Behold, I am against Pharaoh king of Egypt and will break his arms, both the strong and the broken; and I will make the sword fall from his hand. <sup>23</sup>I will scatter the Egyptians among the nations and disperse them among the lands. <sup>24</sup>For I will strengthen the arms of the king of Babylon and put My sword in his hand; and I will break the arms of Pharaoh, so that he will groan before him with the groanings of a wounded man. <sup>25</sup>Thus I will strengthen the arms of the king of Babylon, but

the arms of Pharaoh will fall. Then they will know that I am the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt. <sup>26</sup>When I scatter the Egyptians among the nations and disperse them among the lands, then they will know that I am the LORD.’ ” [21 <sup>a</sup>Lit *to give healing* <sup>b</sup>Lit *to put a bandage, to wrap it*]

## EZEKIEL 31 [\[Books\]](#)

***Pharaoh Warned of Assyria's Fate*** 1 In the eleventh year, in the third month, on the first of the month, the word of the LORD came to me saying, 2“Son of man, say to Pharaoh king of Egypt and to his hordes, ‘Whom are you like in your greatness?’

3‘Behold, Assyria was a cedar in Lebanon With beautiful branches and forest shade, And <sup>a</sup>very high, And its top was among the <sup>b</sup>clouds.

[<sup>a</sup>Lit *high of stature* <sup>b</sup>So Gr; M.T. *thick boughs*]

4‘The waters made it grow, the <sup>a</sup>deep made it high.

With its rivers it continually <sup>b</sup>extended all around its planting place, And sent out its channels to all the trees of the field. [<sup>a</sup>I.e.

subterranean waters <sup>b</sup>Lit *was going*]

5‘Therefore its height was loftier than all the trees of the field And its boughs became many and its branches long Because of many waters <sup>a</sup>as it spread them out. [<sup>a</sup>Lit *in its sending forth*]

6‘All the birds of the heavens nested in its boughs, And under its branches all the beasts of the field gave birth, And all great nations lived under its shade.

7‘So it was beautiful in its greatness, in the length of its branches; For its <sup>a</sup>roots extended to many waters. [<sup>a</sup>Lit *root was*]

8‘The cedars in God’s garden <sup>a</sup>could not match it; The <sup>b</sup>cypresses <sup>a</sup>could not compare with its boughs, And the plane trees <sup>c</sup>could not match its branches.

No tree in God’s garden <sup>a</sup>could compare with it in its beauty. [<sup>a</sup>Lit *did* <sup>b</sup>Or *Phoenician junipers* <sup>c</sup>Lit *were not like*]

9‘I made it beautiful with the multitude of its branches, And all the trees of Eden, which were in the garden of God, were jealous of it.

10 ‘Therefore thus says the Lord <sup>a</sup>GOD, “Because <sup>b</sup>it is high in stature and has set its top among the <sup>c</sup>clouds, and its heart is haughty in its loftiness,

<sup>11</sup>therefore I will give it into the hand of a <sup>d</sup>despot of the nations; he will thoroughly deal with it. According to its wickedness I have driven it away.

<sup>12</sup>Alien tyrants of the nations have cut it down and left it; on the mountains and in all the valleys its branches have fallen and its boughs have been

broken in all the ravines of the land. And all the peoples of the earth have gone down from its shade and left it. <sup>13</sup>On its ruin all the birds of the heavens will dwell, and all the beasts of the field will be on its *fallen* branches <sup>14</sup>so that all the trees by the waters may not be exalted in their stature, nor set their top among the <sup>c</sup>clouds, nor their <sup>e</sup>well-watered mighty ones stand *erect* in their height. For they have all been given over to death, to the earth beneath, among the sons of men, with those who go down to the pit.” [10 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *you are* <sup>c</sup>Or *thick boughs* 11 <sup>d</sup>Or *mighty one* 14 <sup>e</sup>Lit *drinkers of water*]

15 “Thus says the Lord GOD, “On the day when it went down to Sheol I caused lamentations; I closed the <sup>a</sup>deep over it and held back its rivers. And *its* many waters were stopped up, and I made Lebanon <sup>b</sup>mourn for it, and all the trees of the field wilted away on account of it. <sup>16</sup>I made the nations quake at the sound of its fall when I made it go down to Sheol with those who go down to the pit; and all the <sup>c</sup>well-watered trees of Eden, the choicest and best of Lebanon, were comforted in the earth beneath. <sup>17</sup>They also went down with it to Sheol to those who were slain by the sword; and those who were its <sup>d</sup>strength lived under its shade among the nations. [15 <sup>a</sup>I.e. subterranean waters <sup>b</sup>Lit *be darkened* 16 <sup>c</sup>Lit *drinkers of water* 17 <sup>d</sup>Lit *arm*]

18 “To which among the trees of Eden are you thus <sup>a</sup>equal in glory and greatness? Yet you will be brought down with the trees of Eden to the earth beneath; you will lie in the midst of the uncircumcised, with those who were slain by the sword. So is Pharaoh and all his hordes!” ’ declares the Lord GOD.” [18 <sup>a</sup>Lit *like*]

## EZEKIEL 32 [\[Books\]](#)

***Lament over Pharaoh and Egypt*** <sup>1</sup> In the twelfth year, in the twelfth month, on the first of the month, the word of the LORD came to me saying, <sup>2</sup>“Son of man, take up a lamentation over Pharaoh king of Egypt and say to him, ‘You <sup>a</sup>compared yourself to a young lion of the nations, Yet you are like the monster in the seas; And you burst forth in your rivers And muddied the waters with your feet And <sup>b</sup>fouled their rivers.’ ” [2 <sup>a</sup>Or were like <sup>b</sup>Lit fouled by stamping]

<sup>3</sup> Thus says the Lord <sup>a</sup>GOD, “Now I will spread My net over you With a company of many peoples, And they shall lift you up in My net. [3 <sup>a</sup>Heb YHWH, usually rendered LORD, and so throughout the ch]

<sup>4</sup>“I will leave you on the land; I will cast you on the <sup>a</sup>open field. And I will cause all the birds of the heavens to dwell on you, And I will satisfy the beasts of the whole earth <sup>b</sup>with you. [<sup>a</sup>Lit surface of the field <sup>b</sup>Lit from]

<sup>5</sup>“I will lay your flesh on the mountains And fill the valleys with your refuse.

<sup>6</sup>“I will also make the land drink the discharge of your blood As far as the mountains, And the ravines will be full of you.

<sup>7</sup>“And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud And the moon will not give its light.

<sup>8</sup>“All the shining lights in the heavens I will darken over you And will set darkness on your land,”

Declares the Lord GOD.

<sup>9</sup>“I will also trouble the hearts of many peoples when I bring your destruction among the nations, into lands which you have not known. <sup>10</sup>I will make many peoples appalled at you, and their kings will be horribly afraid of you when I brandish My sword before them; and they will tremble every moment, every man for his own life, on the day of your fall.”

<sup>11</sup> For thus says the Lord GOD, “The sword of the king of Babylon will

come upon you. <sup>12</sup>By the swords of the mighty ones I will cause your hordes to fall; all of them are tyrants of the nations, And they will devastate the pride of Egypt, And all its hordes will be destroyed.

<sup>13</sup>“I will also destroy all its cattle from beside many waters; And the foot of man will not muddy them anymore And the hoofs of beasts will not muddy them.

<sup>14</sup>“Then I will make their waters settle And will cause their rivers to run like oil,”

Declares the Lord GOD.

<sup>15</sup>“When I make the land of Egypt a desolation, And the land is destitute of that which filled it, When I smite all those who live in it, Then they shall know that I am the LORD.

<sup>16</sup>This is a lamentation and they shall <sup>a</sup>chant it. The daughters of the nations shall <sup>a</sup>chant it. Over Egypt and over all her hordes they shall <sup>a</sup>chant it,” declares the Lord GOD. [<sup>a</sup>Or *lament*]

<sup>17</sup> In the twelfth year, on the fifteenth of the month, the word of the LORD came to me saying, <sup>18</sup>“Son of man, wail for the hordes of Egypt and bring it down, her and the daughters of the powerful nations, to the nether world, with those who go down to the pit; <sup>19</sup>“Whom do you surpass in beauty?

Go down and make your bed with the uncircumcised.’

<sup>20</sup>They shall fall in the midst of those who are slain by the sword. <sup>a</sup>She is given over to the sword; they have drawn her and all her hordes away. <sup>21</sup>The strong among the mighty ones shall speak of him *and* his helpers from the midst of Sheol, ‘They have gone down, they lie still, the uncircumcised, slain by the sword.’ [<sup>20</sup> <sup>a</sup>Or *The sword is given*]

<sup>22</sup> “Assyria is there and all her company; <sup>a</sup>her graves are round about <sup>b</sup>her. All of them are slain, fallen by the sword, <sup>23</sup>whose graves are set in the remotest parts of the pit and her company is round about her grave. All of them are slain, fallen by the sword, who <sup>c</sup>spread terror in the land of the living. [<sup>22</sup> <sup>a</sup>Lit *his* <sup>b</sup>Lit *him* <sup>23</sup> <sup>c</sup>Lit *gave*, and so throughout the ch]

<sup>24</sup> “Elam is there and all her hordes around her grave; all of them slain,

fallen by the sword, who went down uncircumcised to the lower parts of the earth, who instilled their terror in the land of the living and bore their disgrace with those who went down to the pit. <sup>25</sup>They have made a bed for her among the slain with all her hordes. Her graves are around it, they are all uncircumcised, slain by the sword (although their terror was <sup>a</sup>instilled in the land of the living), and they bore their disgrace with those who go down to the pit; <sup>b</sup>they were put in the midst of the slain. [25 <sup>a</sup>Lit *given* <sup>b</sup>So with ancient versions; M.T. reads *he was*]

26 “Meshech, Tubal and all their hordes are there; their graves <sup>a</sup>surround them. All of them were slain by the sword uncircumcised, though they instilled their terror in the land of the living. <sup>27</sup>Nor do they lie beside the fallen <sup>b</sup>heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of *these* <sup>b</sup>heroes was *once* in the land of the living. <sup>28</sup>But in the midst of the uncircumcised you will be broken and lie with those slain by the sword. [26 <sup>a</sup>Lit *are around him* 27 <sup>b</sup>Or *mighty ones*]

29 “There also is Edom, its kings and all its <sup>a</sup>princes, who <sup>b</sup>for *all* their might are laid with those slain by the sword; they will lie with the uncircumcised and with those who go down to the pit. [29 <sup>a</sup>Or *leaders* <sup>b</sup>Or *in*]

30 “There also are the <sup>a</sup>chiefs of the north, all of them, and all the Sidonians, who in spite of the terror resulting from their might, in shame went down with the slain. So they lay down uncircumcised with those slain by the sword and bore their disgrace with those who go down to the pit. [30 <sup>a</sup>Or *princes*]

31 “These Pharaoh will see, and he will be comforted for all his hordes slain by the sword, *even* Pharaoh and all his army,” declares the Lord GOD. <sup>32</sup>“Though I instilled a terror of him in the land of the living, yet he will be made to lie down among *the* uncircumcised *along* with those slain by the sword, *even* Pharaoh and all his hordes,” declares the Lord GOD.

## EZEKIEL 33 [\[Books\]](#)

### *The Watchman's Duty*

1 And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, speak to the sons of your people and say to them, ‘If I bring a sword upon a land, and the people of the land take one man from among them and make him their watchman, <sup>3</sup>and he sees the sword coming upon the land and blows on the trumpet and warns the people, <sup>4</sup>then he who hears the sound of the trumpet and does not take warning, and a sword comes and takes him away, his blood will be on his *own* head. <sup>5</sup>He heard the sound of the trumpet but did not take warning; his blood will be on himself. But had he taken warning, he would have delivered his life. <sup>6</sup>But if the watchman sees the sword coming and does not blow the trumpet and the people are not warned, and a sword comes and takes a person from them, he is taken away <sup>a</sup>in his iniquity; but his blood I will require from the watchman’s hand.’ [6 <sup>a</sup>Or *for*, and so throughout the ch]

7 “Now as for you, son of man, I have <sup>a</sup>appointed you a watchman for the house of Israel; so you will hear a <sup>b</sup>message from My mouth and give them warning from Me. <sup>8</sup>When I say to the wicked, ‘O wicked man, you will surely die,’ and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require from your hand. <sup>9</sup>But if you on your part warn a wicked man to turn from his way and he does not turn from his way, he will die in his iniquity, but you have delivered your life. [7 <sup>a</sup>Or *given* <sup>b</sup>Lit *word*]

10 “Now as for you, son of man, say to the house of Israel, ‘Thus you have spoken, saying, “Surely our transgressions and our sins are upon us, and we are rotting away in them; how then can we <sup>a</sup>survive?” ’ <sup>11</sup>Say to them, ‘As I live!’ declares the Lord <sup>b</sup>GOD, ‘I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’ <sup>12</sup>And you, son of man, say to <sup>c</sup>your fellow citizens, ‘The righteousness of a righteous

man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live <sup>d</sup>by his righteousness on the day when he commits sin.’ <sup>13</sup>When I say to the righteous he will surely live, and he so trusts in his righteousness that he commits iniquity, none of his righteous deeds will be remembered; but in that same iniquity of his which he has committed he will die. <sup>14</sup>But when I say to the wicked, ‘You will surely die,’ and he turns from his sin and practices justice and righteousness, <sup>15</sup>*if a* wicked man restores a pledge, pays back what he has taken by robbery, walks by the statutes <sup>e</sup>which ensure life without committing iniquity, he shall surely live; he shall not die. <sup>16</sup>None of his sins that he has committed will be remembered against him. He has practiced justice and righteousness; he shall surely live. [<sup>10</sup> <sup>a</sup>Lit *live* <sup>11</sup> <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>12</sup> <sup>c</sup>Lit *the sons of your people* <sup>d</sup>Lit *by it* <sup>15</sup> <sup>e</sup>Lit *of life*]

<sup>17</sup> “Yet <sup>a</sup>your fellow citizens say, ‘The way of the Lord is not right,’ when it is their own way that is not right. <sup>18</sup>When the righteous turns from his righteousness and commits iniquity, then he shall die in <sup>b</sup>it. <sup>19</sup>But when the wicked turns from his wickedness and practices justice and righteousness, he will live by them. <sup>20</sup>Yet you say, ‘The way of the Lord is not right.’ O house of Israel, I will judge each of you according to his ways.” [<sup>17</sup> <sup>a</sup>Lit *the sons of your people* <sup>18</sup> <sup>b</sup>Lit *them*]

### ***Word of Jerusalem’s Capture***

<sup>21</sup> Now in the twelfth year of our exile, on the fifth of the tenth month, the <sup>a</sup>refugees from Jerusalem came to me, saying, “The city has been <sup>b</sup>taken.” <sup>22</sup>Now the hand of the LORD had been upon me in the evening, before the <sup>c</sup>refugees came. And He opened my mouth <sup>d</sup>at the time *they* came to me in the morning; so my mouth was opened and I was no longer <sup>e</sup>speechless. [<sup>21</sup> <sup>a</sup>Or *refugee* <sup>b</sup>Lit *smitten* <sup>22</sup> <sup>c</sup>Lit *refugee* <sup>d</sup>Lit *until he came* <sup>e</sup>Or *mute*]

<sup>23</sup> Then the word of the LORD came to me saying, <sup>24</sup>“Son of man, they who live in these waste places in the land of Israel are saying, ‘Abraham was

only one, yet he possessed the land; so to us who are many the land has been given as a possession.’ <sup>25</sup>Therefore say to them, ‘Thus says the Lord GOD, “You eat *meat* with the blood *in it*, lift up your eyes to your idols as you shed blood. Should you then possess the land? <sup>26</sup>You <sup>a</sup>rely on your sword, you commit abominations and each of you defiles his neighbor’s wife. Should you then possess the land?” ’ <sup>27</sup>Thus you shall say to them, ‘Thus says the Lord GOD, “As I live, surely those who are in the waste places will fall by the sword, and whoever is in the <sup>b</sup>open field I will give to the beasts to be devoured, and those who are in the strongholds and in the caves will die of pestilence. <sup>28</sup>I will make the land a desolation and a waste, and the pride of her power will cease; and the mountains of Israel will be desolate so that no one will pass through. <sup>29</sup>Then they will know that I am the LORD, when I make the land a desolation and a waste because of all their abominations which they have committed.” ’ [26 <sup>a</sup>Lit *stand* 27 <sup>b</sup>Lit *surface of the field*]

30 “But as for you, son of man, <sup>a</sup>your fellow citizens who talk about you by the walls and in the doorways of the houses, speak to one another, each to his brother, saying, ‘Come now and hear what the <sup>b</sup>message is which comes forth from the LORD.’ <sup>31</sup>They come to you as people come, and sit before you *as My people* and hear your words, but they do not do them, for they do the lustful desires *expressed* by their mouth, *and* their heart goes after their gain. <sup>32</sup>Behold, you are to them like a sensual song by one who has a beautiful voice and plays well on an instrument; for they hear your words but they do not practice them. <sup>33</sup>So when it comes to pass—<sup>c</sup>as surely it will—then they will know that a prophet has been in their midst.” [30 <sup>a</sup>Lit *the sons of your people* <sup>b</sup>Lit *word* 33 <sup>c</sup>Lit *behold, it is coming*]

## EZEKIEL 34 [\[Books\]](#)

### *Prophecy against the Shepherds of Israel*

1 Then the word of the LORD came to me saying, 2“Son of man, prophesy against the shepherds of Israel. Prophecy and say to <sup>a</sup>those shepherds, ‘Thus says the Lord <sup>b</sup>GOD, “Woe, shepherds of Israel who have been <sup>c</sup>feeding themselves! Should not the shepherds <sup>c</sup>feed the flock? 3You eat the fat and clothe yourselves with the wool, you slaughter the fat *sheep* without <sup>d</sup>feeding the flock. 4Those who are sickly you have not strengthened, the <sup>e</sup>diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. 5They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. 6My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to search or seek *for them.*” ’ ’ [2 <sup>a</sup>Lit *them, the shepherds* <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>c</sup>Lit *pasturing, pasture* 3 <sup>d</sup>Lit *pasturing* 4 <sup>e</sup>Lit *sick*]

7 Therefore, you shepherds, hear the word of the LORD: 8“As I live,” declares the Lord GOD, “surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but *rather* the shepherds fed themselves and did not feed My flock; 9therefore, you shepherds, hear the word of the LORD: 10“Thus says the Lord GOD, “Behold, I am against the shepherds, and I will demand My <sup>a</sup>sheep <sup>b</sup>from them and make them cease from feeding <sup>a</sup>sheep. So the shepherds will not <sup>c</sup>feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.” ’ ’ [10 <sup>a</sup>Or (a) *flock* <sup>b</sup>Lit *from their hand* <sup>c</sup>Lit *pasture*, and so throughout the ch]

### *The Restoration of Israel*

11 For thus says the Lord GOD, “Behold, I Myself will search for My sheep and seek them out. <sup>12</sup>As a shepherd <sup>a</sup>cares for his herd in the day when he is among his scattered <sup>b</sup>sheep, so I will <sup>a</sup>care for My <sup>b</sup>sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. <sup>13</sup>I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. <sup>14</sup>I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in <sup>c</sup>rich pasture on the mountains of Israel. <sup>15</sup>I will feed My flock and I will <sup>d</sup>lead them to rest,” declares the Lord GOD. <sup>16</sup>“I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment. [12 <sup>a</sup>Or *seek(s) out* <sup>b</sup>Or *flock* 14 <sup>c</sup>Lit *fat* 15 <sup>d</sup>Lit *cause them to lie down*]

17 “As for you, My flock, thus says the Lord GOD, ‘Behold, I will judge between one <sup>a</sup>sheep and another, between the rams and the male goats. <sup>18</sup>Is it too slight a thing for you that you should feed in the good pasture, that you must tread down with your feet the rest of your pastures? Or that you should drink of the clear waters, that you must <sup>b</sup>foul the rest with your feet? <sup>19</sup>As for My flock, they must eat what you tread down with your feet and drink what you <sup>b</sup>foul with your feet!’ ” [17 <sup>a</sup>Or *lamb* 18 <sup>b</sup>Lit *foul by trampling*]

20 Therefore, thus says the Lord GOD to them, “Behold, I, even I, will judge between the fat sheep and the lean sheep. <sup>21</sup>Because you push with side and with shoulder, and thrust at all the <sup>a</sup>weak with your horns until you have scattered them <sup>b</sup>abroad, <sup>22</sup>therefore, I will deliver My flock, and they will no longer be a prey; and I will judge between one sheep and another. [21 <sup>a</sup>Or *sick* <sup>b</sup>Lit *to the outside*]

23 “Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. <sup>24</sup>And I, the LORD, will be their God, and My servant David will be prince among them; I the LORD have spoken.

25 “I will make a covenant of peace with them and eliminate harmful beasts

from the land so that they may live securely in the wilderness and sleep in the woods. <sup>26</sup>I will make them and the places around My hill a blessing. And I will cause showers to come down in their season; they will be showers of blessing. <sup>27</sup>Also the tree of the field will yield its fruit and the earth will yield its increase, and they will be secure on their land. Then they will know that I am the LORD, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them. <sup>28</sup>They will no longer be a prey to the nations, and the beasts of the earth will not devour them; but they will live securely, and no one will make *them* afraid. <sup>29</sup>I will establish for them a renowned planting place, and they will not again be <sup>a</sup>victims of famine in the land, and they will not endure the insults of the nations anymore. <sup>30</sup>Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are My people,” declares the Lord GOD. <sup>31</sup>“As for you, My sheep, the sheep of My pasture, you are men, and I am your God,” declares the Lord GOD. [<sup>29</sup> <sup>a</sup>Lit *those gathered*]

## EZEKIEL 35 [\[Books\]](#)

### *Prophecy against Mount Seir*

1 Moreover, the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face against Mount Seir, and prophesy against it <sup>3</sup>and say to it, ‘Thus says the Lord <sup>a</sup>GOD,

“Behold, I am against you, Mount Seir,  
And I will stretch out My hand against you  
And make you a desolation and a waste. [<sup>3</sup> <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

<sup>4</sup>“I will lay waste your cities  
And you will become a desolation.  
Then you will know that I am the LORD.

<sup>5</sup>Because you have had everlasting enmity and have <sup>a</sup>delivered the sons of Israel to the power of the sword at the time of their calamity, at the time of the <sup>b</sup>punishment of the end, <sup>6</sup>therefore as I live,” declares the Lord GOD, “I will <sup>c</sup>give you over to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you. <sup>7</sup>I will make Mount Seir a waste and a desolation and I will cut off from it the one who passes through and returns. <sup>8</sup>I will fill its mountains with its slain; on your hills and in your valleys and in all your ravines those slain by the sword will <sup>d</sup>fall. <sup>9</sup>I will make you an everlasting desolation and your cities will not be inhabited. Then you will know that I am the LORD. [<sup>5</sup> <sup>a</sup>Lit *poured* <sup>b</sup>Or *iniquity* <sup>6</sup> <sup>c</sup>Lit *prepare you for* <sup>8</sup> <sup>d</sup>Lit *fall in them*]

10 “Because you have said, ‘These two nations and these two lands will be mine, and we will possess <sup>a</sup>them,’ although the LORD was there, <sup>11</sup>therefore as I live,” declares the Lord GOD, “I will deal *with you* according to your anger and according to your envy which you showed because of your hatred

against them; so I will make Myself known among them when I judge you.

<sup>12</sup>Then you will know <sup>b</sup>that I, the LORD, have heard all your revilings which you have spoken against the mountains of Israel saying, ‘They are laid desolate; they are given to us for food.’ <sup>13</sup>And you have <sup>c</sup>spoken arrogantly against Me and have multiplied your words against Me; I have heard *it*.”

<sup>14</sup>Thus says the Lord GOD, “As all the earth rejoices, I will make you a desolation. <sup>15</sup>As you rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be a desolation, O Mount Seir, and all Edom, all of it. Then they will know that I am the LORD.” ’ [<sup>10</sup> <sup>a</sup>Lit *it* <sup>12</sup> <sup>b</sup>Or *that I am the LORD: I have heard* <sup>13</sup> <sup>c</sup>Lit *made great with your mouth*]

## EZEKIEL 36 [\[Books\]](#)

### *The Mountains of Israel to Be Blessed*

1 “And you, son of man, prophesy to the mountains of Israel and say, ‘O mountains of Israel, hear the word of the LORD. <sup>2</sup>Thus says the Lord <sup>a</sup>GOD, “Because the enemy has spoken against you, ‘Aha!’ and, ‘The everlasting <sup>b</sup>heights have become our possession,’ <sup>3</sup>therefore prophesy and say, ‘Thus says the Lord GOD, “<sup>c</sup>For good reason they have made you desolate and crushed you from every side, that you would become a possession of the rest of the nations and you have been taken up in the <sup>d</sup>talk and the whispering of the people.” ’ ’ <sup>4</sup>Therefore, O mountains of Israel, hear the word of the Lord GOD. Thus says the Lord GOD to the mountains and to the hills, to the ravines and to the valleys, to the desolate wastes and to the forsaken cities which have become a prey and a derision to the rest of the nations which are round about, <sup>5</sup>therefore thus says the Lord GOD, “Surely in the fire of My jealousy I have spoken against the rest of the nations, and against all Edom, who <sup>e</sup>appropriated My land for themselves as a possession with wholehearted joy *and* with scorn of soul, to drive it out for a prey.” <sup>6</sup>Therefore prophesy concerning the land of Israel and say to the mountains and to the hills, to the ravines and to the valleys, “Thus says the Lord GOD, ‘Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.’ <sup>7</sup>Therefore thus says the Lord GOD, ‘I have <sup>f</sup>sworn that surely the nations which are around you will themselves endure their insults. <sup>8</sup>But you, O mountains of Israel, you will put forth your branches and bear your fruit for My people Israel; for they will soon come. <sup>9</sup>For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. <sup>10</sup>I will multiply men on you, all the house of Israel, all of it; and the cities will be inhabited and the waste places will be rebuilt. <sup>11</sup>I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were formerly and will <sup>g</sup>treat you better than at the first. Thus you will know that I am the LORD. <sup>12</sup>Yes, I will cause men—My people Israel—to walk on you and possess you, so that you will become their inheritance and never again bereave them of children.’ [2

<sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Heb *Bamoth*  
3 <sup>c</sup>Lit *Because*; or *By the cause* <sup>d</sup>Lit *lip of the tongue* 5 <sup>e</sup>Lit *gave* 7 <sup>f</sup>Lit *lifted*  
*up My hand* 11 <sup>g</sup>Lit *cause good*]

13 “Thus says the Lord GOD, ‘Because they say to you, “You are a devourer of men and have bereaved your <sup>a</sup>nation of children,” <sup>14</sup>therefore you will no longer devour men and no longer bereave your nation of children,’ declares the Lord GOD. <sup>15</sup>“I will not let you hear insults from the nations anymore, nor will you bear disgrace from the peoples any longer, nor will you cause your nation to stumble any longer,” declares the Lord GOD.’ ” [13 <sup>a</sup>Or *nations*, and so throughout the ch]

16 Then the word of the LORD came to me saying, <sup>17</sup>“Son of man, when the house of Israel was living in their own land, they defiled it by their ways and their deeds; their way before Me was like the uncleanness of a woman in her impurity. <sup>18</sup>Therefore I poured out My wrath on them for the blood which they had shed on the land, because they had defiled it with their idols. <sup>19</sup>Also I scattered them among the nations and they were dispersed throughout the lands. According to their ways and their deeds I judged them. <sup>20</sup>When they came to the nations where they went, they profaned My holy name, because it was said of them, ‘These are the people of the LORD; yet they have come out of His land.’ <sup>21</sup>But I had <sup>a</sup>concern for My holy name, which the house of Israel had profaned among the nations where they went. [21 <sup>a</sup>Lit *compassion*]

### ***Israel to Be Renewed for His Name’s Sake***

22 “Therefore say to the house of Israel, ‘Thus says the Lord GOD, “It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. <sup>23</sup>I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,” declares the Lord GOD, “when I prove Myself holy among you in their sight. <sup>24</sup>For I will take you from the nations, gather you from all the lands and bring you into your own land. <sup>25</sup>Then I will

sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup>Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup>I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. <sup>28</sup>You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. <sup>29</sup>Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not <sup>a</sup>bring a famine on you. <sup>30</sup>I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations. <sup>31</sup>Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations. <sup>32</sup>I am not doing *this* for your sake,” declares the Lord GOD, “let it be known to you. Be ashamed and confounded for your ways, O house of Israel!” [29 <sup>a</sup>Lit *put*]

33 ‘Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt. <sup>34</sup>The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by. <sup>35</sup>They will say, ‘This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified *and* inhabited.’ <sup>36</sup>Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places *and* planted that which was desolate; I, the LORD, have spoken and will do it.”

37 ‘Thus says the Lord GOD, “This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock. <sup>38</sup>Like the flock <sup>a</sup>for sacrifices, like the flock at Jerusalem during her appointed feasts, so will the waste cities be filled with flocks of men. Then they will know that I am the LORD.” ’ ” [38 <sup>a</sup>Lit *of holy things*]

## EZEKIEL 37 [\[Books\]](#)

### *Vision of the Valley of Dry Bones*

1 The hand of the LORD was upon me, and He brought me out <sup>a</sup>by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones. <sup>2</sup>He caused me to pass among them round about, and behold, *there were* very many on the surface of the valley; and lo, *they were* very dry. <sup>3</sup>He said to me, “Son of man, can these bones live?” And I answered, “O Lord <sup>b</sup>GOD, You know.” <sup>4</sup>Again He said to me, “Prophecy over these bones and say to them, ‘O dry bones, hear the word of the LORD.’” <sup>5</sup>Thus says the Lord GOD to these bones, ‘Behold, I will cause <sup>c</sup>breath to enter you that you may come to life. <sup>6</sup>I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.’” [1 <sup>a</sup>Or *in* 3 <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 5 <sup>c</sup>Or *spirit*, and so throughout the ch]

7 So I prophesied as I was commanded; and as I prophesied, there was a <sup>a</sup>noise, and behold, a rattling; and the bones came together, bone to its bone. <sup>8</sup>And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. <sup>9</sup>Then He said to me, “Prophecy to the breath, prophecy, son of man, and say to the breath, ‘Thus says the Lord GOD, “Come from the four winds, O breath, and breathe on these slain, that they come to life.” ’” <sup>10</sup>So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army. [7 <sup>a</sup>Lit *voice*; or *thunder*]

### *The Vision Explained*

11 Then He said to me, “Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up and our hope has perished. We are <sup>a</sup>completely cut off.’” <sup>12</sup>Therefore prophecy and say to them, ‘Thus says the Lord GOD, “Behold, I will open your graves and cause you to come

up out of your graves, My people; and I will bring you into the land of Israel. <sup>13</sup>Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. <sup>14</sup>I will put My <sup>b</sup>Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it,” declares the LORD.’ ” [11 <sup>a</sup>Lit *cut off to ourselves* 14 <sup>b</sup>Or *breath*]

### ***Reunion of Judah and Israel***

<sup>15</sup> The word of the LORD came again to me saying, <sup>16</sup>“And you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ <sup>17</sup>Then join them for yourself one to another into one stick, that they may become one in your hand. <sup>18</sup>When the sons of your people speak to you saying, ‘Will you not declare to us what you mean by these?’ <sup>19</sup>say to them, ‘Thus says the Lord GOD, “Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.” ’ <sup>20</sup>The sticks on which you write will be in your hand before their eyes. <sup>21</sup>Say to them, ‘Thus says the Lord GOD, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; <sup>22</sup>and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. <sup>23</sup>They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their <sup>a</sup>dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God. [23 <sup>a</sup>Another reading is *backslidings*]

### ***The Davidic Kingdom***

24 “My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. 25They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever. 26I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will <sup>a</sup>place them and multiply them, and will set My sanctuary in their midst forever. 27My dwelling place also will be with them; and I will be their God, and they will be My people. 28And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.” ’ ’ [26 <sup>a</sup>Lit *give*]

## EZEKIEL 38 [\[Books\]](#)

### *Prophecy about Gog and Future Invasion of Israel*

1 And the word of the LORD came to me saying, <sup>2</sup>“Son of man, set your face toward Gog of the land of Magog, the <sup>a</sup>prince of Rosh, Meshech and Tubal, and prophesy against him <sup>3</sup>and say, ‘Thus says the Lord <sup>b</sup>GOD, “Behold, I am against you, O Gog, <sup>a</sup>prince of Rosh, Meshech and Tubal. <sup>4</sup>I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them <sup>c</sup>splendidly attired, a great company *with* buckler and shield, all of them wielding swords; <sup>5</sup>Persia, <sup>d</sup>Ethiopia and Put with them, all of them *with* shield and helmet; <sup>6</sup>Gomer with all its troops; Beth-togarmah *from* the remote parts of the north with all its troops—many peoples with you. [2 <sup>a</sup>Or *chief prince of Meshech* 3 <sup>b</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 4 <sup>c</sup>Or *clothed in full armor* 5 <sup>d</sup>Lit *Cush*]

7 “Be prepared, and prepare yourself, you and all your companies that are assembled about you, and be a guard for them. <sup>8</sup>After many days you will be summoned; in the latter years you will come into the land that is restored from the sword, *whose inhabitants* have been gathered from many <sup>a</sup>nations to the mountains of Israel which had been a continual waste; but <sup>b</sup>its people were brought out from the <sup>a</sup>nations, and they are living securely, all of them. <sup>9</sup>You will go up, you will come like a storm; you will be like a cloud covering the land, you and all your troops, and many peoples with you.” [8 <sup>a</sup>Lit *peoples* <sup>b</sup>Lit *it was*]

10 “Thus says the Lord GOD, “It will come about on that day, that <sup>a</sup>thoughts will come into your mind and you will devise an evil plan, <sup>11</sup>and you will say, ‘I will go up against the land of <sup>b</sup>unwalled villages. I will go against those who are at rest, that live securely, all of them living without walls and having no bars or gates, <sup>12</sup>to capture spoil and to seize plunder, to turn your hand against the waste places which are *now* inhabited, and against the people who are gathered from the nations, who have acquired cattle and

goods, who live at the <sup>c</sup>center of the world.’ <sup>13</sup>Sheba and Dedan and the merchants of Tarshish with all its <sup>d</sup>villages will say to you, ‘Have you come to capture spoil? Have you assembled your company to seize plunder, to carry away silver and gold, to take away cattle and goods, to capture great spoil?’ ” ’ [10 <sup>a</sup>Lit *words* 11 <sup>b</sup>Or *open country* 12 <sup>c</sup>Lit *navel* 13 <sup>d</sup>Or *young lions*]

14 “Therefore prophesy, son of man, and say to Gog, ‘Thus says the Lord GOD, “On that day when My people Israel are living securely, will you not know *it*? <sup>15</sup>You will come from your place out of the remote parts of the north, you and many peoples with you, all of them riding on horses, a great assembly and a mighty army; <sup>16</sup>and you will come up against My people Israel like a cloud to cover the land. It shall come about in the last days that I will bring you against My land, so that the nations may know Me when I am sanctified through you before their eyes, O Gog.”

17 ‘Thus says the Lord GOD, “Are you the one of whom I spoke in former days through My servants the prophets of Israel, who prophesied in those days for *many* years that I would bring you against them? <sup>18</sup>It will come about on that day, when Gog comes against the land of Israel,” declares the Lord GOD, “that My fury will mount up in My anger. <sup>19</sup>In My zeal and in My blazing wrath I declare *that* on that day there will surely be a great <sup>a</sup>earthquake in the land of Israel. <sup>20</sup>The fish of the sea, the birds of the heavens, the beasts of the field, all the creeping things that creep on the earth, and all the men who are on the face of the earth will shake at My presence; the mountains also will be thrown down, the steep pathways will <sup>b</sup>collapse and every wall will fall to the ground. <sup>21</sup>I will call for a sword against <sup>c</sup>him on all My mountains,” declares the Lord GOD. “Every man’s sword will be against his brother. <sup>22</sup>With pestilence and with blood I will enter into judgment with him; and I will rain on him and on his troops, and on the many peoples who are with him, <sup>d</sup>a torrential rain, with hailstones, fire and brimstone. <sup>23</sup>I will magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the LORD.” ’ [19 <sup>a</sup>Or *shaking* 20 <sup>b</sup>Lit *fall* 21 <sup>c</sup>I.e. Gog 22 <sup>d</sup>Lit *an overflowing*]

## EZEKIEL 39 [\[Books\]](#)

### *Prophecy against Gog—Invaders Destroyed*

1 “And you, son of man, prophesy against Gog and say, ‘Thus says the Lord <sup>a</sup>GOD, “Behold, I am against you, O Gog, <sup>b</sup>prince of Rosh, Meshech and Tubal; <sup>2</sup>and I will turn you around, drive you on, take you up from the remotest parts of the north and bring you against the mountains of Israel. <sup>3</sup>I will strike your bow from your left hand and dash down your arrows from your right hand. <sup>4</sup>You will fall on the mountains of Israel, you and all your troops and the peoples who are with you; I will give you as food to every <sup>c</sup>kind of predatory bird and beast of the field. <sup>5</sup>You will fall on the <sup>d</sup>open field; for it is I who have spoken,” declares the Lord GOD. <sup>6</sup>“And I will send fire upon Magog and those who inhabit the coastlands in safety; and they will know that I am the LORD. [1 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Or *chief prince of Meshech* 4 <sup>c</sup>Lit *wing* 5 <sup>d</sup>Lit *face of the*]

7 “My holy name I will make known in the midst of My people Israel; and I will not let My holy name be profaned anymore. And the nations will know that I am the LORD, the Holy One in Israel. <sup>8</sup>Behold, it is coming and it shall be done,” declares the Lord GOD. “That is the day of which I have spoken.

9 “Then those who inhabit the cities of Israel will go out and make fires with the weapons and burn *them*, both shields and bucklers, bows and arrows, war clubs and spears, and for seven years they will make fires of them. <sup>10</sup>They will not take wood from the field or gather firewood from the forests, for they will make fires with the weapons; and they will take the spoil of those who despoiled them and seize the plunder of those who plundered them,” declares the Lord GOD.

11 “On that day I will give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off those who would pass by. So they will bury Gog there with all his <sup>a</sup>horde, and they will call it

the valley of <sup>b</sup>Hamon-gog. <sup>12</sup>For seven months the house of Israel will be burying them in order to cleanse the land. <sup>13</sup>Even all the people of the land will bury *them*; and it will be <sup>c</sup>to their renown *on* the day that I glorify Myself,” declares the Lord GOD. <sup>14</sup>“They will set apart men who will constantly pass through the land, burying those who were passing through, even those left on the surface of the ground, in order to cleanse it. At the end of seven months they will make a search. <sup>15</sup>As those who pass through the land pass through and anyone sees a man’s bone, then he will <sup>d</sup>set up a marker by it until the buriers have buried it in the valley of <sup>b</sup>Hamon-gog. <sup>16</sup>And even *the* name of *the* city will be Hamonah. So they will cleanse the land.” ’ [11 <sup>a</sup>Lit *crowd* <sup>b</sup>Or *the multitude of Gog* 13 <sup>c</sup>Or *a memorial for them* 15 <sup>d</sup>Lit *build*]

<sup>17</sup> “As for you, son of man, thus says the Lord GOD, ‘Speak to every <sup>a</sup>kind of bird and to every beast of the field, “Assemble and come, gather from every side to My sacrifice which I am going to sacrifice for you, as a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood. <sup>18</sup>You will eat the flesh of mighty men and drink the blood of the princes of the earth, as *though they were* rams, lambs, goats and bulls, all of them fatlings of Bashan. <sup>19</sup>So you will eat fat until you are gluttoned, and drink blood until you are drunk, from My sacrifice which I have sacrificed for you. <sup>20</sup>You will be gluttoned at My table with horses and charioteers, with mighty men and all the men of war,” declares the Lord GOD. [17 <sup>a</sup>Lit *wing*]

<sup>21</sup> “And I will set My glory among the nations; and all the nations will see My judgment which I have executed and My hand which I have laid on them. <sup>22</sup>And the house of Israel will know that I am the LORD their God from that day onward. <sup>23</sup>The nations will know that the house of Israel went into exile for their iniquity because they acted treacherously against Me, and I hid My face from them; so I gave them into the hand of their adversaries, and all of them fell by the sword. <sup>24</sup>According to their uncleanness and according to their transgressions I dealt with them, and I hid My face from them.” ’ ”

### ***Israel Restored***

25 Therefore thus says the Lord GOD, “Now I will <sup>a</sup>restore the fortunes of Jacob and have mercy on the whole house of Israel; and I will be jealous for My holy name. <sup>26</sup>They will <sup>b</sup>forget their disgrace and all their treachery which they <sup>c</sup>perpetrated against Me, when they live securely on their *own* land with no one to make *them* afraid. <sup>27</sup>When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be sanctified <sup>d</sup>through them in the sight of the many nations. <sup>28</sup>Then they will know that I am the LORD their God because I made them go into exile among the nations, and then gathered them *again* to their own land; and I will leave none of them there any longer. <sup>29</sup>I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel,” declares the Lord GOD. [25 <sup>a</sup>Or *return the captivity* 26 <sup>b</sup>Another reading is *bear* <sup>c</sup>Lit *did treacherously* 27 <sup>d</sup>Lit *in*]

## EZEKIEL 40 [\[Books\]](#)

***Vision of the Man with a Measuring Rod*** <sup>1</sup> In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was <sup>a</sup>taken, on that same day the hand of the LORD was upon me and He brought me there. <sup>2</sup>In the visions of God He brought me into the land of Israel and set me on a very high mountain, and on it to the south *there was* a structure like a city. <sup>3</sup>So He brought me there; and behold, there was a man whose appearance was like the appearance of bronze, with a line of flax and a measuring <sup>b</sup>rod in his hand; and he was standing in the gateway. <sup>4</sup>The man said to me, “Son of man, see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show *it* to you. Declare to the house of Israel all that you see.”  
[<sup>1</sup> <sup>a</sup>Lit *struck* <sup>3</sup> <sup>b</sup>Lit *reed*, and so throughout the ch]

***Measurements Relating to the Temple*** <sup>5</sup> And behold, there was a wall on the outside of the <sup>a</sup>temple all around, and in the man’s hand was a measuring rod of six cubits, *each of which was* a cubit and a <sup>b</sup>handbreadth. So he measured the thickness of the <sup>c</sup>wall, one rod; and the height, one rod. <sup>6</sup>Then he went to the gate which faced east, went up its steps and measured the threshold of the gate, one rod <sup>d</sup>in width; and the other threshold *was* one rod <sup>d</sup>in width. <sup>7</sup>The guardroom *was* one rod long and one rod wide; and *there were* five cubits between the guardrooms. And the threshold of the gate by the porch of the gate <sup>e</sup>facing inward *was* one rod. <sup>8</sup>Then he measured the porch of the gate <sup>e</sup>facing inward, one rod. <sup>9</sup>He measured the porch of the gate, eight cubits; and its side pillars, two cubits. And the porch of the gate was <sup>e</sup>faced inward. <sup>10</sup>The guardrooms of the gate toward the east *numbered* three on each side; the three of them had the same measurement. The side pillars also had the same measurement on each side. <sup>11</sup>And he measured the width of the <sup>f</sup>gateway, ten cubits, and the length of the

gate, thirteen cubits. <sup>12</sup>There was a <sup>g</sup>barrier wall one cubit wide in front of the guardrooms on each side; and the guardrooms were six cubits square on each side. <sup>13</sup>He measured the gate from the roof of the one guardroom to the roof of the other, a width of twenty-five cubits from one door to the door opposite. <sup>14</sup>He made the side pillars sixty cubits high; the gate extended round about to the side pillar of the courtyard. <sup>15</sup>From the front of the entrance gate to the front of the inner porch of the gate was fifty cubits. <sup>16</sup>There were <sup>h</sup>shuttered windows looking toward the guardrooms, and toward their side pillars within the gate all around, and likewise for the porches. And there were windows all around inside; and on each side pillar were palm tree ornaments. [5 <sup>a</sup>Lit house <sup>b</sup>I.e. 20.4 in. or longer <sup>c</sup>Lit building <sup>6</sup>Or in depth <sup>7</sup>Lit from the house <sup>11</sup>Lit entrance of the gate <sup>12</sup>Lit border <sup>16</sup>Or beveled inwards]

<sup>17</sup> Then he brought me into the outer court, and behold, there were chambers and a pavement made for the court all around; thirty chambers <sup>a</sup>faced the pavement. <sup>18</sup>The pavement (*that is*, the lower pavement) was by the <sup>b</sup>side of the gates, corresponding to the length of the gates. <sup>19</sup>Then he measured the width from the front of the lower gate to the front of the exterior of the inner court, a hundred cubits on the east and on the north. [<sup>17</sup> <sup>a</sup>Lit to <sup>18</sup> <sup>b</sup>Lit shoulder]

<sup>20</sup> As for the gate of the outer court which faced the north, he measured its length and its width. <sup>21a</sup>It had three guardrooms on each side; and its side pillars and its porches <sup>b</sup>had the same measurement as the first gate. Its length was fifty cubits and the width twenty-five cubits. <sup>22</sup>Its windows and its porches and its palm tree ornaments had the same measurements as the gate which faced toward the east; and <sup>c</sup>it was reached by seven steps, and its <sup>d</sup>porch was in front of them. <sup>23</sup>The inner court had a gate opposite the gate on the north as well as the gate on the east; and he measured a hundred cubits from gate to gate. [<sup>21</sup> <sup>a</sup>Lit Its guardrooms were three <sup>b</sup>Lit were <sup>22</sup> <sup>c</sup>Lit they were going up into it <sup>d</sup>Or porches]

<sup>24</sup> Then he led me toward the south, and behold, there was a gate toward the south; and he measured its side pillars and its porches according to <sup>a</sup>those same measurements. <sup>25b</sup>The gate and its porches had

windows all around like <sup>c</sup>those other windows; the length was fifty cubits and the width twenty-five cubits. <sup>26</sup>*There were* seven steps going up to it, and its porches *were* in front of them; and it had palm tree ornaments on its side pillars, one on each side. <sup>27</sup>The inner court had a gate toward the south; and he measured from gate to gate toward the south, a hundred cubits. [<sup>24</sup> <sup>a</sup>Lit *these measurements*, and so throughout the ch 25 <sup>b</sup>Lit *It* <sup>c</sup>Lit *these windows*]

<sup>28</sup> Then he brought me to the inner court by the south gate; and he measured the south gate according to those same measurements. <sup>29</sup>Its guardrooms also, its side pillars and its porches *were* according to those same measurements. And <sup>a</sup>the gate and its porches had windows all around; it *was* fifty cubits long and twenty-five cubits wide. <sup>30</sup>*There were* porches all around, twenty-five cubits long and five cubits wide. <sup>31</sup>Its porches *were* toward the outer court; and palm tree ornaments *were* on its side pillars, and its stairway *had* eight steps. [<sup>29</sup> <sup>a</sup>Lit *it*]

<sup>32</sup> He brought me into the inner court toward the east. And he measured the gate according to those same measurements. <sup>33</sup>Its guardrooms also, its side pillars and its porches *were* according to those same measurements. And <sup>a</sup>the gate and its porches had windows all around; it *was* fifty cubits long and twenty-five cubits wide. <sup>34</sup>Its porches *were* toward the outer court; and palm tree ornaments *were* on its side pillars, on each side, and its stairway *had* eight steps. [<sup>33</sup> <sup>a</sup>Lit *it*]

<sup>35</sup> Then he brought me to the north gate; and he measured *it* according to those same measurements, <sup>36</sup>*with* its guardrooms, its side pillars and its porches. And <sup>a</sup>the gate had windows all around; the length was fifty cubits and the width twenty-five cubits. <sup>37</sup>Its side pillars *were* toward the outer court; and palm tree ornaments *were* on its side pillars on each side, and its stairway *had* eight steps. [<sup>36</sup> <sup>a</sup>Lit *it*]

<sup>38</sup> A chamber with its doorway was by the side pillars at the gates; there they rinse the burnt offering. <sup>39</sup>In the porch of the gate *were* two tables on each side, on which to slaughter the burnt offering, the sin offering and the guilt offering. <sup>40</sup>On the outer <sup>a</sup>side, <sup>b</sup>as one went up to the <sup>c</sup>gateway toward the north, *were* two tables; and on the other <sup>a</sup>side of

the porch of the gate were two tables. <sup>41</sup>Four tables were on each side <sup>d</sup>next to the gate; or, eight tables on which they slaughter *sacrifices*. <sup>42</sup>For the burnt offering *there were* four tables of hewn stone, a cubit and a half long, a cubit and a half wide and one cubit high, on which they lay the instruments with which they slaughter the burnt offering and the sacrifice. <sup>43</sup>The double <sup>e</sup>hooks, one handbreadth in length, were installed <sup>f</sup>in the house all around; and on the tables was the flesh of the offering. [<sup>40</sup> <sup>a</sup>Lit *shoulder* <sup>b</sup>Lit *to the one going up* <sup>c</sup>Lit *entrance of the gate* <sup>41</sup> <sup>d</sup>Lit *by the shoulder of* <sup>43</sup> <sup>e</sup>Or *ledges* <sup>f</sup>Or *inside*]

<sup>44</sup> From the outside to the inner gate were <sup>a</sup>chambers for the singers in the inner court, *one of* which was at the <sup>b</sup>side of the north gate, with <sup>c</sup>its front toward the south, and one at the <sup>b</sup>side of the <sup>d</sup>south gate facing toward the north. <sup>45</sup>He said to me, “This is the chamber which faces toward the south, *intended* for the priests who keep charge of the <sup>e</sup>temple; <sup>46</sup>but the chamber which faces toward the north is for the priests who keep charge of the altar. These are the sons of Zadok, who from the sons of Levi come near to the LORD to minister to Him.” <sup>47</sup>He measured the court, a *perfect square*, a hundred cubits long and a hundred cubits wide; and the altar was in front of the <sup>f</sup>temple. [<sup>44</sup> <sup>a</sup>Gr reads *in two chambers* <sup>b</sup>Lit *shoulder* <sup>c</sup>Lit *their* <sup>d</sup>So Gr; Heb reads *east* <sup>45</sup> <sup>e</sup>Or *house* <sup>47</sup> <sup>f</sup>Lit *house*]

<sup>48</sup> Then he brought me to the porch of the <sup>a</sup>temple and measured *each* side pillar of the porch, five cubits on each side; and the width of the gate was three cubits on each side. <sup>49</sup>The length of the porch was twenty cubits and the width eleven cubits; and at the stairway by which it was ascended were columns belonging to the side pillars, one on each side. [<sup>48</sup> <sup>a</sup>Lit *house*]

## EZEKIEL 41 [\[Books\]](#)

*The Inner Temple* 1 Then he brought me to the <sup>a</sup>nave and measured the side pillars; six cubits wide on each side *was* the width of the <sup>b</sup>side pillar. 2The width of the entrance *was* ten cubits and the <sup>c</sup>sides of the entrance *were* five cubits on each side. And he measured <sup>d</sup>the length of the nave, forty cubits, and the width, twenty cubits. 3Then he went <sup>e</sup>inside and measured each side pillar of the doorway, two cubits, and the doorway, six cubits *high*; and the width of the doorway, seven cubits. 4He measured its length, twenty cubits, and the width, twenty cubits, before the nave; and he said to me, “This is the most holy *place*.” [1 <sup>a</sup>I.e. the main inner hall <sup>b</sup>Lit *tent* 2 <sup>c</sup>Lit *shoulders* <sup>d</sup>Lit *its length*, 3 <sup>e</sup>I.e. of the inner sanctuary]

5 Then he measured the wall of the <sup>a</sup>temple, six cubits; and the width of the side chambers, four cubits, all around about the house on every side. 6The side chambers were in three stories, <sup>b</sup>one above another, and <sup>c</sup>thirty in each story; and <sup>d</sup>the side chambers extended to the wall which *stood* on <sup>e</sup>their inward side all around, that they might be fastened, and not be fastened into the wall of the temple *itself*. 7The side chambers surrounding the temple were wider at each successive story. Because the structure surrounding the temple went upward by stages on all sides of the temple, therefore the width of the temple *increased* as it went higher; and thus one went up from the lowest *story* to the highest by way of the <sup>f</sup>second story. 8I saw also that the house had a raised <sup>g</sup>platform all around; the foundations of the side chambers were a full rod of six <sup>h</sup>long cubits *in height*. 9The <sup>i</sup>thickness of the outer wall of the side chambers *was* five cubits. But the free space between the side chambers belonging to the temple <sup>10</sup>and the *outer* chambers *was* twenty cubits in width all around the temple on every side. <sup>11</sup>The <sup>j</sup>doorways of the <sup>k</sup>side chambers toward the free space *consisted of* one doorway toward the north and another doorway toward the south; and the width of the free space *was* five cubits all around. [5 <sup>a</sup>Lit *house*, and so throughout the ch 6 <sup>b</sup>Lit *chamber upon chamber* <sup>c</sup>Lit *thirty times* <sup>d</sup>Lit

*they were coming* <sup>e</sup>Lit the inside of the side chambers <sup>7</sup> <sup>f</sup>Lit middle <sup>8</sup> <sup>g</sup>Lit height <sup>h</sup>Or to the joint <sup>9</sup> <sup>i</sup>Lit width <sup>11</sup> <sup>j</sup>Lit doorway <sup>k</sup>Lit side chamber]

12 The building that was in front of the separate area at the side toward the west was seventy cubits wide; and the wall of the building was five cubits <sup>a</sup>thick all around, and its length was ninety cubits. [12 <sup>a</sup>Lit wide]

13 Then he measured the temple, a hundred cubits long; the separate area with the building and its walls were also a hundred cubits long.

<sup>14</sup>Also the width of the front of the temple and *that of* the separate <sup>a</sup>areas along the east side totaled a hundred cubits. [14 <sup>a</sup>Lit area]

15 He measured the length of the building <sup>a</sup>along the front of the separate area behind it, with a <sup>b</sup>gallery on each side, a hundred cubits; *he also measured* the inner nave and the porches of the court. <sup>16</sup>The thresholds, the <sup>c</sup>latticed windows and the <sup>d</sup>galleries round about their three stories, opposite the threshold, were paneled with wood all around, and *from* the ground to the windows (but the windows were covered), <sup>17</sup>over the entrance, and to the inner house, and on the outside, and on all the wall all around inside and outside, by measurement. <sup>18</sup>It was <sup>e</sup>carved with cherubim and palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces, <sup>19</sup>a man's face toward the palm tree on one side and a young lion's face toward the palm tree on the other side; they were <sup>e</sup>carved on all the house all around. <sup>20</sup>From the ground to above the entrance cherubim and palm trees were <sup>e</sup>carved, as well as *on* the wall of the nave. [15 <sup>a</sup>Lit to <sup>b</sup>Or passageway <sup>16</sup> <sup>c</sup>Or framed <sup>d</sup>Or passageways <sup>18</sup> <sup>e</sup>Lit made]

21 The doorposts of the nave were square; as for the front of the sanctuary, the appearance of one doorpost was like that of the other. <sup>22</sup>The altar was of wood, three cubits high and its length two cubits; its corners, its <sup>a</sup>base and its <sup>b</sup>sides were of wood. And he said to me, "This is the table that is before the LORD." <sup>23</sup>The nave and the sanctuary each had a double door. <sup>24</sup>Each of the doors had two leaves, two <sup>c</sup>swinging leaves; two leaves for one door and two leaves for the other. <sup>25</sup>Also there were <sup>d</sup>carved on them, on the doors of the nave, cherubim and palm

trees like those <sup>d</sup>carved on the walls; and *there was a* <sup>e</sup>threshold of wood on the front of the porch outside. <sup>26</sup>*There were* <sup>f</sup>latticed windows and palm trees on one side and on the other, on the sides of the porch; *thus were the side chambers of the house and the* <sup>g</sup>thresholds. [22 <sup>a</sup>*Lit length* <sup>b</sup>*Lit walls* 24 <sup>c</sup>*Or turning* 25 <sup>d</sup>*Lit made* <sup>e</sup>*Or canopy of wood over* 26 <sup>f</sup>*Or framed* <sup>g</sup>*Or canopies*]

## EZEKIEL 42 [\[Books\]](#)

*Chambers of the Temple* <sup>1</sup> Then he brought me out into the outer court, the way toward the north; and he brought me to the chamber which was opposite the separate area and opposite the building toward the north. <sup>2</sup> Along the length, *which was* a hundred cubits, *was* the north door; the width *was* fifty cubits. <sup>3</sup> Opposite the twenty *cubits* which belonged to the inner court, and opposite the pavement which belonged to the outer court, *was* <sup>a</sup>gallery corresponding to <sup>a</sup>gallery in three stories. <sup>4</sup> Before the chambers *was* an inner walk ten cubits wide, a way of one *hundred* cubits; and their openings *were* on the north. <sup>5</sup> Now the upper chambers *were* <sup>b</sup>smaller because the <sup>c</sup>galleries took more *space* away from them than from the lower and middle ones in the building. <sup>6</sup> For they *were* in three stories and had no pillars like the pillars of the courts; therefore *the upper chambers* were <sup>d</sup>set back from the ground upward, more than the lower and middle ones. <sup>7</sup> As for the outer wall by the side of the chambers, toward the outer court facing the chambers, its length *was* fifty cubits. <sup>8</sup> For the length of the chambers which *were* in the outer court *was* fifty cubits; and behold, *the length of those* facing the temple *was* a hundred cubits. <sup>9</sup> Below these chambers *was* the entrance on the east side, as one enters them from the outer court. [3 <sup>a</sup>Or *passageway* 5 <sup>b</sup>Lit *shorter* <sup>c</sup>Or *passageways* 6 <sup>d</sup>Or *reduced*]

<sup>10</sup> In the <sup>a</sup>thickness of the wall of the court toward the east, facing the separate area and facing the building, *there were* chambers. <sup>11</sup> The way in front of them *was* like the appearance of the chambers which *were* on the north, according to their length so was their width, and all their exits *were* both according to their arrangements and openings.

<sup>12</sup> Corresponding to the openings of the chambers which were toward the south was an opening at the head of the way, the way in front of the wall toward the east, as one enters them. [10 <sup>a</sup>Lit *width*]

<sup>13</sup> Then he said to me, “The north chambers *and* the south chambers, which are opposite the separate area, they are the holy chambers where

the priests who are near to the LORD shall eat the most holy things. There they shall lay the most holy things, the grain offering, the sin offering and the guilt offering; for the place is holy. <sup>14</sup>When the priests enter, then they shall not go out into the outer court from the sanctuary <sup>a</sup>without laying there their garments in which they minister, for they are holy. They shall put on other garments; then they shall approach that which is for the people.” [14 <sup>a</sup>Lit *but there they shall lay*]

<sup>15</sup> Now when he had finished measuring the inner house, he brought me out by the way of the gate which faced toward the east and measured it all around. <sup>16</sup>He measured on the east side with the measuring reed five hundred reeds by the measuring reed. <sup>17</sup>He measured on the north side five hundred reeds by the measuring reed. <sup>18</sup>On the south side he measured five hundred reeds with the measuring reed. <sup>19</sup>He turned to the west side *and* measured five hundred reeds with the measuring reed. <sup>20</sup>He measured it <sup>a</sup>on the four sides; it had a wall all around, the length five hundred and the width five hundred, to divide between the holy and the profane. [20 <sup>a</sup>Lit *toward the four winds*]

## EZEKIEL 43 [\[Books\]](#)

### *Vision of the Glory of God Filling the Temple*

1 Then he led me to the gate, the gate facing toward the east; <sup>2</sup>and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. <sup>3</sup>And *it was* like the appearance of the vision which I saw, like the vision which I saw when <sup>a</sup>He came to destroy the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face. <sup>4</sup>And the glory of the LORD came into the house by the way of the gate facing toward the east. <sup>5</sup>And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house. [<sup>3</sup> <sup>a</sup>So with some mss and some ancient versions; M.T. I]

<sup>6</sup> Then I heard one speaking to me from the house, while a man was standing beside me. <sup>7</sup>He said to me, “Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the <sup>a</sup>corpses of their kings <sup>b</sup>when they die, <sup>8</sup>by setting their threshold by My threshold and their door post beside My door post, with *only* the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have consumed them in My anger. <sup>9</sup>Now let them put away their harlotry and the <sup>a</sup>corpses of their kings far from Me; and I will dwell among them forever. [<sup>7</sup> <sup>a</sup>Or *monuments* as in Ugaritic <sup>b</sup>Or *in their high places*]

10 “As for you, son of man, <sup>a</sup>describe the <sup>b</sup>temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the <sup>c</sup>plan. <sup>11</sup>If they are ashamed of all that they have done, make known to them the <sup>d</sup>design of the house, its structure, its exits, its entrances, all its designs, all its statutes<sup>e</sup>, and all its laws. And write *it* in their sight, so that they may observe its whole <sup>d</sup>design and all its statutes and do them. <sup>12</sup>This is the <sup>f</sup>law

of the house: its entire <sup>g</sup>area on the top of the mountain all around *shall be* most holy. Behold, this is the <sup>h</sup>law of the house. [10 <sup>a</sup>Lit *declare* <sup>b</sup>Lit *house* <sup>c</sup>Lit *perfection* or *pattern* 11 <sup>d</sup>Or *form(s)* <sup>e</sup>M.T. repeats *and all its designs* after *statutes* 12 <sup>f</sup>Or *instruction for* <sup>g</sup>Lit *border* <sup>h</sup>Or *instruction for*]

### ***The Altar of Sacrifice***

13 “And these are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth): the <sup>a</sup>base *shall be* a cubit and the width a cubit, and its border on its edge round about one span; and this *shall be the height* of the <sup>b</sup>base of the altar. <sup>14</sup>From the base on the ground to the lower ledge *shall be* two cubits and the width one cubit; and from the smaller ledge to the larger ledge *shall be* four cubits and the width <sup>c</sup>one cubit. <sup>15</sup>The <sup>d</sup>altar hearth *shall be* four cubits; and from the <sup>d</sup>altar hearth shall extend upwards four horns. <sup>16</sup>Now the <sup>d</sup>altar hearth *shall be* twelve cubits long by twelve wide, square in its four sides. <sup>17</sup>The ledge *shall be* fourteen cubits long by fourteen wide in its four sides, the border around it *shall be* half a cubit and its base *shall be* a cubit round about; and its steps shall <sup>e</sup>face the east.” [13 <sup>a</sup>Lit *lap* <sup>b</sup>Or *back* 14 <sup>c</sup>Lit *the* 15 <sup>d</sup>Or *ariel* shall 17 <sup>e</sup>Or *be on the east side*]

### ***The Offerings***

18 And He said to me, “Son of man, thus says the Lord <sup>a</sup>GOD, ‘These are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it. <sup>19</sup>You shall give to the Levitical priests who are from the offspring of Zadok, who draw near to Me to minister to Me,’ declares the Lord GOD, ‘a young bull for a sin offering. <sup>20</sup>You shall take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall cleanse it and make atonement for it. <sup>21</sup>You shall also take the bull for the sin offering, and it shall be burned in the appointed place of the house, outside the sanctuary. [18 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

22 ‘On the second day you shall offer a male goat without blemish for a sin

offering, and they shall cleanse the altar as they cleansed *it* with the bull.  
<sup>23</sup>When you have finished cleansing *it*, you shall present a young bull without blemish and a ram without blemish from the flock. <sup>24</sup>You shall present them before the LORD, and the priests shall throw salt on them, and they shall offer them up as a burnt offering to the LORD. <sup>25</sup>For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared. <sup>26</sup>For seven days they shall make atonement for the altar and purify it; so shall they <sup>a</sup>consecrate it. <sup>27</sup>When they have completed the days, it shall be that on the eighth day and onward, the priests shall <sup>b</sup>offer your burnt offerings on the altar, and your peace offerings; and I will accept you,' declares the Lord GOD." [<sup>26</sup> <sup>a</sup>Lit *fill its hands* <sup>27</sup> <sup>b</sup>Lit *make*]

## EZEKIEL 44 [\[Books\]](#)

### *Gate for the Prince*

1 Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut. 2The LORD said to me, “This gate shall be shut; it shall not be opened, and no one shall enter by it, for the LORD God of Israel has entered by it; therefore it shall be shut. 3As for the prince, he shall sit in it as prince to eat bread before the LORD; he shall enter by way of the porch of the gate and shall go out <sup>a</sup>by the same way.” [3 <sup>a</sup>Lit by *his way*]

4 Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face. 5The LORD said to me, “Son of man, <sup>a</sup>mark well, see with your eyes and hear with your ears all that I say to you concerning all the statutes of the house of the LORD and concerning all its laws; and <sup>a</sup>mark well the entrance of the house, with all exits of the sanctuary. 6You shall say to the <sup>b</sup>rebellious ones, to the house of Israel, ‘Thus says the Lord <sup>c</sup>GOD, “Enough of all your abominations, O house of Israel, 7when you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, *even My house*, when you offered My food, the fat and the blood; for they made My covenant void—*this* in addition to all your abominations. 8And you have not kept charge of My holy things yourselves, but you have set *foreigners* <sup>d</sup>to keep charge of My sanctuary.” [5 <sup>a</sup>Lit *set your heart on* 6 <sup>b</sup>Lit *rebellion* <sup>c</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 8 <sup>d</sup>Lit *as keepers of My charge in My*]

9 ‘Thus says the Lord GOD, “No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary. 10But the Levites who went far from Me when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity. 11Yet they shall be ministers in My

sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. <sup>12</sup>Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have <sup>a</sup>sworn against them,” declares the Lord GOD, “that they shall bear *the punishment for their iniquity*. <sup>13</sup>And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they will bear their shame and their abominations which they have committed. <sup>14</sup>Yet I will <sup>b</sup>appoint them <sup>c</sup>to keep charge of the house, of all its service and of all that shall be done in it. [<sup>12</sup> <sup>a</sup>Lit *lifted up My hand* <sup>14</sup> <sup>b</sup>Lit *give* <sup>c</sup>Lit *keepers of the charge*]

### ***Ordinances for the Levites***

<sup>15</sup> “But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood,” declares the Lord GOD. <sup>16</sup>“They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge. <sup>17</sup>It shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not <sup>a</sup>be on them while they are ministering in the gates of the inner court and in the house. <sup>18</sup>Linen turbans shall be on their heads and linen undergarments shall be on their loins; they shall not gird themselves with *anything which makes them sweat*. <sup>19</sup>When they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments. <sup>20</sup>Also they shall not shave their heads, yet they shall not let their locks <sup>b</sup>grow long; they shall only trim *the hair of their heads*. <sup>21</sup>Nor shall any of the priests drink wine when they enter the inner court. <sup>22</sup>And they shall not <sup>c</sup>marry a widow or a divorced woman but shall take virgins from the offspring of the house of Israel, or a widow who is the widow of a priest. <sup>23</sup>Moreover, they shall teach My people *the difference* between the holy and the profane, and cause them

to discern between the unclean and the clean. <sup>24</sup>In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths. <sup>25</sup><sup>d</sup>They shall not go to a dead person to defile *themselves*; however, for father, for mother, for son, for daughter, for brother, or for a sister who has not had a husband, they may defile themselves. <sup>26</sup>After he is cleansed, seven days shall <sup>e</sup>elapse for him. <sup>27</sup>On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering,” declares the Lord GOD. [<sup>17</sup> <sup>a</sup>Lit *come upon* <sup>20</sup> <sup>b</sup>Or *hang loose* <sup>22</sup> <sup>c</sup>Lit *take as wives for themselves* <sup>25</sup> <sup>d</sup>Lit *He* <sup>26</sup> <sup>e</sup>Lit *be counted*]

**28** “And it shall be with regard to an inheritance for them, *that* I am their inheritance; and you shall give them no possession in Israel—I am their possession. <sup>29</sup>They shall eat the grain offering, the sin offering and the guilt offering; and every <sup>a</sup>devoted thing in Israel shall be theirs. <sup>30</sup>The first of all the first fruits of every kind and every <sup>b</sup>contribution of every kind, from all your <sup>b</sup>contributions, shall be for the priests; you shall also give to the priest the first of your <sup>c</sup>dough to cause a blessing to rest on your house. <sup>31</sup>The priests shall not eat any bird or beast that has died a natural death or has been torn to pieces. [<sup>29</sup> <sup>a</sup>Or *dedicated* <sup>30</sup> <sup>b</sup>Or *heave offering(s)* <sup>c</sup>Or *coarse meal*]

## EZEKIEL 45 [\[Books\]](#)

*The LORD'S Portion of the Land* 1 “And when you divide by lot the land for inheritance, you shall offer <sup>a</sup>an allotment to the LORD, a holy portion of the land; the length shall be the length of 25,000 *cubits*, and the width shall be <sup>b</sup>20,000. It shall be holy within all its boundary round about. 2 Out of this there shall be for the holy place a square round about five hundred by five hundred *cubits*, and fifty cubits for its <sup>c</sup>open space round about. 3 From this <sup>d</sup>area you shall measure a length of 25,000 *cubits* and a width of 10,000 *cubits*; and in it shall be the sanctuary, the most holy place. 4 It shall be the holy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to the LORD, and it shall be a place for their houses and a holy place for the sanctuary. 5 An area 25,000 *cubits* in length and 10,000 in width shall be for the Levites, the ministers of the house, and for their possession <sup>e</sup>cities to dwell in. [1 <sup>a</sup>Or a contribution <sup>b</sup>Or with Gr 10,000 2 <sup>c</sup>Or pasture land 3 <sup>d</sup>Lit measure 5 <sup>e</sup>So with Gr; M.T. twenty chambers]

6 “You shall give the city possession of an area 5,000 *cubits* wide and 25,000 *cubits* long, alongside the <sup>a</sup>allotment of the holy portion; it shall be for the whole house of Israel. [6 <sup>a</sup>Or contribution]

*Portion for the Prince* 7 “The prince shall have *land* on either side of the holy <sup>a</sup>allotment and the <sup>b</sup>property of the city, adjacent to the holy <sup>a</sup>allotment and the <sup>b</sup>property of the city, on the west side toward the west and on the east side toward the east, and in length comparable to one of the portions, from the west border to the east border. 8 This shall be his land for a possession in Israel; so My princes shall no longer oppress My people, but they shall give *the rest of the land* to the house of Israel according to their tribes.” [7 <sup>a</sup>Or contribution <sup>b</sup>Lit possession]

9 ‘Thus says the Lord <sup>a</sup>GOD, “Enough, you princes of Israel; put away violence and destruction, and practice justice and righteousness. Stop your expropriations from My people,” declares the Lord GOD. [9 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

10 “You shall have just balances, a just ephah and a just bath. <sup>11</sup>The ephah and the bath shall be <sup>a</sup>the same quantity, so that the bath will contain a tenth of a homer and the ephah a tenth of a homer; <sup>b</sup>their standard shall be according to the homer. <sup>12</sup>The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your <sup>c</sup>maneh. [11 <sup>a</sup>Lit *one* <sup>b</sup>Lit *its measure* 12 <sup>c</sup>Or *mina*]

13 “This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley; <sup>14</sup>and the prescribed portion of oil (*namely*, the bath of oil), a tenth of a bath from *each* kor (*which is ten baths or a homer, for ten baths are a homer*); <sup>15</sup>and one sheep from *each* flock of two hundred from the watering places of Israel—for a grain offering, for a burnt offering and for peace offerings, to make atonement for them,” declares the Lord GOD. <sup>16</sup>“All the people of the land shall <sup>a</sup>give to this offering for the prince in Israel. <sup>17</sup>It shall be the prince’s part *to provide* the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel.” [16 <sup>a</sup>Lit *be*]

18 ‘Thus says the Lord GOD, “In the first *month*, on the first of the month, you shall take a young bull without blemish and cleanse the sanctuary. <sup>19</sup>The priest shall take some of the blood from the sin offering and put *it* on the door posts of the house, on the four corners of the ledge of the altar and on the posts of the gate of the inner court. <sup>20</sup>Thus you shall do on the seventh *day* of the month for everyone who goes astray or is <sup>a</sup>naive; so you shall make atonement for the house. [20 <sup>a</sup>Lit *simple*]

21 “In the first *month*, on the fourteenth day of the month, you shall

have the Passover, a feast of seven days; unleavened bread shall be eaten. <sup>22</sup>On that day the prince shall provide for himself and all the people of the land a bull for a sin offering. <sup>23</sup>*During* the seven days of the feast he shall provide as a burnt offering to the LORD seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering. <sup>24</sup>He shall provide as a grain offering an ephah <sup>a</sup>with a bull, an ephah <sup>a</sup>with a ram and a hin of oil <sup>a</sup>with an ephah. <sup>25</sup>In the seventh *month*, on the fifteenth day of the month, at the feast, he shall provide like this, seven days <sup>b</sup>for the sin offering, the burnt offering, the grain offering and the oil.” [24 <sup>a</sup>Lit *for* 25 <sup>b</sup>Lit *according to*]

## EZEKIEL 46 [\[Books\]](#)

### *The Prince's Offerings*

1 ‘Thus says the Lord <sup>a</sup>GOD, “The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day and opened on the day of the new moon. <sup>2</sup>The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening. <sup>3</sup>The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons. <sup>4</sup>The burnt offering which the prince shall offer to the LORD on the sabbath day shall be six lambs without blemish and a ram without blemish; <sup>5</sup>and the grain offering shall be an ephah <sup>b</sup>with the ram, and the grain offering <sup>b</sup>with the lambs <sup>c</sup>as much as he is able to give, and a hin of oil <sup>b</sup>with an ephah. <sup>6</sup>On the day of the new moon *he shall offer* a young bull without blemish, also six lambs and a ram, *which* shall be without blemish. <sup>7</sup>And he shall provide a grain offering, an ephah <sup>b</sup>with the bull and an ephah <sup>b</sup>with the ram, and <sup>b</sup>with the lambs as <sup>d</sup>much as he is able, and a hin of oil <sup>b</sup>with an ephah. <sup>8</sup>When the prince enters, he shall go in by way of the porch of the gate and go out <sup>e</sup>by the same way. <sup>9</sup>But when the people of the land come before the LORD at the appointed feasts, he who enters by way of the north gate to worship shall go out by way of the south gate. And he who enters by way of the south gate shall go out by way of the north gate. <sup>f</sup>No one shall return by way of the gate by which he entered but shall go straight out. <sup>10</sup>When they go in, the prince shall go in among them; and when they go out, <sup>g</sup>he shall go out. [1 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 5 <sup>b</sup>Lit *for* <sup>c</sup>Lit *a gift of his hand* 7 <sup>d</sup>Lit *his hand can reach* 8 <sup>e</sup>Lit *by its way* 9 <sup>f</sup>Lit *He shall not* 10 <sup>g</sup>So with many mss and the ancient versions; M.T. *they*]

11 “At the festivals and the appointed feasts the grain offering shall be an ephah <sup>a</sup>with a bull and an ephah <sup>a</sup>with a ram, and <sup>a</sup>with the lambs as <sup>b</sup>much

as one is able to give, and a hin of oil <sup>a</sup>with an ephah. <sup>12</sup>When the prince provides a freewill offering, a burnt offering, or peace offerings *as a* freewill offering to the LORD, the gate facing east shall be opened for him. And he shall provide his burnt offering and his peace offerings as he does on the sabbath day. Then he shall go out, and the gate shall be shut after he goes out. [<sup>11</sup> <sup>a</sup>Lit *for* <sup>b</sup>Lit *a gift of his hand*]

<sup>13</sup> “And you shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it. <sup>14</sup>Also you shall provide a grain offering with it morning by morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the LORD continually by a perpetual <sup>a</sup>ordinance. <sup>15</sup>Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a continual burnt offering.” [<sup>14</sup> <sup>a</sup>Lit *statute*]

<sup>16</sup> “Thus says the Lord GOD, “If the prince gives a gift *out of* his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance. <sup>17</sup>But if he gives a gift from his inheritance to one of his servants, it shall be his until the year of liberty; then it shall return to the prince. His inheritance *shall be* only his sons’; it shall belong to them. <sup>18</sup>The prince shall not take from the people’s inheritance, <sup>a</sup>thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people will not be scattered, anyone from his possession.” ’ ” [<sup>18</sup> <sup>a</sup>Lit *oppressing*]

### ***The Boiling Places***

<sup>19</sup> Then he brought me through the entrance, which *was* at the side of the gate, into the holy chambers for the priests, which faced north; and behold, there *was* a place at the extreme rear toward the west. <sup>20</sup>He said to me, “This is the place where the priests shall boil the guilt offering and the sin offering *and* where they shall bake the grain offering, in order that they may not bring *them* out into the outer court to transmit holiness to the people.”

<sup>21</sup> Then he brought me out into the outer court and led me across to the four

corners of the court; and behold, in every corner of the court *there was a small court*. <sup>22</sup>In the four corners of the court *there were* enclosed courts, forty *cubits* long and thirty wide; these four in the corners *were* <sup>a</sup>the same size. <sup>23</sup>*There was* a row *of masonry* round about in them, around the four of them, and boiling places were made under the rows round about. <sup>24</sup>Then he said to me, “These are the boiling <sup>b</sup>places where the ministers of the house shall boil the sacrifices of the people.” [22 <sup>a</sup>Lit *one measure* 24 <sup>b</sup>Lit *houses*]

## EZEKIEL 47 [\[Books\]](#)

*Water from the Temple* <sup>1</sup> Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar. <sup>2</sup> He brought me out by way of the north gate and led me around <sup>a</sup> on the outside to the outer gate by way of *the gate* that faces east. And behold, water was trickling from the south side. [<sup>2</sup> <sup>a</sup> Lit by way of]

<sup>3</sup> When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water *reaching* the ankles. <sup>4</sup> Again he measured a thousand and led me through the water, water *reaching* the knees. Again he measured a thousand and led me through *the water*, water *reaching* the loins. <sup>5</sup> Again he measured a thousand; *and it was* a river that I could not ford, for the water had risen, *enough* water to swim in, a river that could not be forded. <sup>6</sup> He said to me, “Son of man, have you seen *this*?” Then he brought me <sup>a</sup> back to the bank of the river. <sup>7</sup> Now when I had returned, behold, on the bank of the river there *were* very many trees on the one side and on the other. <sup>8</sup> Then he said to me, “These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters *of the sea* become <sup>b</sup> fresh. <sup>9</sup> It will come about that every living creature which swarms in every place where the <sup>c</sup> river goes, will live. And there will be very many fish, for these waters go there and *the others* <sup>d</sup> become fresh; so everything will live where the river goes. <sup>10</sup> And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many. <sup>11</sup> But its swamps and marshes will not become <sup>b</sup> fresh; they will be <sup>e</sup> left for salt. <sup>12</sup> By the river on its bank, on one side and on the other, will grow all *kinds of* trees for food. Their leaves will not wither and their fruit will not fail. They will

bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing.” [6 <sup>a</sup>Lit *and caused me to return* 8 <sup>b</sup>Lit *healed* 9 <sup>c</sup>Lit *two rivers* <sup>d</sup>Lit *are healed* 11 <sup>e</sup>Lit *given*]

*Boundaries and Division of the Land* 13 Thus says the Lord <sup>a</sup>GOD, “This shall be the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph shall have two portions. 14 You shall divide it for an inheritance, each one <sup>b</sup>equally with the other; for I <sup>c</sup>swore to give it to your forefathers, and this land shall fall to you <sup>d</sup>as an inheritance. [13 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch 14 <sup>b</sup>Lit *like his brother* <sup>c</sup>Lit *lifted up My hand* <sup>d</sup>Lit *in*]

15 “This shall be the boundary of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of <sup>a</sup>Zedad; <sup>16b</sup>Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran. 17 The boundary shall <sup>c</sup>extend from the sea to Hazar-enan at the border of Damascus, and on the north toward the north is the border of Hamath. This is the north side. [15 <sup>a</sup>Or *Hamath* 16 <sup>b</sup>Or *Zedad* 17 <sup>c</sup>Lit *be*]

18 “The east side, from between Hauran, Damascus, Gilead and the land of Israel, shall be the Jordan; from the north border to the eastern sea you shall measure. This is the east side.

19 “The south side toward the south shall extend from Tamar as far as the waters of Meribath-kadesh, to the brook of Egypt and to the Great Sea. This is the south side toward the south.

20 “The west side shall be the Great Sea, from the south border to a point opposite <sup>a</sup>Lebo-hamath. This is the west side. [20 <sup>a</sup>Or *entrance of Hamath*]

21 “So you shall divide this land among yourselves according to the

tribes of Israel. <sup>22</sup>You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel. <sup>23</sup>And in the tribe with which the alien stays, there you shall give *him* his inheritance,” declares the Lord God.

## EZEKIEL 48 [\[Books\]](#)

### *Division of the Land*

1 “Now these are the names of the tribes: from the northern extremity, <sup>a</sup>beside the way of Hethlon to <sup>b</sup>Lebo-hamath, *as far as* Hazar-enan *at* the border of Damascus, toward the north <sup>a</sup>beside Hamath, <sup>c</sup>running from east to west, Dan, one *portion*. <sup>2</sup>Beside the border of Dan, from the east side to the west side, Asher, one *portion*. <sup>3</sup>Beside the border of Asher, from the east side to the west side, Naphtali, one *portion*. <sup>4</sup>Beside the border of Naphtali, from the east side to the west side, Manasseh, one *portion*. <sup>5</sup>Beside the border of Manasseh, from the east side to the west side, Ephraim, one *portion*. <sup>6</sup>Beside the border of Ephraim, from the east side to the west side, Reuben, one *portion*. <sup>7</sup>Beside the border of Reuben, from the east side to the west side, Judah, one *portion*. [<sup>1</sup> <sup>a</sup>Lit *at the hand of* <sup>b</sup>Or *the entrance of Hamath* <sup>c</sup>Lit *and there shall be to it an east and west side*]

8 “And beside the border of Judah, from the east side to the west side, shall be the <sup>a</sup>allotment which you shall <sup>b</sup>set apart, 25,000 <sup>c</sup>cubits in width, and in length like one of the portions, from the east side to the west side; and the sanctuary shall be in the middle of it. <sup>9</sup>The allotment that you shall set apart to the LORD *shall be* 25,000 *cubits* in length and 10,000 in width. [<sup>8</sup> <sup>a</sup>Or *contribution*, and so throughout the ch <sup>b</sup>Lit *offer* <sup>c</sup>Or possibly *reeds*, and so throughout the ch]

***Portion for the Priests*** <sup>10</sup>The holy allotment shall be for these, *namely for the priests, toward the north 25,000 cubits in length, toward the west 10,000 in width, toward the east 10,000 in width, and toward the south 25,000 in length; and the sanctuary of the LORD shall be in its midst.* <sup>11</sup>*It shall be for the priests who are sanctified of the sons of Zadok, who have kept My charge, who did not go astray when the sons of Israel went astray as the Levites went astray.* <sup>12</sup>It shall be an allotment to

them from the allotment of the land, a most holy place, by the border of the Levites. <sup>13</sup>Alongside the border of the priests the Levites *shall have* 25,000 *cubits* in length and 10,000 in width. The whole length *shall be* 25,000 *cubits* and the width 10,000. <sup>14</sup>Moreover, they shall not sell or exchange any of it, or alienate this <sup>a</sup>choice *portion* of land; for it is holy to the LORD. [<sup>14</sup> <sup>a</sup>Lit *first or first fruits*]

<sup>15</sup> “The remainder, 5,000 *cubits* in width and 25,000 <sup>a</sup>in length, shall be for common use for the city, for dwellings and for <sup>b</sup>open spaces; and the city shall be in its midst. <sup>16</sup>These *shall be* its measurements: the north side 4,500 *cubits*, the south side 4,500 *cubits*, the east side 4,500 *cubits*, and the west side 4,500 *cubits*. <sup>17</sup>The city shall have <sup>b</sup>open spaces: on the north 250 *cubits*, on the south 250 *cubits*, on the east 250 *cubits*, and on the west 250 *cubits*. <sup>18</sup>The remainder of the length alongside the holy allotment shall be 10,000 *cubits* toward the east and 10,000 toward the west; and it shall be <sup>c</sup>alongside the holy allotment. And its produce shall be food for the workers of the city. <sup>19</sup>The workers of the city, out of all the tribes of Israel, shall cultivate it. <sup>20</sup>The whole allotment *shall be* 25,000 by 25,000 *cubits*; you shall <sup>d</sup>set apart the holy allotment, a <sup>e</sup>square, with the <sup>f</sup>property of the city. [<sup>15</sup> <sup>a</sup>Lit *in front* <sup>b</sup>Or *pasture land* <sup>18</sup> <sup>c</sup>Or *exactly as* <sup>20</sup> <sup>d</sup>Lit *offer* <sup>e</sup>Lit *fourth* <sup>f</sup>Or *possession*]

### *Portion for the Prince*

<sup>21</sup> “The remainder *shall be* for the prince, on the one side and on the other of the holy allotment and of the <sup>a</sup>property of the city; in front of the 25,000 *cubits* of the allotment toward the east border and westward in front of the 25,000 toward the west border, alongside the portions, *it shall be* for the prince. And the holy allotment and the sanctuary of the house shall be in the middle of it. <sup>22</sup>Exclusive of the <sup>a</sup>property of the Levites and the <sup>a</sup>property of the city, *which* are in the middle of that which belongs to the prince, *everything* between the border of Judah and the border of Benjamin shall be for the prince. [<sup>21</sup> <sup>a</sup>Or *possession*]

***Portion for Other Tribes*** <sup>23</sup> “As for the rest of the tribes: from the east side to the west side, Benjamin, one *portion*. <sup>24</sup>Beside the border of Benjamin, from the east side to the west side, Simeon, one *portion*. <sup>25</sup>Beside the border of Simeon, from the east side to the west side, Issachar, one *portion*. <sup>26</sup>Beside the border of Issachar, from the east side to the west side, Zebulun, one *portion*. <sup>27</sup>Beside the border of Zebulun, from the east side to the west side, Gad, one *portion*. <sup>28</sup>And beside the border of Gad, at the south side toward the south, the border shall be from Tamar to the waters of Meribath-kadesh, to the brook of *Egypt*, to the Great Sea. <sup>29</sup>This is the land which you shall divide by lot to the tribes of Israel for an inheritance, and these are their *several portions*,” declares the Lord <sup>a</sup>GOD. [29 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

### *The City Gates*

<sup>30</sup> “These are the exits of the city: on the north side, 4,500 *cubits* by measurement, <sup>31a</sup>shall be the gates of the city, <sup>b</sup>named for the tribes of Israel, three gates toward the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. <sup>32</sup>On the east side, 4,500 *cubits*, <sup>a</sup>shall be three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one. <sup>33</sup>On the south side, 4,500 *cubits* by measurement, <sup>a</sup>shall be three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one. <sup>34</sup>On the west side, 4,500 *cubits*, *shall be* three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. <sup>35</sup>*The city shall be* 18,000 *cubits* round about; and the name of the city from *that day shall be*, ‘<sup>c</sup>The LORD is there.’ ” [31 <sup>a</sup>Lit *and* <sup>b</sup>Lit *according to the names of* 35 <sup>c</sup>Heb *YHWH-shammah*]

## DANIEL 1 [\[Books\]](#)

*The Choice Young Men* 1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his <sup>a</sup>god, and he brought the vessels into the treasury of his <sup>a</sup>god. [2 <sup>a</sup>Or gods]

3 Then the king <sup>a</sup>ordered Ashpenaz, the chief of his <sup>b</sup>officials, to bring in some of the sons of Israel, including some of the <sup>c</sup>royal family and of the nobles, 4youths in whom was no defect, who were good-looking, showing intelligence in every *branch of* wisdom, endowed with understanding and discerning knowledge, and who had ability for <sup>d</sup>serving in the king's <sup>e</sup>court; and *he ordered him* to teach them the <sup>f</sup>literature and language of the Chaldeans. 5The king appointed for them a daily ration from the king's choice food and from the wine which he drank, and *appointed* that they should be <sup>g</sup>educated three years, at the end of which they were to <sup>h</sup>enter the king's personal service. 6Now among them from the sons of Judah were Daniel, Hananiah, Mishael and Azariah. 7Then the commander of the officials assigned *new* names to them; and to Daniel he assigned *the name* Belteshazzar, to Hananiah Shadrach, to Mishael Meshach and to Azariah Abed-nego. [3 <sup>a</sup>Or said to <sup>b</sup>Or eunuchs, and so throughout the ch <sup>c</sup>Lit seed of the 4 <sup>d</sup>Lit standing <sup>e</sup>Lit palace <sup>f</sup>Or writing 5 <sup>g</sup>Or reared <sup>h</sup>Lit stand before the king]

*Daniel's Resolve* 8 But Daniel <sup>a</sup>made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought *permission* from the commander of the officials that he might not defile himself. 9Now God granted Daniel <sup>b</sup>favor and compassion in the sight of the commander of the officials, 10and the

commander of the officials said to Daniel, “I am afraid of my lord the king, who has appointed your food and your drink; for why should he see your faces looking more haggard than the youths who are your own age? Then you would <sup>c</sup>make me forfeit my head to the king.” <sup>11</sup>But Daniel said to the overseer whom the commander of the officials had appointed over Daniel, Hananiah, Mishael and Azariah, <sup>12</sup>“Please test your servants for ten days, and let us be given some vegetables to eat and water to drink. <sup>13</sup>Then let our appearance be <sup>d</sup>observed in your presence and the appearance of the youths who are eating the king’s choice food; and deal with your servants according to what you see.” [8 <sup>a</sup>Lit set upon his heart 9 <sup>b</sup>Lit lovingkindness 10 <sup>c</sup>Lit make my head guilty 13 <sup>d</sup>Lit seen]

<sup>14</sup> So he listened to them in this matter and tested them for ten days. <sup>15</sup>At the end of ten days their appearance seemed better and <sup>a</sup>they were fatter than all the youths who had been eating the king’s choice food. <sup>16</sup>So the overseer continued to <sup>b</sup>withhold their choice food and the wine they were to drink, and kept giving them vegetables. [15 <sup>a</sup>Lit fat of flesh 16 <sup>b</sup>Lit take away]

<sup>17</sup> As for these four youths, God gave them knowledge and intelligence in every *branch of* <sup>a</sup>literature and wisdom; Daniel even understood all *kinds of* visions and dreams. [17 <sup>a</sup>Or writing]

<sup>18</sup> Then at the end of the days which the king had <sup>a</sup>specified <sup>b</sup>for presenting them, the commander of the officials <sup>c</sup>presented them before Nebuchadnezzar. <sup>19</sup>The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they <sup>d</sup>entered the king’s personal service. <sup>20</sup>As for every matter of wisdom <sup>e</sup>and understanding about which the king consulted them, he found them ten times better than all the <sup>f</sup>magicians and conjurers who were in all his realm. <sup>21</sup>And Daniel <sup>g</sup>continued until the first year of Cyrus the king. [18 <sup>a</sup>Lit said <sup>b</sup>Lit to bring them in <sup>c</sup>Lit brought in 19 <sup>d</sup>Lit stood before the king 20 <sup>e</sup>Lit of <sup>f</sup>Or soothsayer priests 21 <sup>g</sup>Lit was until]

## DANIEL 2 [\[Books\]](#)

*The King's Forgotten Dream* 1 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar <sup>a</sup>had dreams; and his spirit was troubled and his sleep <sup>b</sup>left him. 2 Then the king <sup>c</sup>gave orders to call in the <sup>d</sup>magicians, the conjurers, the sorcerers and the <sup>e</sup>Chaldeans to tell the king his dreams. So they came in and stood before the king. 3 The king said to them, "I <sup>f</sup>had a dream and my spirit <sup>g</sup>is anxious to <sup>h</sup>understand the dream." [1 <sup>a</sup>Lit dreamed dreams <sup>b</sup>Lit was gone upon him 2 <sup>c</sup>Lit said to call <sup>d</sup>Or soothsayer priests <sup>e</sup>Or master astrologers, and so throughout the ch 3 <sup>f</sup>Lit dreamed <sup>g</sup>Lit was troubled <sup>h</sup>Lit know]

4 Then the Chaldeans spoke to the king in <sup>a</sup>Aramaic: "O king, live forever! Tell the dream to your servants, and we will declare the interpretation." 5 The king replied to the Chaldeans, "<sup>b</sup>The command from me is firm: if you do not make known to me the dream and its interpretation, you will be <sup>c</sup>torn limb from limb and your houses will be made a rubbish heap. 6 But if you declare the dream and its interpretation, you will receive from me gifts and a reward and great honor; therefore declare to me the dream and its interpretation." 7 They answered a second time and said, "Let the king tell the dream to his servants, and we will declare the interpretation." 8 The king replied, "I know for certain that you are <sup>d</sup>bargaining for time, inasmuch as you have seen that <sup>e</sup>the command from me is firm, 9 that if you do not make the dream known to me, there is only one <sup>f</sup>decree for you. For you have agreed together to speak lying and corrupt <sup>g</sup>words before me until the <sup>h</sup>situation is changed; therefore tell me the dream, that I may know that you can declare to me its interpretation." 10 The Chaldeans answered <sup>i</sup>the king and said, "There is not a man on earth who could declare the matter <sup>j</sup>for the king, inasmuch as no great king or ruler has ever asked anything like this of any <sup>k</sup>magician, conjurer or Chaldean. 11 Moreover, the thing which the king demands is <sup>l</sup>difficult, and there is no one else who could declare it <sup>m</sup>to the king except gods, whose dwelling place is not with *mortal* flesh." [4 <sup>a</sup>The text is in Aramaic from here through

7:28 <sup>5</sup> <sup>b</sup>Another reading is *The word has gone from me* <sup>c</sup>Lit made into limbs <sup>8</sup> <sup>d</sup>Lit buying <sup>e</sup>V 5, note 1 <sup>9</sup> <sup>f</sup>Or law <sup>g</sup>Lit word <sup>h</sup>Lit time <sup>10</sup> <sup>i</sup>Lit before the <sup>j</sup>Lit of <sup>k</sup>Or soothsayer priest <sup>11</sup> <sup>l</sup>Or rare <sup>m</sup>Lit before]

12 Because of this the king became indignant and very furious and gave orders to destroy all the wise men of Babylon. <sup>13</sup>So the <sup>a</sup>decree went forth that the wise men should be slain; and they looked for Daniel and his friends to <sup>b</sup>kill them. [13 <sup>a</sup>Or law <sup>b</sup>Lit be killed]

14 Then Daniel replied with discretion and discernment to Arioch, the captain of the king's <sup>a</sup>bodyguard, who had gone forth to slay the wise men of Babylon; <sup>15</sup>he said to Arioch, the king's commander, "For what reason is the <sup>b</sup>decree from the king so <sup>c</sup>urgent?" Then Arioch informed Daniel about the matter. <sup>16</sup>So Daniel went in and requested of the king that he would <sup>d</sup>give him time, in order that he might declare the interpretation to the king. [14 <sup>a</sup>Or executioners <sup>15</sup> <sup>b</sup>Or law <sup>c</sup>Or harsh <sup>16</sup> <sup>d</sup>Or appoint a time for him]

17 Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter, <sup>18</sup>so that they might request compassion from the God of heaven concerning this mystery, so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.

*The Secret Is Revealed to Daniel* <sup>19</sup>Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven; <sup>20</sup>Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him.

<sup>21</sup>"It is He who changes the times and the epochs; He removes kings and <sup>a</sup>establishes kings; He gives wisdom to wise men And knowledge to <sup>b</sup>men of understanding. [<sup>a</sup>Or sets up <sup>b</sup>Lit knowers]

<sup>22</sup>“It is He who reveals the profound and hidden things; He knows what is in the darkness,  
And the light dwells with Him.

<sup>23</sup>“To You, O God of my fathers, I give thanks and praise, For You have given me wisdom and power;  
Even now You have made known to me what we requested of You, For You have made known to us the king’s matter.”

<sup>24</sup> Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows: “Do not destroy the wise men of Babylon! Take me <sup>a</sup>into the king’s presence, and I will declare the interpretation to the king.” [<sup>24</sup> <sup>a</sup>Lit *in before the king*]

<sup>25</sup> Then Arioch hurriedly brought Daniel <sup>a</sup>into the king’s presence and spoke to him as follows: “I have found a man among the <sup>b</sup>exiles from Judah who can make the interpretation known to the king!” <sup>26</sup>The king said to Daniel, whose name was Belteshazzar, “Are you able to make known to me the dream which I have seen and its interpretation?” <sup>27</sup>Daniel answered before the king and said, “As for the mystery about which the king has inquired, neither wise men, conjurers, <sup>c</sup>magicians *nor* diviners are able to declare *it* to the king. <sup>28</sup>However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the <sup>d</sup>latter days. This was your dream and the visions <sup>e</sup>in your mind *while* on your bed. <sup>29</sup>As for you, O king, *while* on your bed your thoughts <sup>f</sup>turned to what would take place <sup>g</sup>in the future; and He who reveals mysteries has made known to you what will take place. <sup>30</sup>But as for me, this mystery has not been revealed to me for any wisdom <sup>h</sup>residing in me more than *in* any *other* living man, but for the purpose of making the interpretation known to the king, and that you may <sup>i</sup>understand the thoughts of your <sup>j</sup>mind. [<sup>25</sup> <sup>a</sup>Lit *in before the king* <sup>b</sup>Lit *sons of the exile of* <sup>27</sup> <sup>c</sup>Or *soothsayer priests* <sup>28</sup> <sup>d</sup>Lit *end of the days* <sup>e</sup>Lit *of your head* <sup>29</sup> <sup>f</sup>Lit *came up* <sup>g</sup>Lit *after this* <sup>30</sup> <sup>h</sup>Lit *which is* <sup>i</sup>Lit *know* <sup>j</sup>Lit *heart*]

## ***The King's Dream***

31 “You, O king, were looking and behold, there was a single great statue; that statue, which was large and <sup>a</sup>of extraordinary splendor, was standing in front of you, and its appearance was awesome. <sup>32</sup>The head of that statue was *made* of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, <sup>33</sup>its legs of iron, its feet partly of iron and partly of clay. <sup>34</sup>You <sup>b</sup>continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. <sup>35</sup>Then the iron, the clay, the bronze, the silver and the gold were crushed <sup>c</sup>all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth. [31 <sup>a</sup>Lit *its splendor was surpassing* 34 <sup>b</sup>Lit *were* 35 <sup>c</sup>Lit *like one*]

***The Interpretation—Babylon the First Kingdom*** <sup>36</sup> “This was the dream; now we will tell its interpretation before the king. <sup>37</sup>You, O king, are the king of kings, to whom the God of heaven has given the <sup>a</sup>kingdom, the power, the strength and the glory; <sup>38</sup>and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given *them* into your hand and has caused you to rule over them all. You are the head of gold. [37 <sup>a</sup>Or *sovereignty*]

## ***Medo-Persia and Greece***

<sup>39</sup>After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.

## ***Rome***

<sup>40</sup>Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will

crush and break all these in pieces. <sup>41</sup>In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with <sup>a</sup>common clay. <sup>42</sup>As the toes of the feet *were* partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle. <sup>43</sup>And in that you saw the iron mixed with <sup>a</sup>common clay, they will combine with one another <sup>b</sup>in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery. [<sup>41</sup> <sup>a</sup>Lit *clay of mud* <sup>43</sup> <sup>b</sup>Or *with*]

### ***The Divine Kingdom***

<sup>44</sup>In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and *that* kingdom will not be <sup>a</sup>left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. <sup>45</sup>Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place <sup>b</sup>in the future; so the dream is true and its interpretation is trustworthy.” [<sup>44</sup> <sup>a</sup>Or *passed on to* <sup>45</sup> <sup>b</sup>Lit *after this*]

### ***Daniel Promoted***

<sup>46</sup> Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and <sup>a</sup>fragrant incense. <sup>47</sup>The king answered Daniel and said, “Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery.” <sup>48</sup>Then the king <sup>b</sup>promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief <sup>c</sup>prefect over all the wise men of Babylon. <sup>49</sup>And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel *was* at the king's <sup>d</sup>court. [<sup>46</sup> <sup>a</sup>Lit *sweet odors* <sup>48</sup> <sup>b</sup>Lit *made great* <sup>c</sup>Lit *of the prefects* <sup>49</sup> <sup>d</sup>Lit *gate*]



## DANIEL 3 [\[Books\]](#)

*The King's Golden Image* <sup>1</sup> Nebuchadnezzar the king made an image of gold, the height of which was sixty <sup>a</sup>cubits and its width six <sup>a</sup>cubits; he set it up on the plain of Dura in the province of Babylon. <sup>2</sup>Then Nebuchadnezzar the king sent *word* to assemble the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up. <sup>3</sup>Then the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces were assembled for the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. <sup>4</sup>Then the herald loudly proclaimed: "To you <sup>b</sup>the command is given, O peoples, nations and *men of every* <sup>c</sup>language, <sup>5</sup>that at the moment you hear the sound of the horn, flute, <sup>d</sup>lyre, <sup>e</sup>trigon, <sup>f</sup>psaltery, bagpipe and all kinds of music, you are to fall down and worship the golden image that Nebuchadnezzar the king has set up. <sup>6</sup>But whoever does not fall down and worship shall <sup>g</sup>immediately be cast into the midst of a furnace of blazing fire." <sup>7</sup>Therefore at that time, when all the peoples heard the sound of the horn, flute, <sup>h</sup>lyre, trigon, psaltery, bagpipe and all kinds of music, all the peoples, nations and *men of every* <sup>c</sup>language fell down and worshiped the golden image that Nebuchadnezzar the king had set up. [1 <sup>a</sup>I.e. One cubit equals approx 18 in. 4 <sup>b</sup>Lit *they command* <sup>c</sup>Lit *tongue* 5 <sup>d</sup>Or *zither* <sup>e</sup>I.e. triangular lyre <sup>f</sup>Or *a type of harp* 6 <sup>g</sup>Or *in the same hour* 7 <sup>h</sup>V 5, notes 1, 2, 3]

*Worship of the Image Refused* <sup>8</sup> For this reason at that time certain Chaldeans came forward and <sup>a</sup>brought charges against the Jews. <sup>9</sup>They responded and said to Nebuchadnezzar the king: "O king, live forever! <sup>10</sup>You, O king, have made a decree that every man who hears the sound

of the horn, flute, <sup>b</sup>lyre, trigon, psaltery, and bagpipe and all kinds of music, is to fall down and worship the golden image. <sup>11</sup>But whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire. <sup>12</sup>There are certain Jews whom you have appointed over the administration of the province of Babylon, *namely* Shadrach, Meshach and Abed-nego. These men, O king, have disregarded you; they do not serve your gods or worship the golden image which you have set up.” [8 <sup>a</sup>Lit *ate the pieces of* 10 <sup>b</sup>V 5, notes 1, 2, 3]

<sup>13</sup> Then Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king. <sup>14</sup>Nebuchadnezzar responded and said to them, “Is it true, Shadrach, Meshach and Abed-nego, that you do not serve my gods or worship the golden image that I have set up? <sup>15</sup>Now if you are ready, at the moment you hear the sound of the horn, flute, <sup>a</sup>lyre, trigon, psaltery and bagpipe and all kinds of music, to fall down and worship the image that I have made, *very well*. But if you do not worship, you will <sup>b</sup>immediately be cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?” [15 <sup>a</sup>V 5, notes 1, 2, 3 <sup>b</sup>Or *in the same hour*]

<sup>16</sup> Shadrach, Meshach and Abed-nego replied to the king, “O Nebuchadnezzar, we do not need to give you an answer concerning this matter. <sup>17</sup><sup>a</sup>If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; <sup>b</sup>and He will deliver us out of your hand, O king. <sup>18</sup>But *even if He does not*, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up.” [17 <sup>a</sup>Or *If our God...is able* <sup>b</sup>Or *then*]

*Daniel's Friends Protected* <sup>19</sup> Then Nebuchadnezzar was filled with wrath, and his facial expression was altered toward Shadrach, Meshach and Abed-nego. He answered <sup>a</sup>by giving orders to heat the furnace seven times more than it was usually heated. <sup>20</sup>He commanded certain valiant warriors who *were* in his army to tie up Shadrach, Meshach and Abed-nego in order to cast *them* into the furnace of

blazing fire. <sup>21</sup>Then these men were tied up in their <sup>b</sup>trousers, their <sup>c</sup>coats, their caps and their *other* clothes, and were cast into the midst of the furnace of blazing fire. <sup>22</sup>For this reason, because the king's <sup>d</sup>command was <sup>e</sup>urgent and the furnace had been made extremely hot, the flame of the fire slew those men who carried up Shadrach, Meshach and Abed-nego. <sup>23</sup>But these three men, Shadrach, Meshach and Abed-nego, fell into the midst of the furnace of blazing fire *still* tied up. [19 <sup>a</sup>Lit *and ordered to* 21 <sup>b</sup>Or *leggings* <sup>c</sup>Or *cloaks* 22 <sup>d</sup>Lit *word* <sup>e</sup>Or *harsh*]

<sup>24</sup> Then Nebuchadnezzar the king was astounded and stood up in haste; he said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They replied to the king, "Certainly, O king." <sup>25</sup>He said, "Look! I see four men loosed *and* walking *about* in the midst of the fire <sup>a</sup>without harm, and the appearance of the fourth is like a son of *the* gods!" <sup>26</sup>Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the Most High God, and come here!" Then Shadrach, Meshach and Abed-nego came out of the midst of the fire. <sup>27</sup>The satraps, the prefects, the governors and the king's high officials gathered around *and* saw in regard to these men that the fire had no <sup>b</sup>effect on <sup>c</sup>the bodies of these men nor was the hair of their head singed, nor were their <sup>d</sup>trousers <sup>e</sup>damaged, nor had the smell of fire *even* come upon them. [25 <sup>a</sup>Lit *there is no injury in them* 27 <sup>b</sup>Lit *power over* <sup>c</sup>Lit *their* <sup>d</sup>Or *cloaks* <sup>e</sup>Lit *changed*]

<sup>28</sup> Nebuchadnezzar responded and said, "Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who put their trust in Him, <sup>a</sup>violating the king's command, and yielded up their bodies so as not to serve or worship any god except their own God. <sup>29</sup>Therefore I make a decree that any people, nation or tongue that speaks anything offensive against the God of Shadrach, Meshach and Abed-nego shall be torn limb from limb and their houses reduced to a rubbish heap, inasmuch as there is no other god who is able to deliver in this way." <sup>30</sup>Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon. [28 <sup>a</sup>Lit *and changed the king's word*]

## DANIEL 4 [\[Books\]](#)

### *The King Acknowledges God*

1 <sup>a</sup>Nebuchadnezzar the king to all the peoples, nations, and *men of every* <sup>b</sup>language that live in all the earth: “May your <sup>c</sup>peace abound! <sup>2</sup>It has seemed good to me to declare the signs and wonders which the Most High God has done for me. [1 <sup>a</sup>Ch 3:31 in Aram <sup>b</sup>Lit *tongue* <sup>c</sup>Or *welfare* or *prosperity*]

<sup>3</sup>“How great are His signs  
And how mighty are His wonders!  
His kingdom is an everlasting kingdom  
And His dominion is from generation to generation.

### *The Vision of a Great Tree*

4 <sup>a</sup>“I, Nebuchadnezzar, was at ease in my house and flourishing in my palace. <sup>5</sup>I saw a dream and it made me fearful; and *these fantasies as I lay* on my bed and the visions <sup>b</sup>in my mind kept alarming me. <sup>6</sup>So I gave orders to bring into my presence all the wise men of Babylon, that they might make known to me the interpretation of the dream. <sup>7</sup>Then the <sup>c</sup>magicians, the conjurers, the <sup>d</sup>Chaldeans and the diviners came in and I related the dream <sup>e</sup>to them, but they could not make its interpretation known to me. <sup>8</sup>But finally Daniel came in before me, whose name is Belteshazzar according to the name of my god, and in whom is <sup>f</sup>a spirit of the holy gods; and I related the dream <sup>e</sup>to him, *saying*, <sup>9</sup>“O Belteshazzar, chief of the magicians, since I know that a spirit of the holy gods is in you and no mystery baffles you, tell *me* the visions of my dream which I have seen, along with its interpretation. [4 <sup>a</sup>Ch 4:1 in Aram 5 <sup>b</sup>Lit *of my head* 7 <sup>c</sup>Or *soothsayer priests*, and so throughout the ch <sup>d</sup>Or *master astrologers* <sup>e</sup>Lit *before* 8 <sup>f</sup>Or possibly *the Spirit of the holy God*, and so throughout the ch]

10 ‘Now *these were* the visions <sup>a</sup>in my mind *as I lay* on my bed: I was looking, and behold, *there was* a tree in the midst of the <sup>b</sup>earth and its height *was great*. [10 <sup>a</sup>Lit *of my head* <sup>b</sup>Or *land*, and so throughout the ch]

11‘The tree grew large and became strong And its height reached to the sky,  
And it *was* visible to the end of the whole earth.

12‘Its foliage *was* beautiful and its fruit abundant, And in it *was* food for all.  
The beasts of the field found shade under it,  
And the birds of the sky dwelt in its branches, And all <sup>a</sup>living creatures fed themselves from it. [<sup>a</sup>Lit *flesh*]

13 ‘I was looking in the visions <sup>a</sup>in my mind *as I lay* on my bed, and behold, an *angelic* watcher, a holy one, descended from heaven. [13 <sup>a</sup>Lit *of my head*]

14‘He shouted out and spoke as follows: Chop down the tree and cut off its branches,  
Strip off its foliage and scatter its fruit;  
Let the beasts flee from under it  
And the birds from its branches.

15‘Yet leave the stump <sup>a</sup>with its roots in the ground, But with a band of iron and bronze *around it* In the new grass of the field;  
And let him be drenched with the dew of heaven, And let <sup>b</sup>him share with the beasts in the grass of the earth. [<sup>a</sup>Lit *of* <sup>b</sup>Lit *his portion be with*]

16‘Let his <sup>a</sup>mind be changed from *that of* a man And let a beast’s <sup>a</sup>mind be given to him, And let seven <sup>b</sup>periods of time pass over him. [<sup>a</sup>Lit

heart <sup>b</sup>[i.e. years]

<sup>17</sup>“This sentence is by the decree of the *angelic* watchers And the decision is a command of the holy ones, In order that the living may know

That the Most High is ruler over the realm of mankind, And bestows it on whom He wishes

And sets over it the lowliest of men.”

<sup>18</sup>This is the dream *which* I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, tell *me* its interpretation, inasmuch as none of the wise men of my kingdom is able to make known to me the interpretation; but you are able, for a spirit of the holy gods is in you.’

***Daniel Interprets the Vision*** <sup>19</sup> “Then Daniel, whose name is Belteshazzar, was appalled for a while as his thoughts alarmed him. The king responded and said, ‘Belteshazzar, do not let the dream or its interpretation alarm you.’ Belteshazzar replied, ‘My lord, *if only* the dream applied to those who hate you and its interpretation to your adversaries!’ <sup>20</sup>The tree that you saw, which became large and grew strong, whose height reached to the sky and was visible to all the earth <sup>21</sup>and whose foliage *was* beautiful and its fruit abundant, and in which *was* food for all, under which the beasts of the field dwelt and in whose branches the birds of the sky lodged— <sup>22</sup>it is you, O king; for you have become great and grown strong, and your <sup>a</sup>majesty has become great and reached to the sky and your dominion to the end of the earth. <sup>23</sup>In that the king saw an *angelic* watcher, a holy one, descending from heaven and saying, “Chop down the tree and destroy it; yet leave the stump <sup>b</sup>with its roots in the ground, but with a band of iron and bronze *around it* in the new grass of the field, and let him be drenched with the dew of heaven, and let <sup>c</sup>him share with the beasts of the field until seven <sup>d</sup>periods of time pass over him,” <sup>24</sup>this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: <sup>25</sup>that you be driven away from mankind and your dwelling place

be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven <sup>d</sup>periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind and bestows it on whomever He wishes. <sup>26</sup>And in that it was commanded to leave the stump <sup>b</sup>with the roots of the tree, your kingdom will be <sup>e</sup>assured to you after you recognize that *it is Heaven that rules*. <sup>27</sup>Therefore, O king, may my advice be pleasing to you: <sup>f</sup>break away now from your sins by *doing* righteousness and from your iniquities by showing mercy to *the* poor, in case there may be a prolonging of your prosperity.’ [22 <sup>a</sup>Lit *greatness* 23 <sup>b</sup>Lit *of* <sup>c</sup>Lit *his portion be with* <sup>d</sup>I.e. years 26 <sup>e</sup>Lit *enduring* 27 <sup>f</sup>Or *redeem now your sins*]

### *The Vision Fulfilled*

28 “All *this* happened to Nebuchadnezzar the king. <sup>29</sup>Twelve months later he was walking on the *roof of* the royal palace of Babylon. <sup>30</sup>The king <sup>a</sup>reflected and said, ‘Is this not Babylon the great, which I myself have built as a royal <sup>b</sup>residence by the might of my power and for the glory of my majesty?’ <sup>31</sup>While the word *was* in the king’s mouth, a voice <sup>c</sup>came from heaven, *saying*, ‘King Nebuchadnezzar, to you it is declared: <sup>d</sup>sovereignty has been removed from you, <sup>32</sup>and you will be driven away from mankind, and your dwelling place *will be* with the beasts of the field. You will be given grass to eat like cattle, and seven <sup>e</sup>periods of time will pass over you until you recognize that the Most High is ruler over the realm of mankind and bestows it on whomever He wishes.’ <sup>33</sup>Immediately the word concerning Nebuchadnezzar was fulfilled; and he was driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles’ *feathers* and his nails like birds’ *claws*. [30 <sup>a</sup>Lit *answered* <sup>b</sup>Lit *house* 31 <sup>c</sup>Lit *fell* <sup>d</sup>Or *kingdom* 32 <sup>e</sup>I.e. years]

34 “But at the end of <sup>a</sup>that period, I, Nebuchadnezzar, raised my eyes toward heaven and my <sup>b</sup>reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion,

And His kingdom *endures* from generation to generation. [34 <sup>a</sup>Lit *the days* <sup>b</sup>Lit *knowledge*]

<sup>35</sup>“All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And *among* the inhabitants of earth; And no one can <sup>a</sup>ward off His hand Or say to Him, ‘What have You done?’

<sup>36</sup>At that time my <sup>b</sup>reason returned to me. And my majesty and splendor were <sup>c</sup>restored to me for the glory of my kingdom, and my counselors and my nobles began seeking me out; so I was reestablished in my <sup>d</sup>sovereignty, and surpassing greatness was added to me. <sup>37</sup>Now I, Nebuchadnezzar, praise, exalt and honor the King of heaven, for all His works are <sup>e</sup>true and His ways <sup>f</sup>just, and He is able to humble those who walk in pride.” [35 <sup>a</sup>Lit *strike against* <sup>36</sup> <sup>b</sup>Lit *knowledge* <sup>c</sup>Lit *returning* <sup>d</sup>Or *kingdom* <sup>37</sup> <sup>e</sup>Lit *truth* <sup>f</sup>Lit *justice*]

## DANIEL 5 [\[Books\]](#)

*Belshazzar's Feast* 1 Belshazzar the king <sup>a</sup>held a great feast for a thousand of his nobles, and he was drinking wine in the presence of the thousand. 2 When Belshazzar tasted the wine, he gave orders to bring the gold and silver vessels which Nebuchadnezzar his <sup>b</sup>father had taken out of the temple which was in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them. 3 Then they brought the gold vessels that had been taken out of the temple, the house of God which was in Jerusalem; and the king and his nobles, his wives and his concubines drank from them. 4 They drank the wine and praised the gods of gold and silver, of bronze, iron, wood and stone. [1 <sup>a</sup>Lit *made* 2 <sup>b</sup>Or *forefather*, and so throughout the ch]

5 Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the <sup>a</sup>back of the hand that did the writing. 6 Then the king's <sup>b</sup>face grew pale and his thoughts alarmed him, and his hip joints went slack and his knees began knocking together. 7 The king called aloud to bring in the conjurers, the <sup>c</sup>Chaldeans and the diviners. The king spoke and said to the wise men of Babylon, "Any man who can read this inscription and explain its interpretation to me shall be clothed with purple and *have* a necklace of gold around his neck, and have authority as <sup>d</sup>third ruler in the kingdom." 8 Then all the king's wise men came in, but they could not read the inscription or make known its interpretation to the king. 9 Then King Belshazzar was greatly alarmed, his <sup>e</sup>face grew *even* paler, and his nobles were perplexed. [5 <sup>a</sup>Or *palm* 6 <sup>b</sup>Lit *brightness changed for him* 7 <sup>c</sup>Or *master astrologers* <sup>d</sup>Or *a triumvir* 9 <sup>e</sup>Lit *brightness was changing upon him*]

10 The queen entered the banquet <sup>a</sup>hall because of the words of the king and his nobles; the queen spoke and said, "O king, live forever! Do not let your thoughts alarm you or your <sup>b</sup>face be pale. 11 There is a man in your kingdom in whom is <sup>c</sup>a spirit of the holy gods; and in the days of

your father, illumination, insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar, your father, your father <sup>d</sup>the king, appointed him chief of the <sup>e</sup>magicians, conjurers, <sup>f</sup>Chaldeans and diviners. <sup>12</sup>This was because an extraordinary spirit, knowledge and insight, interpretation of dreams, explanation of enigmas and solving of difficult problems were found in this Daniel, whom the king named Belteshazzar. Let Daniel now be summoned and he will declare the interpretation.” [10 <sup>a</sup>Lit house <sup>b</sup>Lit brightness be changed 11 <sup>c</sup>Or possibly the Spirit of the holy God <sup>d</sup>Or O king <sup>e</sup>Or soothsayer priests <sup>f</sup>Or master astrologers]

*Daniel Interprets Handwriting on the Wall* <sup>13</sup> Then Daniel was brought in before the king. The king spoke and said to Daniel, “Are you that Daniel who is one of the <sup>a</sup>exiles from Judah, whom my father the king brought from Judah? <sup>14</sup>Now I have heard about you that <sup>b</sup>a spirit of the gods is in you, and that illumination, insight and extraordinary wisdom have been found in you. <sup>15</sup>Just now the wise men and the conjurers were brought in before me that they might read this inscription and make its interpretation known to me, but they could not declare the interpretation of the <sup>c</sup>message. <sup>16</sup>But I personally have heard about you, that you are able to give interpretations and solve difficult problems. Now if you are able to read the inscription and make its interpretation known to me, you will be clothed with purple and wear a necklace of gold around your neck, and you will have authority as the <sup>d</sup>third ruler in the kingdom.” [13 <sup>a</sup>Lit sons of the exile 14 <sup>b</sup>Or possibly the Spirit of God 15 <sup>c</sup>Lit word 16 <sup>d</sup>Or triumvir]

<sup>17</sup> Then Daniel answered and said before the king, “<sup>a</sup>Keep your gifts for yourself or give your rewards to someone else; however, I will read the inscription to the king and make the interpretation known to him. <sup>18b</sup>O king, the Most High God granted <sup>c</sup>sovereignty, grandeur, glory and majesty to Nebuchadnezzar your father. <sup>19</sup>Because of the grandeur which He bestowed on him, all the peoples, nations and *men of every* <sup>d</sup>language feared and trembled before him; whomever he wished he killed and whomever he wished he spared alive; and whomever he

wished he elevated and whomever he wished he humbled. <sup>20</sup>But when his heart was lifted up and his spirit became so <sup>ε</sup>proud that he behaved arrogantly, he was deposed from his royal throne and *his* glory was taken away from him. <sup>21</sup>He was also driven away from <sup>f</sup>mankind, and his heart was made like *that of* beasts, and his dwelling place *was* with the wild donkeys. He was given grass to eat like cattle, and his body was drenched with the dew of heaven until he recognized that the Most High God is ruler over the realm of mankind and *that* He sets over it whomever He wishes. <sup>22</sup>Yet you, his <sup>g</sup>son, Belshazzar, have not humbled your heart, <sup>h</sup>even though you knew all this, <sup>23</sup>but you have exalted yourself against the Lord of heaven; and they have brought the vessels of His house before you, and you and your nobles, your wives and your concubines have been drinking wine from them; and you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the God in whose hand are your life-breath and all your ways, you have not glorified. <sup>24</sup>Then the <sup>i</sup>hand was sent from Him and this inscription was written out. [17 <sup>a</sup>Lit *Let...be for* 18 <sup>b</sup>Lit *You, O king* <sup>c</sup>Or *the kingdom* 19 <sup>d</sup>Lit *tongue* 20 <sup>e</sup>Lit *strong* 21 <sup>f</sup>Lit *the sons of man* 22 <sup>g</sup>Or *descendant* <sup>h</sup>Lit *inasmuch as you* 24 <sup>i</sup>Lit *palm of the hand*]

<sup>25</sup> “Now this is the inscription that was written out: ‘<sup>a</sup>MENE, <sup>a</sup>MENE, <sup>b</sup>TEKEL, <sup>c</sup>UPHARSIN.’ <sup>26</sup>This is the interpretation of the <sup>d</sup>message: ‘MENE’—God has numbered your kingdom and put an end to it. <sup>27</sup>‘TEKEL’—you have been weighed on the scales and found deficient. <sup>28</sup>‘PERES’—your kingdom has been divided and given over to the Medes and <sup>e</sup>Persians.” [25 <sup>a</sup>Or *a mina* (50 shekels) from verb “to number” <sup>b</sup>Or *a shekel* from verb “to weigh” <sup>c</sup>Or *and half-shekels* (sing: *peres*) from verb “to divide” <sup>26</sup> <sup>d</sup>Lit *word* <sup>28</sup> <sup>e</sup>Aram: *Paras*]

<sup>29</sup> Then Belshazzar gave orders, and they clothed Daniel with purple and *put* a necklace of gold around his neck, and issued a proclamation concerning him that he *now* had authority as the <sup>a</sup>third ruler in the kingdom. [29 <sup>a</sup>Or *triumvir*]

<sup>30</sup> That same night Belshazzar the Chaldean king was slain. <sup>31a</sup>So

**Darius the Mede received the kingdom at about the age of sixty-two. [31  
aCh 6:1 in Aram]**

## DANIEL 6 [\[Books\]](#)

*Daniel Serves Darius* 1 <sup>a</sup>It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom, <sup>2</sup>and over them three commissioners (of whom Daniel was one), that these satraps might be accountable to them, and that the king might not suffer loss. <sup>3</sup>Then this Daniel began distinguishing himself <sup>b</sup>among the commissioners and satraps because <sup>c</sup>he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom. <sup>4</sup>Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to <sup>d</sup>government affairs; but they could find no ground of accusation or *evidence of* corruption, inasmuch as he was faithful, and no negligence or corruption was *to be* found in him. <sup>5</sup>Then these men said, “We will not find any ground of accusation against this Daniel unless we find *it* against him with regard to the law of his God.” [1 <sup>a</sup>Ch 6:2 in Aram 3 <sup>b</sup>Lit *above* <sup>c</sup>Lit *there was in him* 4 <sup>d</sup>Lit *the kingdom*]

<sup>6</sup> Then these commissioners and satraps came <sup>a</sup>by agreement to the king and spoke to him as follows: “King Darius, live forever! <sup>7</sup>All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions’ <sup>b</sup>den. <sup>8</sup>Now, O king, establish the injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which <sup>c</sup>may not be revoked.” <sup>9</sup>Therefore King Darius signed the document, that is, the injunction. [6 <sup>a</sup>Or *thronging* 7 <sup>b</sup>Or *pit*, and so throughout the ch 8 <sup>c</sup>Lit *does not pass away*]

<sup>10</sup> Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, <sup>a</sup>as he had been doing

previously. <sup>11</sup>Then these men came <sup>b</sup>by agreement and found Daniel making petition and supplication before his God. <sup>12</sup>Then they approached and spoke before the king about the king's injunction, "Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions' den?" The king replied, "The statement is true, according to the law of the Medes and Persians, which <sup>c</sup>may not be revoked." <sup>13</sup>Then they answered and spoke before the king, "Daniel, who is one of the <sup>d</sup>exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day." [10 <sup>a</sup>Or *because* 11 <sup>b</sup>Or *thronging* 12 <sup>c</sup>Lit *does not pass away* 13 <sup>d</sup>Lit *sons of the exile*]

<sup>14</sup> Then, as soon as the king heard this statement, he was deeply distressed and set *his* mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him. <sup>15</sup>Then these men came <sup>a</sup>by agreement to the king and said to the king, "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed." [15 <sup>a</sup>Or *thronging*]

*Daniel in the Lions' Den* <sup>16</sup> Then the king gave orders, and Daniel was brought in and cast into the lions' den. The king spoke and said to Daniel, "<sup>a</sup>Your God whom you constantly serve will Himself deliver you." <sup>17</sup>A stone was brought and laid over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in regard to Daniel. <sup>18</sup>Then the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him. [16 <sup>a</sup>Or *May your God...Himself deliver you*]

<sup>19</sup> Then the king arose at dawn, at the break of day, and went in haste to the lions' den. <sup>20</sup>When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the living God, has your God, whom you constantly serve, been able to deliver you from the lions?" <sup>21</sup>Then Daniel spoke <sup>a</sup>to the

king, “O king, live forever! <sup>22</sup>My God sent His angel and shut the lions’ mouths and they have not harmed me, inasmuch as <sup>b</sup>I was found innocent before Him; and also <sup>c</sup>toward you, O king, I have committed no crime.” <sup>23</sup>Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and no injury whatever was found on him, because he had trusted in his God. <sup>24</sup>The king then gave orders, and they brought those men who had <sup>d</sup>maliciously accused Daniel, and they cast them, their children and their wives into the lions’ den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones. [21 <sup>a</sup>Lit with 22 <sup>b</sup>Lit *innocence was found for me* <sup>c</sup>Lit *before* 24 <sup>d</sup>Lit *eaten the pieces of Daniel*]

<sup>25</sup> Then Darius the king wrote to all the peoples, nations and *men of every* <sup>a</sup>language who were living in all the land: “May your <sup>b</sup>peace abound! <sup>26c</sup>I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the living God and enduring forever, And His kingdom is one which will not be destroyed, And His dominion *will be* <sup>d</sup>forever. [25 <sup>a</sup>Lit *tongue* <sup>b</sup>Or *welfare or prosperity* 26 <sup>c</sup>Lit *From me a decree is made* <sup>d</sup>Lit *to the end*]

<sup>27</sup>“He delivers and rescues and performs signs and wonders In heaven and on earth, Who has *also* delivered Daniel from the <sup>a</sup>power of the lions.” [<sup>a</sup>Lit *hand*]

<sup>28</sup> So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian.

## DANIEL 7 [\[Books\]](#)

*Vision of the Four Beasts* 1 In the first year of Belshazzar king of Babylon Daniel saw a dream and visions <sup>a</sup>in his mind as he lay on his bed; then he wrote the dream down and related the <sup>b</sup>following summary of <sup>c</sup>it. 2 Daniel <sup>d</sup>said, “I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3 And four great beasts were coming up from the sea, different from one another. 4 The first was like a lion and had *the* wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human <sup>e</sup>mind also was given to it. 5 And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs *were* in its mouth between its teeth; and thus they said to it, ‘Arise, devour much meat!’ 6 After this I kept looking, and behold, another one, like a leopard, which had on its <sup>f</sup>back four wings of a bird; the beast also had four heads, and dominion was given to it. 7 After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. 8 While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, <sup>g</sup>this horn possessed eyes like the eyes of a man and a mouth uttering great *boasts*. [1 <sup>a</sup>Lit *of his head* <sup>b</sup>Or *beginning* <sup>c</sup>Lit *words* 2 <sup>d</sup>Lit *spoke and said* 4 <sup>e</sup>Lit *heart* 6 <sup>f</sup>Or *sides* 8 <sup>g</sup>Lit *in this horn were eyes*]

### *The Ancient of Days Reigns*

9 “I kept looking Until thrones were set up,

And the Ancient of Days took *His* seat; His vesture *was* like white  
snow And the hair of His head like pure wool.  
His throne *was* <sup>a</sup>ablaze with flames, Its wheels *were* a burning fire.  
[<sup>a</sup>Lit *flames of fire*]

<sup>10</sup>“A river of fire was flowing And coming out from before Him;  
Thousands upon thousands were attending Him, And myriads upon  
myriads were standing before Him; The court sat,  
And the books were opened.

<sup>11</sup>Then I kept looking because of the sound of the <sup>a</sup>boastful words which the  
horn was speaking; I kept looking until the beast was slain, and its body  
was destroyed and given to the burning <sup>b</sup>fire. <sup>12</sup>As for the rest of the beasts,  
their dominion was taken away, but an extension of life was granted to them  
for an appointed period of time. [<sup>11</sup> <sup>a</sup>Lit *great* <sup>b</sup>Lit *of the fire*]

### ***The Son of Man Presented***

<sup>13</sup> “I kept looking in the night visions, And behold, with the clouds of  
heaven  
One like a Son of Man was coming,  
And He came up to the Ancient of Days  
And was presented before Him.

<sup>14</sup>“And to Him was given dominion, Glory and <sup>a</sup>a kingdom, That all the  
peoples, nations and *men of every* <sup>b</sup>language Might serve Him.  
His dominion is an everlasting dominion  
Which will not pass away;

And His kingdom is one  
Which will not be destroyed. [<sup>a</sup>Or *sovereignty* <sup>b</sup>Lit *tongue*]

### ***The Vision Interpreted***

15 “As for me, Daniel, my spirit was distressed <sup>a</sup>within me, and the visions <sup>b</sup>in my mind kept alarming me. <sup>16</sup>I approached one of those who were standing by and began asking him the <sup>c</sup>exact meaning of all this. So he told me and made known to me the interpretation of these things: <sup>17</sup>‘These great beasts, which are four *in number*, are four kings *who* will arise from the earth. <sup>18</sup>But the <sup>d</sup>saints of the Highest One will receive the kingdom and possess the kingdom forever, <sup>e</sup>for all ages to come.’ [15 <sup>a</sup>Lit *in the midst of its sheath* <sup>b</sup>Lit *of my head* 16 <sup>c</sup>Lit *truth concerning* 18 <sup>d</sup>Lit *holy ones* <sup>e</sup>Lit *and unto the age of the ages*]

19 “Then I desired to know the <sup>a</sup>exact meaning of the fourth beast, which was different from all <sup>b</sup>the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, *and which* devoured, crushed and trampled down the remainder with its feet, <sup>20</sup>and *the meaning* of the ten horns that *were* on its head and the other *horn* which came up, and before which three *of them* fell, namely, that horn which had eyes and a mouth uttering great *boasts* and <sup>c</sup>which was larger in appearance than its associates. <sup>21</sup>I kept looking, and that horn was waging war with the <sup>d</sup>saints and overpowering them <sup>22</sup>until the Ancient of Days came and judgment was <sup>e</sup>passed in favor of the <sup>d</sup>saints of the Highest One, and the time arrived when the <sup>d</sup>saints took possession of the kingdom. [19 <sup>a</sup>Lit *truth concerning* <sup>b</sup>Lit *of them* 20 <sup>c</sup>Lit *its appearance was larger* 21 <sup>d</sup>Lit *holy ones* 22 <sup>e</sup>Lit *given for*]

23 “Thus he said: ‘The fourth beast will be a fourth kingdom on the earth, which will be different from all the *other* kingdoms and will devour the whole earth and tread it down and crush it. <sup>24</sup>As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. <sup>25</sup>He will speak <sup>a</sup>out against the Most High and wear down the <sup>b</sup>saints of the Highest

One, and he will intend to make alterations in times and in law; and <sup>c</sup>they will be given into his hand for a <sup>d</sup>time, <sup>d</sup>times, and half a <sup>d</sup>time. <sup>26</sup>But the court will sit *for judgment*, and his dominion will be taken away, <sup>e</sup>annihilated and destroyed <sup>f</sup>forever. <sup>27</sup>Then the <sup>g</sup>sovereignty, the dominion and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the <sup>b</sup>saints of the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him.' [25 <sup>a</sup>Lit words <sup>b</sup>Lit holy ones <sup>c</sup>I.e. the saints <sup>d</sup>I.e. year(s) <sup>26</sup> <sup>e</sup>Lit to annihilate and to destroy <sup>f</sup>Lit to the end <sup>27</sup> <sup>g</sup>Or kingdom]

28 “<sup>a</sup>At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my <sup>b</sup>face grew pale, but I kept the matter <sup>c</sup>to myself.” [28 <sup>a</sup>Lit To here the end of the word <sup>b</sup>Lit brightness was changing upon me <sup>c</sup>Lit in my heart]

## DANIEL 8 [\[Books\]](#)

*Vision of the Ram and Goat* 1 In the third year of the reign of Belshazzar the king a vision appeared to me, <sup>a</sup>Daniel, subsequent to the one which appeared to me <sup>b</sup>previously. 2 I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai <sup>c</sup>Canal. 3 Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the <sup>c</sup>canal. Now the two horns were <sup>d</sup>long, but one was <sup>d</sup>longer than the other, with the <sup>d</sup>longer one coming up last. 4 I saw the ram butting westward, northward, and southward, and no *other* beasts could stand before him nor was there anyone to rescue from his <sup>e</sup>power, but he did as he pleased and magnified *himself*.  
[1 <sup>a</sup>Lit I, Daniel <sup>b</sup>Lit at the beginning 2 <sup>c</sup>Or river 3 <sup>d</sup>Lit high(er) 4 <sup>e</sup>Lit hand]

5 While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the <sup>a</sup>goat *had* a conspicuous horn between his eyes. 6 He came up to the ram that had the two horns, which I had seen standing in front of the <sup>b</sup>canal, and rushed at him in his mighty wrath. 7 I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his <sup>e</sup>power. 8 Then the male goat magnified *himself* exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous *horns* toward the four winds of heaven. [5 <sup>a</sup>Lit buck 6 <sup>b</sup>Or river 7 <sup>c</sup>Lit hand]

### *The Little Horn*

9 Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the <sup>a</sup>Beautiful Land. <sup>10</sup>It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. <sup>11</sup>It even magnified *itself* <sup>b</sup>to be equal with the <sup>c</sup>Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. <sup>12</sup>And on account of transgression the host will be given over *to the horn* along with the regular sacrifice; and it will fling truth to the ground and perform *its will* and prosper. <sup>13</sup>Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision *about* the regular sacrifice apply, <sup>d</sup>while the transgression causes horror, so as to allow both the holy place and the host <sup>e</sup>to be trampled?” <sup>14</sup>He said to me, “For 2,300 evenings *and* mornings; then the holy place will be <sup>f</sup>properly restored.” [9 <sup>a</sup>I.e. Palestine 11 <sup>b</sup>Lit *up to the* <sup>c</sup>Or *Prince* 13 <sup>d</sup>Or possibly *and the transgression that horrifies* <sup>e</sup>Lit *as a trampling* 14 <sup>f</sup>Lit *vindicated*]

***Interpretation of the Vision*** <sup>15</sup> When I, Daniel, had seen the vision, I sought <sup>a</sup>to understand it; and behold, standing before me was one <sup>b</sup>who looked like a man. <sup>16</sup>And I heard the voice of a man between *the banks of Ulai*, and he called out and said, “Gabriel, give this *man* an understanding of the vision.” <sup>17</sup>So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, “Son of man, understand that the vision pertains to the time of the end.” [15 <sup>a</sup>Lit *understanding* <sup>b</sup>Lit *like the appearance of a man*]

<sup>18</sup> Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand <sup>a</sup>upright. <sup>19</sup>He said, “Behold, I am going to let you know what will occur at the final period of the indignation, for *it* pertains to the appointed time of the end. [18 <sup>a</sup>Lit *on my standing*]

***The Ram's Identity*** <sup>20</sup>The ram which you saw with the two horns represents the kings of Media and Persia.

### ***The Goat***

<sup>21</sup>The shaggy <sup>a</sup>goat represents the <sup>b</sup>kingdom of Greece, and the large horn that is between his eyes is the first king. <sup>22</sup>The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although not with his power. [<sup>21</sup> <sup>a</sup>Lit buck <sup>b</sup>Lit king]

<sup>23</sup>“In the latter period of their <sup>a</sup>rule, When the transgressors have <sup>b</sup>run their course, A king will arise,  
<sup>c</sup>Insolent and skilled in <sup>d</sup>intrigue. [<sup>a</sup>Or kingdom <sup>b</sup>Lit finished <sup>c</sup>Lit Strong of face <sup>d</sup>Or ambiguous speech]

<sup>24</sup>“His power will be mighty, but not by his own power, And he will <sup>a</sup>destroy to an extraordinary degree And prosper and perform his will; He will <sup>a</sup>destroy mighty men and <sup>b</sup>the holy people. [<sup>a</sup>Or corrupt <sup>b</sup>Lit people of the saints]

<sup>25</sup>“And through his shrewdness He will cause deceit to succeed by his <sup>a</sup>influence; And he will magnify himself in his heart, And he will <sup>b</sup>destroy many while they are <sup>c</sup>at ease.  
He will even <sup>d</sup>oppose the Prince of princes, But he will be broken without <sup>a</sup>human agency. [<sup>a</sup>Lit hand <sup>b</sup>Or corrupt <sup>c</sup>Or secure <sup>d</sup>Lit stand against]

<sup>26</sup>“The vision of the evenings and mornings Which has been told is true;  
But keep the vision secret,

For *it* pertains to many days *in the future*.”

27 Then I, Daniel, was <sup>a</sup>exhausted and sick for days. Then I got up *again* and carried on the king’s business; but I was astounded at the vision, and there was none to <sup>b</sup>explain *it*. [27 <sup>a</sup>Or *done in* <sup>b</sup>Lit *make me understand*]

## DANIEL 9 [\[Books\]](#)

*Daniel's Prayer for His People* 1 In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— 2in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years. 3So I <sup>a</sup>gave my attention to the Lord God to seek *Him by* prayer and supplications, with fasting, sackcloth and ashes. 4I prayed to the LORD my God and confessed and said, “Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, 5we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. 6Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land. [3 <sup>a</sup>Lit *set my face*]

7 “Righteousness belongs to You, O Lord, but to us <sup>a</sup>open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. 8<sup>b</sup>Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You. 9To the Lord our God *belong* compassion and forgiveness, <sup>c</sup>for we have rebelled against Him; 10nor have we obeyed the voice of the LORD our God, to walk in His <sup>d</sup>teachings which He set before us through His servants the prophets. 11Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. 12Thus He has confirmed His words which He had spoken against us and against our <sup>e</sup>rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done *anything* like what was

done to Jerusalem. <sup>13</sup>As it is written in the law of Moses, all this calamity has come on us; yet we have not <sup>f</sup>sought the favor of the LORD our God by turning from our iniquity and <sup>g</sup>giving attention to Your truth. <sup>14</sup>Therefore the LORD has <sup>h</sup>kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. [7 <sup>a</sup>Lit *the shame of face* 8 <sup>b</sup>Lit *The shame of face* 9 <sup>c</sup>Or *though* 10 <sup>d</sup>Or *laws* 12 <sup>e</sup>Lit *judges who judged us* 13 <sup>f</sup>Lit *softened the face of* <sup>g</sup>Or *having insight into* 14 <sup>h</sup>Lit *watched over the evil*]

<sup>15</sup> “And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked. <sup>16</sup>O Lord, in accordance with all Your <sup>a</sup>righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a reproach to all those around us. <sup>17</sup>So now, our God, listen to the prayer of Your servant and to his supplications, and for <sup>b</sup>Your sake, O Lord, let Your face shine on Your desolate sanctuary. <sup>18</sup>O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not <sup>c</sup>presenting our supplications before You on account of <sup>d</sup>any merits of our own, but on account of Your great compassion. <sup>19</sup>O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.” [16 <sup>a</sup>Lit *righteousnesses* 17 <sup>b</sup>Lit *the sake of the Lord* 18 <sup>c</sup>Lit *causing to fall* <sup>d</sup>Lit *our righteousnesses*]

*Gabriel Brings an Answer* <sup>20</sup> Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and <sup>a</sup>presenting my supplication before the LORD my God in behalf of the holy mountain of my God, <sup>21</sup>while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision <sup>b</sup>previously, <sup>c</sup>came to me <sup>d</sup>in my extreme weariness about the time of the evening offering. <sup>22</sup>He gave me instruction and talked with me and said, “O Daniel, I have now

come forth to give you insight with understanding. <sup>23</sup>At the beginning of your supplications the <sup>e</sup>command was issued, and I have come to tell you, for you are <sup>f</sup>highly esteemed; so give heed to the message and gain understanding of the vision. [20 <sup>a</sup>Lit *causing to fall* 21 <sup>b</sup>Lit *at the beginning* <sup>c</sup>Lit *was reaching; or touching* <sup>d</sup>Lit *wearied with weariness* 23 <sup>e</sup>Lit *word went out* <sup>f</sup>Lit *desirable; or precious*]

*Seventy Weeks and the Messiah* <sup>24</sup> “Seventy <sup>a</sup>weeks have been decreed for your people and your holy city, to <sup>b</sup>finish the transgression, to <sup>c</sup>make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and <sup>d</sup>prophecy and to anoint the most holy place. <sup>25</sup>So you are to know and discern *that* from the issuing of a <sup>e</sup>decree to restore and rebuild Jerusalem until <sup>f</sup>Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with <sup>g</sup>plaza and moat, even in times of distress. <sup>26</sup>Then after the sixty-two weeks the <sup>h</sup>Messiah will be cut off and have <sup>i</sup>nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And <sup>j</sup>its end *will come* with a flood; even to the end <sup>k</sup>there will be war; desolations are determined. <sup>27</sup>And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of <sup>l</sup>abominations *will come* one who <sup>m</sup>makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who <sup>n</sup>makes desolate.” [24 <sup>a</sup>Or *units of seven*, and so throughout the ch <sup>b</sup>Or *restrain* <sup>c</sup>Another reading is *seal up sins* <sup>d</sup>Lit *prophet* 25 <sup>e</sup>Lit *word* <sup>f</sup>Or *an anointed one* <sup>g</sup>Or *streets* 26 <sup>h</sup>Or *anointed one* <sup>i</sup>Or *no one* <sup>j</sup>Or *his* <sup>k</sup>Or *war will be decreed for desolations* 27 <sup>l</sup>Or *detestable things* <sup>m</sup>Or *causes horror* <sup>n</sup>Or *causes horror*]

## DANIEL 10 [\[Books\]](#)

*Daniel Is Terrified by a Vision* 1 In the third year of Cyrus king of Persia a <sup>a</sup>message was revealed to Daniel, who was named Belteshazzar; and the <sup>a</sup>message was true and *one of great* <sup>b</sup>conflict, but he understood the <sup>a</sup>message and had an understanding of the vision. [1 <sup>a</sup>Lit word <sup>b</sup>Or warfare]

2 In those days, I, Daniel, had been mourning for three entire weeks. 3 I did not eat any <sup>a</sup>tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed. 4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the <sup>b</sup>Tigris, 5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with *a belt of pure gold of Uphaz*. 6 His body also was like <sup>c</sup>beryl, his face <sup>d</sup>had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a <sup>e</sup>tumult. 7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves. 8 So I was left alone and saw this great vision; yet no strength was left in me, for my <sup>f</sup>natural color turned to <sup>g</sup>a deathly pallor, and I retained no strength. 9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground. [3 <sup>a</sup>Lit bread of desirability 4 <sup>b</sup>Heb Hiddekel 6 <sup>c</sup>Or yellow serpentine <sup>d</sup>Lit like <sup>e</sup>Or roaring 8 <sup>f</sup>Lit splendor <sup>g</sup>Lit corruption]

*Daniel Comforted* 10 Then behold, a hand touched me and set me trembling on my <sup>a</sup>hands and knees. 11 He said to me, “O Daniel, man of <sup>b</sup>high esteem, understand the words that I am about to tell you and stand <sup>c</sup>upright, for I have now been sent to you.” And when he had

spoken this word to me, I stood up trembling. <sup>12</sup>Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words. <sup>13</sup>But the prince of the kingdom of Persia was <sup>d</sup>withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. <sup>14</sup>Now I have come to give you an understanding of what will happen to your people in the <sup>e</sup>latter days, for the vision pertains to the days yet *future*.” [10 <sup>a</sup>Lit *knees and the palms of my hands* 11 <sup>b</sup>Lit *desirability; or preciousness* <sup>c</sup>Lit *upon your standing* 13 <sup>d</sup>Lit *standing opposite* 14 <sup>e</sup>Lit *end of the days*]

<sup>15</sup> When he had spoken to me according to these words, I <sup>a</sup>turned my face toward the ground and became speechless. <sup>16</sup>And behold, <sup>b</sup>one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, “O my lord, as a result of the vision <sup>c</sup>anguish has come upon me, and I have retained no strength. <sup>17</sup>For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me.” [15 <sup>a</sup>Lit *set* 16 <sup>b</sup>Lit *as a likeness of sons of man* <sup>c</sup>Lit *my pains have*]

<sup>18</sup> Then *this* one with human appearance touched me again and strengthened me. <sup>19</sup>He said, “O man of <sup>a</sup>high esteem, do not be afraid. Peace <sup>b</sup>be with you; take courage and be courageous!” Now as soon as he spoke to me, I received strength and said, “May my lord speak, for you have strengthened me.” <sup>20</sup>Then he said, “Do you <sup>c</sup>understand why I came to you? But I shall now return to fight against the <sup>d</sup>prince of Persia; so I am going forth, and behold, the <sup>d</sup>prince of <sup>e</sup>Greece is about to come. <sup>21</sup>However, I will tell you what is inscribed in the writing of truth. Yet there is no one who <sup>f</sup>stands firmly with me against these *forces* except Michael your prince. [19 <sup>a</sup>Lit *desirability; or preciousness* <sup>b</sup>Lit *to you* 20 <sup>c</sup>Lit *know* <sup>d</sup>I.e. Satanic angel <sup>e</sup>Heb *Javan* 21 <sup>f</sup>Lit *shows himself strong*]

## DANIEL 11 [\[Books\]](#)

*Conflicts to Come* 1 “In the first year of Darius the Mede, <sup>a</sup>I arose to be <sup>b</sup>an encouragement and a protection for him. <sup>2</sup>And now I will tell you the truth. Behold, three more kings are going to arise <sup>c</sup>in Persia. Then a fourth will gain far more riches than all *of them*; as soon as he becomes strong through his riches, <sup>d</sup>he will arouse the whole *empire* against the realm of <sup>e</sup>Greece. <sup>3</sup>And a mighty king will arise, and he will rule with great authority and do as he pleases. <sup>4</sup>But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four <sup>f</sup>points of the compass, though not to his *own* descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and *given* to others besides <sup>g</sup>them. [1 <sup>a</sup>Lit *my standing up* was <sup>b</sup>Lit *for a strengthener* 2 <sup>c</sup>Lit *for* <sup>d</sup>Or *they all will stir up the realm of Greece* <sup>e</sup>Heb *Javan* 4 <sup>f</sup>Lit *winds of the heaven* <sup>g</sup>I.e. his descendants]

5 “Then the king of the South will grow strong, <sup>a</sup>along with *one* of his princes <sup>b</sup>who will gain ascendancy over him and obtain dominion; his domain *will be* a great dominion *indeed*. <sup>6</sup>After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out <sup>c</sup>a peaceful arrangement. But she will not retain her <sup>d</sup>position of power, nor will he remain with his <sup>e</sup>power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in *those* times. <sup>7</sup>But one of the <sup>f</sup>descendants of her line will arise in his place, and he will come against *their* army and enter the fortress of the king of the North, and he will deal with them and display *great* strength. <sup>8</sup>Also their gods with their <sup>g</sup>metal images *and* their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will <sup>h</sup>refrain from *attacking* the king of the North for *some* years. <sup>9</sup>Then <sup>i</sup>the latter will enter the realm of the king of the South, but will return to his *own* land. [5 <sup>a</sup>Lit *and* <sup>b</sup>Lit *and he* 6 <sup>c</sup>Or *an equitable agreement* <sup>d</sup>Lit *strength of arm* <sup>e</sup>Lit *arm* 7 <sup>f</sup>Lit *branch of her roots* 8 <sup>g</sup>Lit *cast images* <sup>h</sup>Or *stand against the king* 9 <sup>i</sup>Lit *he will, and so throughout the ch*]

10 “His sons will <sup>a</sup>mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, that he may <sup>b</sup>again wage war up to his very fortress. <sup>11</sup>The king of the South will be enraged and go forth and fight <sup>c</sup>with the king of the North. Then the latter will raise a great multitude, but *that* multitude will be given into <sup>d</sup>the hand of the *former*. <sup>12</sup>When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail. <sup>13</sup>For the king of the North will again raise a greater multitude than the former, and <sup>e</sup>after an interval of some years he will <sup>f</sup>press on with a great army and much equipment. [10 <sup>a</sup>Or wage war <sup>b</sup>Or return and wage 11 <sup>c</sup>Lit with him, with <sup>d</sup>Lit his hand 13 <sup>e</sup>Lit at the end of the times, years <sup>f</sup>Or keep on coming]

14 “Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will <sup>a</sup>fall down. <sup>15</sup>Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand *their ground*, not even <sup>b</sup>their choicest troops, for there will be no strength to make a stand. <sup>16</sup>But he who comes against him will do as he pleases, and no one will *be able to* withstand him; he will also stay *for a time* in the <sup>c</sup>Beautiful Land, with destruction in his hand. <sup>17</sup>He will set his face to come with the power of his whole kingdom, <sup>d</sup>bringing with him <sup>e</sup>a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand *for him* or be <sup>f</sup>on his side. <sup>18</sup>Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn. <sup>19</sup>So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more. [14 <sup>a</sup>Lit *stumble*, and so throughout the ch 15 <sup>b</sup>Lit *the people of its choice ones* 16 <sup>c</sup>I.e. Palestine 17 <sup>d</sup>Lit *and* <sup>e</sup>Lit *equitable things* <sup>f</sup>Lit *for him*; i.e. for her father]

20 “Then in his place one will arise who will send an <sup>a</sup>oppressor through the <sup>b</sup>Jewel of *his* kingdom; yet within a few days he will be shattered, though not in anger nor in battle. <sup>21</sup>In his place a despicable person will

arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue. <sup>22</sup>The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant. <sup>23</sup>After an alliance is made with him he will practice deception, and he will go up and gain power with a small *force of people*. <sup>24</sup><sup>c</sup>In a time of tranquility he will enter the richest *parts* of the <sup>d</sup>realm, and he will accomplish what his fathers never did, nor his <sup>e</sup>ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but *only* for a time. <sup>25</sup>He will stir up his strength and <sup>f</sup>courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him. <sup>26</sup>Those who eat his choice food will <sup>g</sup>destroy him, and his army will <sup>h</sup>overflow, but many will fall down slain. <sup>27</sup>As for both kings, their hearts will be *intent* on evil, and they will speak lies *to each other* at the same table; but it will not succeed, for the end is still *to come* at the appointed time. <sup>28</sup>Then he will return to his land with much <sup>i</sup>plunder; but his heart will be *set* against the holy covenant, and he will take action and *then* return to his own land. [20 <sup>a</sup>Or *extractor of tribute* <sup>b</sup>Lit *adornment*; i.e. probably Jerusalem and its temple 24 <sup>c</sup>Lit *Into tranquility and the richest...he will enter* <sup>d</sup>Or *province* <sup>e</sup>Lit *fathers' fathers* 25 <sup>f</sup>Lit *heart* 26 <sup>g</sup>Lit *break* <sup>h</sup>Or *be swept away, and many* 28 <sup>i</sup>Lit *possessions*]

<sup>29</sup> “At the appointed time he will return and come into the South, but <sup>a</sup>this last time it will not turn out the way it did before. <sup>30</sup>For ships of <sup>b</sup>Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. <sup>31</sup>Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination <sup>c</sup>of desolation. <sup>32</sup>By smooth words he will <sup>d</sup>turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action. <sup>33</sup><sup>e</sup>Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for *many* days. <sup>34</sup>Now when they fall they will be granted a little help, and

many will join with them in hypocrisy. <sup>35</sup>Some of <sup>f</sup>those who have insight will fall, in order to refine, purge and make them <sup>g</sup>pure until the end time; because *it is still to come* at the appointed time. [29 <sup>a</sup>Lit *it will not happen as the first and as the last* 30 <sup>b</sup>I.e. Cyprus 31 <sup>c</sup>Lit *that makes desolate; or that causes horror* 32 <sup>d</sup>Or *pollute those* 33 <sup>e</sup>Or *Instructors of the people* 35 <sup>f</sup>Or *the instructors* <sup>g</sup>Lit *white*]

36 “Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak <sup>a</sup>monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. <sup>37</sup>He will show no regard for the <sup>b</sup>gods of his fathers or for the desire of women, nor will he show regard for any *other* god; for he will magnify himself above *them* all. <sup>38</sup>But <sup>c</sup>instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor *him* with gold, silver, costly stones and treasures. <sup>39</sup>He will take action against the strongest of fortresses with *the help of* a foreign god; he will give great honor to <sup>d</sup>those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price. [36 <sup>a</sup>Lit *extraordinary* 37 <sup>b</sup>Or *God* 38 <sup>c</sup>Lit *in his place* 39 <sup>d</sup>Lit *the one who acknowledges*]

40 “At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow *them* and pass through. <sup>41</sup>He will also enter the <sup>a</sup>Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. <sup>42</sup>Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape. <sup>43</sup>But he will <sup>b</sup>gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow* at his <sup>c</sup>heels. <sup>44</sup>But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and <sup>d</sup>annihilate many. <sup>45</sup>He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him. [41 <sup>a</sup>I.e. Palestine 43 <sup>b</sup>Or *rule over* <sup>c</sup>Lit *footsteps* 44 <sup>d</sup>Lit *devote to destruction*]

## DANIEL 12 [\[Books\]](#)

*The Time of the End* <sup>1</sup> “Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. <sup>2</sup>Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting <sup>a</sup>contempt. <sup>3b</sup>Those who have insight will shine brightly like the brightness of the <sup>c</sup>expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. <sup>4</sup>But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” [2 <sup>a</sup>Lit *abhorrence* 3 <sup>b</sup>Or *The instructors will* <sup>c</sup>Or *firmament*]

<sup>5</sup> Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. <sup>6</sup>And one said to the man dressed in linen, who was above the waters of the river, “How long *will it be* until the end of *these* wonders?” <sup>7</sup>I heard the man dressed in linen, who was above the waters of the river, <sup>a</sup>as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a <sup>b</sup>time, <sup>b</sup>times, and half a <sup>b</sup>time; and as soon as <sup>c</sup>they finish shattering the <sup>d</sup>power of the holy people, all these *events* will be completed. <sup>8</sup>As for me, I heard but could not understand; so I said, “My lord, what *will be* the <sup>e</sup>outcome of these *events*?” <sup>9</sup>He said, “Go *your way*, Daniel, for *these* words are concealed and sealed up until the end time. <sup>10</sup>Many will be purged, <sup>f</sup>purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but <sup>g</sup>those who have insight will understand. <sup>11</sup>From the time that the regular sacrifice is abolished and the <sup>h</sup>abomination of desolation is set up, *there will be* 1,290 days. <sup>12</sup>How blessed is he who keeps waiting and attains to the 1,335 days! <sup>13</sup>But as for you, go *your way* to the <sup>i</sup>end; then you will enter into rest and rise *again* for your allotted portion at the end of the <sup>j</sup>age.” [7 <sup>a</sup>Lit *and* <sup>b</sup>I.e. year(s) <sup>c</sup>Lit *to finish* <sup>d</sup>Lit *hand* 8 <sup>e</sup>Or *final end* 10 <sup>f</sup>Lit *made white* <sup>g</sup>Or *the instructors will* 11 <sup>h</sup>Or *horrible abomination* 13 <sup>i</sup>I.e. end of your life <sup>j</sup>Lit *days*]



## HOSEA 1 [\[Books\]](#)

### *Hosea's Wife and Children*

1 The word of the LORD which came to Hosea the son of Beeri, during the days of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah, and during the days of Jeroboam the son of Joash, king of Israel.

2 When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take to yourself a wife of harlotry and *have* children of harlotry; for the land commits flagrant harlotry, <sup>a</sup>forsaking the LORD.” <sup>3</sup>So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. <sup>4</sup>And the LORD said to him, “Name him Jezreel; for yet a little while, and I will <sup>b</sup>punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel. <sup>5</sup>On that day I will break the bow of Israel in the valley of Jezreel.” [2 <sup>a</sup>Lit *from not following after* 4 <sup>b</sup>Lit *visit the bloodshed of Jezreel on the house of Jehu*]

6 Then she conceived again and gave birth to a daughter. And <sup>a</sup>the LORD said to him, “Name her <sup>b</sup>Lo-ruhamah, for I will no longer have compassion on the house of Israel, that I would ever forgive them. <sup>7</sup>But I will have compassion on the house of Judah and deliver them by the LORD their God, and will not deliver them by bow, sword, battle, horses or horsemen.” [6 <sup>a</sup>Lit *He* <sup>b</sup>I.e. she has not obtained compassion]

8 When she had weaned Lo-ruhamah, she conceived and gave birth to a son. <sup>9</sup>And <sup>a</sup>the LORD said, “Name him <sup>b</sup>Lo-ammi, for you are not My people and I am not <sup>c</sup>your God.” [9 <sup>a</sup>Lit *He* <sup>b</sup>I.e. not my people <sup>c</sup>Lit *yours*]

10 <sup>a</sup>Yet the number of the sons of Israel  
Will be like the sand of the sea,  
Which cannot be measured or numbered;

And in the place  
Where it is said to them,  
“You are not My people,”  
It will be said to them,  
“*You are* the sons of the living God.” [<sup>a</sup>Ch 2:1 in Heb]  
<sup>11</sup>And the sons of Judah and the sons of Israel will be gathered  
together,  
And they will appoint for themselves one leader,  
And they will go up from the land,  
For great will be the day of Jezreel.

## HOSEA 2 [\[Books\]](#)

***Israel's Unfaithfulness Condemned*** 1 <sup>a</sup>Say to your brothers, “<sup>b</sup>Ammi,”  
and to your sisters, “<sup>c</sup>Ruhamah.” [1 <sup>a</sup>Ch 2:3 in Heb <sup>b</sup>I.e. my people <sup>c</sup>I.e.  
she has obtained compassion]

<sup>2</sup>“Contend with your mother, contend, For she is not my wife, and I am  
not her husband; And let her put away her harlotry from her face  
And her adultery from between her breasts, <sup>3</sup>Or I will strip her naked  
And expose her as on the day when she was born.

I will also make her like a wilderness, Make her like desert land And  
slay her with thirst.

<sup>4</sup>“Also, I will have no compassion on her children, Because they are  
children of harlotry.

<sup>5</sup>“For their mother has played the harlot; She who conceived them has  
acted shamefully.

For she said, ‘I will go after my lovers, Who give *me* my bread and my  
water, My wool and my flax, my oil and my drink.’

<sup>6</sup>“Therefore, behold, I will hedge up <sup>a</sup>her way with thorns, And I will  
build <sup>b</sup>a wall against her so that she cannot find her paths. [<sup>a</sup>So with  
some ancient versions; Heb *your* <sup>b</sup>Lit *her wall so that*]

<sup>7</sup>“She will pursue her lovers, but she will not overtake them; And she  
will seek them, but will not find *them*.

Then she will say, ‘I will go back to my first husband, For it was better  
for me then than now!’

<sup>8</sup> “For she does not know that it was I who gave her the grain, the new  
wine and the oil, And lavished on her silver and gold, *Which* they  
<sup>a</sup>used for Baal. [<sup>a</sup>Or *made into the*]

<sup>9</sup>“Therefore, I will take back My grain at <sup>a</sup>harvest time And My new  
wine in its season.

I will also take away My wool and My flax *Given* to cover her  
nakedness. [<sup>a</sup>Lit *its time*]

<sup>10</sup>“And then I will uncover her lewdness In the sight of her lovers, And  
no one will rescue her out of My hand.

<sup>11</sup>“I will also put an end to all her gaiety, Her feasts, her new moons,  
her sabbaths And all her festal assemblies.

<sup>12</sup>“I will destroy her vines and fig trees, Of which she said, ‘These are my wages Which my lovers have given me.’

And I will make them a forest, And the beasts of the field will devour them.

<sup>13</sup>“I will punish her for the days of the Baals When she used to <sup>a</sup>offer sacrifices to them And adorn herself with her <sup>b</sup>bearings and jewelry, And follow her lovers, so that she forgot Me,” declares the LORD. [<sup>a</sup>Or *burn incense* <sup>b</sup>Or *nose rings*]

**Restoration of Israel 14 “Therefore, behold, I will allure her, Bring her into the wilderness And speak <sup>a</sup>kindly to her. [<sup>a</sup>Lit upon her heart]**

<sup>15</sup>“Then I will give her her vineyards from there, And the valley of Achor as a door of hope.

And she will <sup>a</sup>sing there as in the days of her youth, As in the day when she came up from the land of Egypt. [<sup>a</sup>Or *give answer*]

<sup>16</sup>“It will come about in that day,” declares the LORD, “That you will call Me <sup>a</sup>Ishi And will no longer call Me <sup>b</sup>Baali. [<sup>a</sup>I.e. my husband <sup>b</sup>I.e. my master, or my Baal]

<sup>17</sup>“For I will remove the names of the Baals from her mouth, So that they will be <sup>a</sup>mentioned by their names no more. [<sup>a</sup>Or *remembered*]

<sup>18</sup>“In that day I will also make a covenant for them With the beasts of the field, The birds of the sky And the creeping things of the ground. And I will <sup>a</sup>abolish the bow, the sword and war from the land, And will make them lie down in safety. [<sup>a</sup>Lit *break*]

<sup>19</sup>“I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion, <sup>20</sup>And I will betroth you to Me in faithfulness.

Then you will know the LORD.

<sup>21</sup> “It will come about in that day that I will respond,” declares the LORD.

“I will respond to the heavens, and they will respond to the earth,

<sup>22</sup>And the earth will respond to the grain, to the new wine and to the oil, And they will respond to <sup>a</sup>Jezreel. [<sup>a</sup>I.e. God sows]

<sup>23</sup>“I will sow her for Myself in the land.

I will also have compassion on <sup>a</sup>her who had not obtained compassion,  
And I will say to <sup>b</sup>those who were not My people, ‘You are My  
people!’

And <sup>c</sup>they will say, ‘*You are my God!*’ ” [<sup>a</sup>Heb *Lo-ruhamah* <sup>b</sup>Heb *Lo-*  
*ammi* <sup>c</sup>Lit *he*]

## HOSEA 3 [\[Books\]](#)

*Hosea's Second Symbolic Marriage* <sup>1</sup> Then the LORD said to me, “Go again, love a <sup>a</sup>woman who is loved by her <sup>b</sup>husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes.” <sup>2</sup> So I bought her for myself for fifteen *shekels* of silver and a homer and a <sup>c</sup>half of barley. <sup>3</sup> Then I said to her, “You shall stay with me for many days. You shall not play the harlot, nor shall you have a <sup>d</sup>man; so I will also be toward you.” <sup>4</sup> For the sons of Israel will remain for many days without king or prince, without sacrifice or *sacred pillar* and without ephod or <sup>e</sup>household idols. <sup>5</sup> Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days. [1 <sup>a</sup>I.e. Gomer <sup>b</sup>Lit *companion* 2 <sup>c</sup>Heb *lethech* 3 <sup>d</sup>Or *husband* 4 <sup>e</sup>Heb *teraphim*]

## HOSEA 4 [\[Books\]](#)

### *God's Controversy with Israel*

1 Listen to the word of the LORD, O sons of Israel,  
For the LORD has a case against the inhabitants of the land,  
Because there is no <sup>a</sup>faithfulness or <sup>b</sup>kindness  
Or knowledge of God in the land. [<sup>a</sup>Or *truth* <sup>b</sup>Or *loyalty*]  
2 *There is* swearing, deception, murder, stealing and adultery.  
They employ violence, so that bloodshed <sup>a</sup>follows bloodshed. [<sup>a</sup>Lit  
*touches*]  
3 Therefore the land mourns,  
And everyone who lives in it languishes  
Along with the beasts of the field and the birds of the sky,  
And also the fish of the sea <sup>a</sup>disappear. [<sup>a</sup>Lit *are taken away*]  
4 Yet let no one <sup>a</sup>find fault, and let none offer reproof;  
For your people are like those who contend with the priest. [<sup>a</sup>Lit  
*contend*]  
5 So you will stumble by day,  
And the prophet also will stumble with you by night;  
And I will destroy your mother.  
6 My people are destroyed for lack of knowledge.  
Because you have rejected knowledge,  
I also will reject you from being My priest.  
Since you have forgotten the law of your God,  
I also will forget your children.  
7 The more they multiplied, the more they sinned against Me;  
I will change their glory into shame.  
8 They feed on the <sup>a</sup>sin of My people  
And direct their desire toward their iniquity. [<sup>a</sup>Or *sin offering*]  
9 And it will be, like people, like priest;  
So I will punish them for their ways  
And repay them for their deeds.  
10 They will eat, but not have enough;  
They will play the harlot, but not increase,

Because they have <sup>a</sup>stopped giving heed to the LORD. [<sup>a</sup>Lit *forsaken giving heed; or forsaken the LORD to practice (v 11) harlotry*]

11 Harlotry, wine and new wine take away the <sup>a</sup>understanding. [<sup>a</sup>Lit *heart*]

<sup>12</sup>My people consult their wooden idol, and their *diviner*'s wand informs them;

For a spirit of harlotry has led *them* astray,

And they have played the harlot, *departing* <sup>a</sup>from their God. [<sup>a</sup>Lit *from under*]

<sup>13</sup>They offer sacrifices on the tops of the mountains

And <sup>a</sup>burn incense on the hills,

Under oak, poplar and terebinth,

Because their shade is pleasant.

Therefore your daughters play the harlot

And your <sup>b</sup>brides commit adultery. [<sup>a</sup>Or *offer sacrifices* <sup>b</sup>Or *daughters-in-law*]

<sup>14</sup>I will not punish your daughters when they play the harlot

Or your <sup>a</sup>brides when they commit adultery,

For *the men* themselves go apart with harlots

And offer sacrifices with temple prostitutes;

So the people without understanding are <sup>b</sup>ruined. [<sup>a</sup>Or *daughters-in-law* <sup>b</sup>Lit *thrust down*]

15 Though you, Israel, play the harlot,

Do not let Judah become guilty;

Also do not go to Gilgal,

Or go up to Beth-aven

And take the oath:

“As the LORD lives!”

<sup>16</sup>Since Israel is stubborn

Like a stubborn heifer,

<sup>a</sup>Can the LORD now pasture them

Like a lamb in a large field? [<sup>a</sup>Or *Now the LORD will pasture...field*]

<sup>17</sup>Ephraim is joined to idols;

Let him alone.

<sup>18</sup>Their liquor gone,

They play the harlot continually;

Their <sup>a</sup>rulers dearly love shame. [<sup>a</sup>Lit *shields*]

<sup>19</sup>The wind wraps them in its wings,  
And they will be ashamed because of their sacrifices.

## HOSEA 5 [\[Books\]](#)

### *The People's Apostasy Rebuked* 1 Hear this, O priests!

Give heed, O house of Israel!

Listen, O house of the king!

For the judgment applies to you, For you have been a snare at Mizpah  
And a net spread out on Tabor.

<sup>2</sup>The revolvers have <sup>a</sup>gone deep in depravity, But I will chastise all of  
them. [<sup>a</sup>Or *waded deep in slaughter*]

<sup>3</sup>I know Ephraim, and Israel is not hidden from Me; For now, O  
Ephraim, you have played the harlot, Israel has defiled itself.

<sup>4</sup>Their deeds will not allow them To return to their God.

For a spirit of harlotry is within them, And they do not know the LORD.

<sup>5</sup>Moreover, the pride of Israel testifies against him, And Israel and  
Ephraim stumble in their iniquity; Judah also has stumbled with  
them.

<sup>6</sup>They will go with their flocks and herds To seek the LORD, but they  
will not find *Him*; He has withdrawn from them.

<sup>7</sup>They have dealt treacherously against the LORD, For they have borne  
<sup>a</sup>illegitimate children.

Now the new moon will devour them with their <sup>b</sup>land. [<sup>a</sup>Lit *strange* <sup>b</sup>Lit  
*portions*]

<sup>8</sup> Blow the horn in Gibeah, The trumpet in Ramah.

Sound an alarm at Beth-aven: "Behind you, Benjamin!"

<sup>9</sup>Ephraim will become a desolation in the day of rebuke; Among the  
tribes of Israel I declare what is sure.

<sup>10</sup>The princes of Judah have become like those who move a boundary;  
On them I will pour out My wrath like water.

<sup>11</sup>Ephraim is oppressed, crushed in judgment, Because he was  
determined to <sup>a</sup>follow *man's* command. [<sup>a</sup>Or with some ancient  
versions, *follow nothingness*]

<sup>12</sup>Therefore I am like a moth to Ephraim And like rotteness to the  
house of Judah.

<sup>13</sup>When Ephraim saw his sickness, And Judah his <sup>a</sup>wound, Then  
Ephraim went to Assyria And sent to <sup>b</sup>King Jareb.

But he is unable to heal you, Or to cure you of your <sup>a</sup>wound. [<sup>a</sup>Or *ulcer*  
<sup>b</sup>Or *the avenging king* or *the great king*]

<sup>14</sup>For I *will be* like a lion to Ephraim And like a young lion to the house  
of Judah.

I, even I, will tear to pieces and go away, I will carry away, and there  
will be none to deliver.

<sup>15</sup>I will go away *and* return to My place Until they <sup>a</sup>acknowledge their  
guilt and seek My face; In their affliction they will earnestly seek  
Me. [<sup>a</sup>Or *bear their punishment*]

## HOSEA 6 [\[Books\]](#)

### ***The Response to God's Rebuke* 1 “Come, let us return to the LORD.**

For He has torn *us*, but He will heal us; He has <sup>a</sup>wounded *us*, but He will bandage us. [<sup>a</sup>Lit *struck*]

<sup>2</sup>“He will revive us after two days; He will raise us up on the third day, That we may live before Him.

<sup>3</sup>“So let us know, let us press on to know the LORD.

His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth.”

<sup>4</sup> What shall I do with you, O Ephraim?

What shall I do with you, O Judah?

For your <sup>a</sup>loyalty is like a morning cloud And like the dew which goes away early. [<sup>a</sup>Or *lovingkindness*]

<sup>5</sup>Therefore I have hewn *them* in pieces by the prophets; I have slain them by the words of My mouth; And the judgments on you are *like* the light that goes forth.

<sup>6</sup>For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

<sup>7</sup>But like <sup>a</sup>Adam they have transgressed the covenant; There they have dealt treacherously against Me. [<sup>a</sup>Or *men*]

<sup>8</sup>Gilead is a city of wrongdoers, Tracked with bloody *footprints*.

<sup>9</sup>And as raiders wait for a man, So a band of priests murder on the way to Shechem; Surely they have committed <sup>a</sup>crime. [<sup>a</sup>Or *lewdness*]

<sup>10</sup>In the house of Israel I have seen a horrible thing; Ephraim's harlotry is there, Israel has defiled itself.

<sup>11</sup>Also, O Judah, there is a harvest appointed for you, When I restore the fortunes of My people.

## HOSEA 7 [\[Books\]](#)

***Ephraim's Iniquity* 1 When I would heal Israel, The iniquity of Ephraim is uncovered, And the evil deeds of Samaria, For they deal falsely; The thief enters in, Bandits raid outside, 2And they do not <sup>a</sup>consider in their hearts That I remember all their wickedness.**

Now their deeds are all around them; They are before My face. [<sup>a</sup>Lit *say to their heart*]

<sup>3</sup>With their wickedness they make the king glad, And the princes with their lies.

<sup>4</sup>They are all adulterers, Like an oven heated by the baker Who ceases to stir up *the fire* From the kneading of the dough until it is leavened.

<sup>5</sup>On the <sup>a</sup>day of our king, the princes became sick with the heat of wine; He stretched out his hand with scoffers, [<sup>a</sup>I.e. a festive occasion]

<sup>6</sup>For their hearts are like an oven As they approach their <sup>a</sup>plotting; Their <sup>b</sup>anger <sup>c</sup>smolders all night, In the morning it burns like a flaming fire. [<sup>a</sup>Lit *ambush* <sup>b</sup>So with some ancient versions; M.T. *baker* <sup>c</sup>Lit *sleeps*]

<sup>7</sup>All of them are hot like an oven, And they consume their rulers; All their kings have fallen.

None of them calls on Me.

<sup>8</sup>Ephraim mixes himself with the <sup>a</sup>nations; Ephraim has become a cake not turned. [<sup>a</sup>Lit *peoples*]

<sup>9</sup>Strangers devour his strength, Yet he does not know *it*; Gray hairs also are sprinkled on him, Yet he does not know *it*.

<sup>10</sup>Though the pride of Israel testifies against him, Yet they have not returned to the LORD their God, Nor have they sought Him, for all this.

<sup>11</sup>So Ephraim has become like a silly dove, without <sup>a</sup>sense; They call to Egypt, they go to Assyria. [<sup>a</sup>Lit *heart*]

<sup>12</sup>When they go, I will spread My net over them; I will bring them down like the birds of the sky.

I will chastise them in accordance with the <sup>a</sup>proclamation to their assembly. [<sup>a</sup>Lit *report*]

<sup>13</sup>Woe to them, for they have strayed from Me!

Destruction is theirs, for they have rebelled against Me!

I would redeem them, but they speak lies against Me.

<sup>14</sup>And they do not cry to Me from their heart When they wail on their beds; For the sake of grain and new wine they <sup>a</sup>assemble themselves, They turn away from Me. [<sup>a</sup>Or with Gr and many ancient mss *gash themselves*]

<sup>15</sup>Although I trained *and* strengthened their arms, Yet they devise evil against Me.

<sup>16</sup>They turn, *but* not <sup>a</sup>upward, They are like a deceitful bow; Their princes will fall by the sword Because of the <sup>b</sup>insolence of their tongue.

This *will be* their derision in the land of Egypt. [<sup>a</sup>Or possibly *to the Most High* <sup>b</sup>Lit *indignation*; or *cursing*]

## HOSEA 8 [\[Books\]](#)

### ***Israel Reaps the Whirlwind* 1 Put the trumpet to your <sup>a</sup>lips!**

Like an eagle *the enemy comes* against the house of the LORD, Because they have transgressed My covenant And rebelled against My law.

[<sup>a</sup>Lit *palate*]

<sup>2</sup>They cry out to Me, “My God, we of Israel know You!”

<sup>3</sup>Israel has rejected the good; The enemy will pursue him.

<sup>4</sup>They have set up kings, but not by Me; They have appointed princes, but I did not know *it*.

With their silver and gold they have made idols for themselves, That <sup>a</sup>they might be cut off. [<sup>a</sup>Lit *he*]

<sup>5a</sup>He has rejected your calf, O Samaria, *saying*, “My anger burns against them!”

How long will they be incapable of innocence? [<sup>a</sup>Or *Your calf has rejected you*]

<sup>6</sup>For from Israel is even this!

A craftsman made it, so it is not God; Surely the calf of Samaria will be broken to <sup>a</sup>pieces. [<sup>a</sup>Or *splinters*]

<sup>7</sup>For they sow the wind And they reap the whirlwind.

The standing grain has no <sup>a</sup>heads; It yields no <sup>b</sup>grain.

Should it yield, strangers would swallow it up. [<sup>a</sup>Lit *growth* <sup>b</sup>Or *meal*]

**8** Israel is swallowed up; They are now among the nations Like a vessel in which no one delights.

<sup>9</sup>For they have gone up to Assyria, *Like* a wild donkey all alone; Ephraim has hired <sup>a</sup>lovers. [<sup>a</sup>Lit *loves*]

<sup>10</sup>Even though they hire *allies* among the nations, Now I will gather them up; And they will begin to <sup>a</sup>diminish Because of the burden of the king of princes. [<sup>a</sup>Or *suffer for awhile*]

**11** Since Ephraim has multiplied altars for sin, They have become altars of sinning for him.

<sup>12</sup>Though I wrote for him ten thousand *precepts* of My law, They are regarded as a strange thing.

<sup>13</sup>As for My sacrificial gifts, They sacrifice the flesh and eat *it*, *But* the LORD has taken no delight in them.

Now He will remember their iniquity, And punish *them* for their sins;  
They will return to Egypt.

<sup>14</sup>For Israel has forgotten his Maker and built palaces; And Judah has multiplied fortified cities, But I will send a fire on its cities that it may consume its palatial dwellings.

## HOSEA 9 [\[Books\]](#)

### *Ephraim Punished*

<sup>1</sup> Do not rejoice, O Israel, <sup>a</sup>with exultation like the <sup>b</sup>nations!  
For you have played the harlot, <sup>c</sup>forsaking your God.  
You have loved *harlots'* earnings on <sup>d</sup>every threshing floor. [<sup>a</sup>Lit to <sup>b</sup>Lit  
*peoples* <sup>c</sup>Lit away from your God <sup>d</sup>Lit all threshing floors of grain]

<sup>2</sup>Threshing floor and wine press will not feed them,  
And the new wine will fail <sup>a</sup>them. [<sup>a</sup>Lit *her*]

<sup>3</sup>They will not remain in the LORD's land,  
But Ephraim will return to Egypt,  
And in Assyria they will eat unclean *food*.

<sup>4</sup>They will not pour out drink offerings of wine to the LORD,  
Their sacrifices will not please Him.  
*Their bread will* <sup>a</sup>be like <sup>b</sup>mourners' bread;  
All who eat of it will be defiled,  
For their bread will be for <sup>c</sup>themselves *alone*;  
It will not enter the house of the LORD. [<sup>a</sup>Lit be to them <sup>b</sup>Or bread of  
*misfortune* <sup>c</sup>Lit their appetite]

<sup>5</sup>What will you do on the day of the appointed festival  
And on the day of the feast of the LORD?

<sup>6</sup>For behold, they will go because of destruction;  
Egypt will gather them up, Memphis will bury them.  
Weeds will take over their treasures of silver;  
Thorns *will be* in their tents.

<sup>7</sup> The days of punishment have come,  
The days of retribution have come;  
<sup>a</sup>Let Israel know *this!*  
The prophet is a fool,  
The <sup>b</sup>inspired man is demented,  
Because of the grossness of your iniquity,  
And *because* your hostility is so great. [<sup>a</sup>Or *Israel will know it* <sup>b</sup>Lit man  
*of the spirit*]

<sup>8</sup>Ephraim *was* a watchman with my God, a prophet;  
*Yet* the snare of a bird catcher is in all his ways,

And there is *only* hostility in the house of his God.

<sup>9</sup>They have gone deep <sup>a</sup>in depravity

As in the days of Gibeah;

He will remember their iniquity,

He will punish their sins. [<sup>a</sup>Lit *they have corrupted*]

**10** I found Israel like grapes in the wilderness;

I saw your forefathers as the earliest fruit on the fig tree in its first  
*season.*

But they came to Baal-peor and devoted themselves to <sup>a</sup>shame,

And they became as detestable as that which they loved. [<sup>a</sup>I.e. Baal]

<sup>11</sup>As for Ephraim, their glory will fly away like a bird—

No birth, no pregnancy and no conception!

<sup>12</sup>Though they bring up their children,

Yet I will bereave them <sup>a</sup>until not a man is left.

Yes, woe to them indeed when I depart from them! [<sup>a</sup>Lit *without a  
man*]

<sup>13</sup>Ephraim, as I have seen,

Is planted in a pleasant meadow like Tyre;

But Ephraim will bring out his children for slaughter.

<sup>14</sup>Give them, O LORD—what will You give?

Give them a miscarrying womb and dry breasts.

**15** All their evil is at Gilgal;

Indeed, I came to hate them there!

Because of the wickedness of their deeds

I will drive them out of My house!

I will love them no more;

All their princes are rebels.

<sup>16</sup>Ephraim is stricken, their root is dried up,

They will bear no fruit.

Even though they bear children,

I will slay the precious ones of their womb.

<sup>17</sup>My God will cast them away

Because they have not listened to Him;

And they will be wanderers among the nations.

## HOSEA 10 [\[Books\]](#)

### ***Retribution for Israel's Sin* 1 Israel is a <sup>a</sup>luxuriant vine; He produces fruit for himself.**

The more his fruit, The more altars he made; The <sup>b</sup>richer his land, The better <sup>c</sup>he made the *sacred* pillars. [<sup>a</sup>Or *degenerate* <sup>b</sup>Or *better* <sup>c</sup>Lit *they*]

<sup>2</sup>Their heart is <sup>a</sup>faithless; Now they must bear their guilt.

<sup>b</sup>The LORD will break down their altars *And* destroy their *sacred* pillars. [<sup>a</sup>Lit *smooth* <sup>b</sup>Lit *He*]

<sup>3</sup>Surely now they will say, “We have no king, For we do not revere the LORD.

As for the king, what can he do for us?”

<sup>4</sup>They speak *mere* words, <sup>a</sup>With worthless oaths they make covenants; And judgment sprouts like poisonous weeds in the furrows of the field. [<sup>a</sup>Or *Swearing falsely in making a covenant*]

<sup>5</sup>The inhabitants of Samaria will fear For the <sup>a</sup>calf of Beth-aven.

Indeed, its people will mourn for it, And its idolatrous priests <sup>b</sup>will cry out over it, Over its glory, since it has departed from it. [<sup>a</sup>So with some ancient versions; Heb *calves* <sup>b</sup>Or *who used to rejoice over*]

<sup>6</sup>The thing itself will be carried to Assyria As tribute to <sup>a</sup>King Jareb; Ephraim will <sup>b</sup>be seized with shame And Israel will be ashamed of its own counsel. [<sup>a</sup>Or *the avenging king or the great king* <sup>b</sup>Lit *receive shame*]

<sup>7</sup>Samaria will be cut off *with* her king Like a stick on the surface of the water.

<sup>8</sup>Also the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars; Then they will say to the mountains, “Cover us!” And to the hills, “Fall on us!”

<sup>9</sup>From the days of Gibeah you have sinned, O Israel; There they stand! Will not the battle against the sons of iniquity overtake them in Gibeah?

<sup>10</sup>When it is My desire, I will <sup>a</sup>chastise them; And the peoples will be gathered against them When they are bound for their double guilt. [<sup>a</sup>Or *bind*]

11 Ephraim is a trained heifer that loves to thresh, But I will come over her fair neck *with a yoke*; I will harness Ephraim, Judah will plow, Jacob will harrow for himself.

12 Sow with a view to righteousness, Reap in accordance with <sup>a</sup>kindness; Break up your fallow ground, For it is time to seek the LORD

Until He comes to <sup>b</sup>rain righteousness on you. [<sup>a</sup>Or *loyalty* <sup>b</sup>Or *teach*]

13 You have plowed wickedness, you have reaped injustice, You have eaten the fruit of lies.

Because you have trusted in your way, in your numerous warriors,  
14 Therefore a tumult will arise among your people, And all your fortresses will be destroyed, As Shalman destroyed Beth-arbel on the day of battle, *When* mothers were dashed in pieces with *their* children.

15 Thus it will be done to you at Bethel because of your great wickedness.

At dawn the king of Israel will be completely cut off.

## HOSEA 11 [\[Books\]](#)

***God Yearns over His People*** 1 **When Israel was a youth I loved him, And out of Egypt I called My son.**

<sup>2</sup>The more <sup>a</sup>they called them, The more they went from <sup>a</sup>them; They kept sacrificing to the Baals And burning incense to idols. [<sup>a</sup>I.e. God's prophets]

<sup>3</sup>Yet it is I who taught Ephraim to walk, <sup>a</sup>I took them in My arms; But they did not know that I healed them. [<sup>a</sup>So ancient versions; Heb *He...His*]

<sup>4</sup>I led them with cords of a man, with bonds of love, And I became to them as one who lifts the yoke from their jaws; And I bent down *and* fed them.

<sup>5</sup><sup>a</sup>They will not return to the land of Egypt; But Assyria—he will be <sup>b</sup>their king Because they refused to return *to Me*. [<sup>a</sup>Lit *He* <sup>b</sup>Lit *his*]

<sup>6</sup>The sword will whirl against <sup>a</sup>their cities, And will demolish <sup>a</sup>their gate bars And consume *them* because of their counsels. [<sup>a</sup>Lit *his*]

<sup>7</sup>So My people are bent on turning from Me.

Though <sup>a</sup>they call <sup>b</sup>them to *the One* on high, None at all exalts *Him*.

[<sup>a</sup>I.e. God's prophets <sup>b</sup>Lit *him*; i.e. Israel]

<sup>8</sup>How can I give you up, O Ephraim?

How can I surrender you, O Israel?

How can I <sup>a</sup>make you like Admah?

How can I treat you like Zeboiim?

My heart is turned over within Me, <sup>b</sup>All My compassions are kindled.

[<sup>a</sup>Lit *give* <sup>b</sup>Lit *Together*]

<sup>9</sup>I will not execute My fierce anger; I will not destroy Ephraim again.

For I am God and not man, the Holy One in your midst, And I will not come in <sup>a</sup>wrath. [<sup>a</sup>Lit *excitement*]

<sup>10</sup>They will walk after the LORD, He will roar like a lion; Indeed He will roar And *His* sons will come trembling from the west.

<sup>11</sup>They will come trembling like birds from Egypt And like doves from the land of Assyria; And I will settle them in their houses, declares the LORD.

12 <sup>a</sup>Ephraim surrounds Me with lies And the house of Israel with  
deceit; Judah is also unruly against God, Even against the Holy One  
who is faithful. [<sup>a</sup>Ch 12:1 in Heb]

## HOSEA 12 [\[Books\]](#)

### *Ephraim Reminded*

<sup>1</sup> Ephraim feeds on wind,  
And pursues the east wind continually;  
He multiplies lies and violence.  
Moreover, <sup>b</sup>he makes a covenant with Assyria,  
And oil is carried to Egypt. [<sup>a</sup>Ch 12:2 in Heb <sup>b</sup>Lit *they make*]  
<sup>2</sup>The LORD also has a dispute with Judah,  
And will punish Jacob according to his ways;  
He will repay him according to his deeds.  
<sup>3</sup>In the womb he took his brother by the heel,  
And in his maturity he contended with God.  
<sup>4</sup>Yes, he wrestled with the angel and prevailed;  
He wept and sought His favor.

He found Him at Bethel  
And there He spoke with us,  
5Even the LORD, the God of hosts,  
The LORD is His <sup>a</sup>name. [<sup>a</sup>Lit *memorial*]  
6Therefore, return to your God,  
Observe <sup>a</sup>kindness and justice,  
And wait for your God continually. [<sup>a</sup>Or *loyalty*]  
7A <sup>a</sup>merchant, in whose hands are false balances,  
He loves to oppress. [<sup>a</sup>Or *Canaanite*]  
8And Ephraim said, “Surely I have become rich,  
I have found wealth for myself;  
In all my labors they will find in me  
No iniquity, which *would be* sin.”  
9But I *have been* the LORD your God since the land of Egypt;  
I will make you live in tents again,  
As in the days of the appointed festival.  
10I have also spoken to the prophets,  
And I <sup>a</sup>gave numerous visions,  
And through the prophets I gave parables. [<sup>a</sup>Lit *multiplied the vision*]  
11Is there iniquity *in* Gilead?  
Surely they are worthless.  
In Gilgal they sacrifice bulls,  
Yes, their altars are like the stone heaps  
Beside the furrows of the field.  
12 Now Jacob fled to the <sup>a</sup>land of Aram,  
And Israel worked for a wife,  
And for a wife he kept *sheep*. [<sup>a</sup>Lit *field*]  
13But by a prophet the LORD brought Israel from Egypt,  
And by a prophet he was kept.  
14Ephraim has provoked to bitter anger;  
So his Lord will leave his bloodguilt on him  
And bring back his reproach to him.

## HOSEA 13 [\[Books\]](#)

### ***Ephraim's Idolatry* 1 When Ephraim <sup>a</sup>spoke, *there was* trembling.**

He exalted himself in Israel, But through Baal he <sup>b</sup>did wrong and died.

[<sup>a</sup>Or *spoke with trembling* <sup>b</sup>Or *became guilty*]

<sup>2</sup>And now they sin more and more, And make for themselves molten images, Idols <sup>a</sup>skillfully made from their silver, All of them the work of craftsmen.

They say of them, "Let the <sup>b</sup>men who sacrifice kiss the calves!" [<sup>a</sup>Or *according to their own understanding* <sup>b</sup>Lit *sacrificers of or, (among) mankind*]

<sup>3</sup>Therefore they will be like the morning cloud And like dew which <sup>a</sup>soon disappears, Like chaff which is blown away from the threshing floor And like smoke from a <sup>b</sup>chimney. [<sup>a</sup>Lit *goes away early* <sup>b</sup>Lit *window*]

<sup>4</sup>Yet I *have been* the LORD your God Since the land of Egypt; And you were not to know any god except Me, For there is no savior besides Me.

<sup>5</sup>I <sup>a</sup>cared for you in the wilderness, In the land of drought. [<sup>a</sup>Or *knew*]

<sup>6</sup>As *they had* their pasture, they became satisfied, And being satisfied, their heart became proud; Therefore they forgot Me.

<sup>7</sup>So I will be like a lion to them; Like a leopard I will <sup>a</sup>lie in wait by the wayside. [<sup>a</sup>Or *watch*]

<sup>8</sup>I will encounter them like a bear robbed of her cubs, And I will tear open <sup>a</sup>their chests; There I will also devour them like a lioness, As a wild beast would tear them. [<sup>a</sup>Lit *the enclosure of their heart*]

<sup>9</sup>*It is* your destruction, O Israel, <sup>a</sup>That *you are* against Me, against your help. [<sup>a</sup>Or *But in Me is your help*]

<sup>10</sup>Where now is your king That he may save you in all your cities, And your judges of whom you <sup>a</sup>requested, "Give me a king and princes"? [<sup>a</sup>Lit *said*]

<sup>11</sup>I gave you a king in My anger And took him away in My wrath.

<sup>12</sup>The iniquity of Ephraim is bound up; His sin is stored up.

<sup>13</sup>The pains of childbirth come upon him; He is not a wise son, For <sup>a</sup>it is not the time that he should delay at the opening of the womb. [<sup>a</sup>Lit

*it is the time that he should not tarry at the breaking forth of children]*

<sup>14</sup>Shall I ransom them from the <sup>a</sup>power of Sheol?

Shall I redeem them from death?

O Death, where are your thorns?

O Sheol, where is your sting?

Compassion will be hidden from My sight. [<sup>a</sup>Lit *hand*]

<sup>15</sup> Though he flourishes among the <sup>a</sup>reeds, An east wind will come, The wind of the LORD coming up from the wilderness; And his fountain will become dry And his spring will be dried up; It will plunder *his* treasury of every precious article. [<sup>a</sup>Or *brothers*]

<sup>16a</sup>Samaria will be held guilty, For she has rebelled against her God.

They will fall by the sword, Their little ones will be dashed in pieces, And their pregnant women will be ripped open. [<sup>a</sup>Ch 14:1 in Heb]

## HOSEA 14 [\[Books\]](#)

***Israel's Future Blessing*** 1 <sup>a</sup>Return, O Israel, to the LORD your God, For you have stumbled <sup>b</sup>because of your iniquity. [<sup>a</sup>Ch 14:2 in Heb <sup>b</sup>Or *in*]

<sup>2</sup>Take words with you and return to the LORD.

Say to Him, "Take away all iniquity And <sup>a</sup>receive *us* graciously, That we may present <sup>b</sup>the fruit of our lips. [<sup>a</sup>Or *accept that which is good* <sup>b</sup>So with ancient versions; M.T. *our lips as bulls*]

<sup>3</sup>"Assyria will not save us, We will not ride on horses; Nor will we say again, 'Our god,'

To the work of our hands; For in You the <sup>a</sup>orphan finds mercy." [<sup>a</sup>Or *fatherless*]

<sup>4</sup> I will heal their apostasy, I will love them freely, For My anger has turned away from them.

<sup>5</sup>I will be like the dew to Israel; He will blossom like the lily, And he will <sup>a</sup>take root like *the cedars of Lebanon*. [<sup>a</sup>Lit *strike his roots*]

<sup>6</sup>His shoots will <sup>a</sup>sprout, And his <sup>b</sup>beauty will be like the olive tree And his fragrance like *the cedars of Lebanon*. [<sup>a</sup>Lit *go* <sup>b</sup>Or *splendor*]

<sup>7</sup>Those who live in his shadow Will <sup>a</sup>again raise grain, And they will blossom like the vine.

His renown *will be* like the wine of Lebanon. [<sup>a</sup>Or *return, they will raise grain*]

<sup>8</sup> O Ephraim, what more have I to do with idols?

It is I who answer and look after <sup>a</sup>you.

I am like a luxuriant cypress; From Me comes your fruit. [<sup>a</sup>Lit *him*]

<sup>9</sup> Whoever is wise, let him understand these things; *Whoever* is discerning, let him know them.

For the ways of the LORD are right, And the righteous will walk in them, But transgressors will stumble in them.

## JOEL 1 [\[Books\]](#)

### *The Devastation of Locusts*

1 The word of the LORD that came to Joel, the son of Pethuel:

<sup>2</sup>Hear this, O elders,  
And listen, all inhabitants of the land.  
Has *anything like* this happened in your days  
Or in your fathers' days?

<sup>3</sup>Tell your sons about it,  
And *let* your sons *tell* their sons,  
And their sons the next generation.

4 What the gnawing locust has left, the swarming locust has eaten;  
And what the swarming locust has left, the creeping locust has eaten;  
And what the creeping locust has left, the stripping locust has eaten.

<sup>5</sup>Awake, drunkards, and weep;  
And wail, all you wine drinkers,  
On account of the sweet wine  
That is cut off from your mouth.

<sup>6</sup>For a nation has <sup>a</sup>invaded my land,  
Mighty and without number;  
Its teeth are the teeth of a lion,  
And it has the fangs of a lioness. [<sup>a</sup>Lit *come up against*]

<sup>7</sup>It has made my vine a waste  
And my fig tree <sup>a</sup>splinters.  
It has stripped them bare and cast *them* away;  
Their branches have become white. [<sup>a</sup>Or *a stump*]

8 Wail like a virgin girded with sackcloth  
For the bridegroom of her youth.

<sup>9</sup>The grain offering and the drink offering are cut off  
From the house of the LORD.

The priests mourn,  
The ministers of the LORD.

<sup>10</sup>The field is ruined,  
The land mourns;

For the grain is ruined,  
The new wine dries up,  
Fresh oil <sup>a</sup>fails. [<sup>a</sup>Lit *wastes away*]  
<sup>11a</sup>Be ashamed, O farmers,  
Wail, O vinedressers,  
For the wheat and the barley;  
Because the harvest of the field is destroyed. [<sup>a</sup>Or *The farmers are  
ashamed, The vinedressers wail*]  
<sup>12</sup>The vine dries up  
And the fig tree <sup>a</sup>fails;  
The pomegranate, the palm also, and the <sup>b</sup>apple tree,  
All the trees of the field dry up.  
Indeed, rejoicing dries up  
From the sons of men. [<sup>a</sup>Lit *wastes away* <sup>b</sup>Or *apricot*]  
<sup>13</sup> Gird yourselves *with sackcloth*  
And lament, O priests;  
Wail, O ministers of the altar!  
Come, spend the night in sackcloth  
O ministers of my God,  
For the grain offering and the drink offering  
Are withheld from the house of your God.

### ***Starvation and Drought***

<sup>14</sup>Consecrate a fast,  
Proclaim a solemn assembly;

Gather the elders  
And all the inhabitants of the land  
To the house of the LORD your God,  
And cry out to the LORD.  
<sup>15</sup>Alas for the day!  
For the day of the LORD is near,  
And it will come as destruction from the <sup>a</sup>Almighty. [<sup>a</sup>Heb *Shaddai*]  
<sup>16</sup>Has not food been cut off before our eyes,  
Gladness and joy from the house of our God?  
<sup>17</sup>The <sup>a</sup>seeds shrivel under their <sup>b</sup>clouds;  
The storehouses are desolate,  
The barns are torn down,  
For the grain is dried up. [<sup>a</sup>Or *dried figs* <sup>b</sup>Or *shovels*]  
<sup>18</sup>How the beasts groan!  
The herds of cattle wander aimlessly  
Because there is no pasture for them;  
Even the flocks of sheep <sup>a</sup>suffer. [<sup>a</sup>Lit *bear punishment*]  
<sup>19</sup>To You, O LORD, I cry;  
For fire has devoured the pastures of the wilderness  
And the flame has burned up all the trees of the field.  
<sup>20</sup>Even the beasts of the field <sup>a</sup>pant for You;  
For the water brooks are dried up  
And fire has devoured the pastures of the wilderness. [<sup>a</sup>Lit *long for*]

## JOEL 2 [\[Books\]](#)

### *The Terrible Visitation*

<sup>1</sup> Blow a trumpet in Zion,  
And sound an alarm on My holy mountain!  
Let all the inhabitants of the land tremble,  
For the day of the LORD is coming;  
Surely it is near,  
<sup>2</sup>A day of darkness and gloom,  
A day of clouds and thick darkness.  
As the dawn is spread over the mountains,  
So there is a great and mighty people;  
There has never been *anything* like it,  
Nor will there be again after it  
To the years of many generations.  
<sup>3</sup>A fire consumes before them  
And behind them a flame burns.  
The land is like the garden of Eden before them  
But a desolate wilderness behind them,  
And nothing at all escapes them.  
<sup>4</sup>Their appearance is like the appearance of horses;  
And like war horses, so they run.  
<sup>5a</sup>With a noise as of chariots  
They leap on the tops of the mountains,  
Like the <sup>b</sup>crackling of a flame of fire consuming the stubble,  
Like a mighty people arranged for battle. [<sup>a</sup>Lit *Like the noise of  
chariots* <sup>b</sup>Lit *noise*]  
<sup>6</sup>Before them the people are in anguish;  
All faces <sup>a</sup>turn pale. [<sup>a</sup>Or *become flushed*]  
<sup>7</sup>They run like mighty men,  
They climb the wall like soldiers;  
And they each march <sup>a</sup>in line,  
Nor do they deviate from their paths. [<sup>a</sup>Lit *in his ways*]  
<sup>8</sup>They do not crowd each other,  
They march everyone in his path;

When they <sup>a</sup>burst through the <sup>b</sup>defenses,  
They do not break ranks. [<sup>a</sup>Lit *fall* <sup>b</sup>Lit *weapon*, probably *javelin*]  
<sup>9</sup>They rush on the city,  
They run on the wall;  
They climb into the houses,  
They enter through the windows like a thief.  
<sup>10</sup>Before them the earth quakes,  
The heavens tremble,  
The sun and the moon grow dark  
And the stars lose their brightness.  
<sup>11</sup>The LORD utters His voice before His army;  
Surely His camp is very great,  
For strong is he who carries out His word.  
The day of the LORD is indeed great and very awesome,  
And who can endure it?  
<sup>12</sup>“Yet even now,” declares the LORD,  
“Return to Me with all your heart,  
And with fasting, weeping and mourning;  
<sup>13</sup>And rend your heart and not your garments.”  
Now return to the LORD your God,  
For He is gracious and compassionate,  
Slow to anger, abounding in lovingkindness  
And relenting of evil.  
<sup>14</sup>Who knows whether He will *not* turn and relent  
And leave a blessing behind Him,  
*Even* a grain offering and a drink offering  
For the LORD your God?  
<sup>15</sup>Blow a trumpet in Zion,  
Consecrate a fast, proclaim a solemn assembly,  
<sup>16</sup>Gather the people, sanctify the congregation,  
Assemble the elders,  
Gather the children and the nursing infants.  
Let the bridegroom come out of his room  
And the bride out of her *bridal* chamber.  
<sup>17</sup>Let the priests, the LORD’s ministers,  
Weep between the porch and the altar,  
And let them say, “Spare Your people, O LORD,

And do not make Your inheritance a reproach,  
A byword among the nations.  
Why should they among the peoples say,  
'Where is their God?' ”

### ***Deliverance Promised***

18 Then the LORD <sup>a</sup>will be zealous for His land  
And <sup>b</sup>will have pity on His people. [<sup>a</sup>Or *was zealous* <sup>b</sup>Or *had pity*]  
19 The LORD <sup>a</sup>will answer and say to His people,  
“Behold, I am going to send you grain, new wine and oil,  
And you will be satisfied *in full* with <sup>b</sup>them;  
And I will never again make you a reproach among the nations. [<sup>a</sup>Or  
*answered and said* <sup>b</sup>Lit *it*]  
20 “But I will remove the northern *army* far from you,  
And I will drive it into a parched and desolate land,  
And its vanguard into the eastern sea,  
And its rear guard into the western sea.  
And its stench will arise and its foul smell will come up,  
For it has done great things.”  
21 Do not fear, O land, rejoice and be glad,  
For the LORD has done great things.  
22 Do not fear, beasts of the field,  
For the pastures of the wilderness have turned green,  
For the tree has borne its fruit,  
The fig tree and the vine have yielded <sup>a</sup>in full. [<sup>a</sup>Lit *their wealth*]  
23 So rejoice, O sons of Zion,  
And be glad in the LORD your God;  
For He has given you <sup>a</sup>the early rain for *your* vindication.  
And He has poured down for you the rain,  
The <sup>b</sup>early and <sup>c</sup>latter rain <sup>d</sup>as before. [<sup>a</sup>I.e. autumn; or possibly *the*  
*teacher for righteousness* <sup>b</sup>I.e. autumn <sup>c</sup>I.e. spring <sup>d</sup>So with ancient  
versions; Heb *in the first*]  
24 The threshing floors will be full of grain,  
And the vats will overflow with the new wine and oil.

<sup>25</sup>“Then I will make up to you for the years  
That the swarming locust has eaten,  
The creeping locust, the stripping locust and the gnawing locust,  
My great army which I sent among you.

<sup>26</sup>“You will have plenty to eat and be satisfied  
And praise the name of the LORD your God,  
Who has dealt wondrously with you;  
Then My people will never be put to shame.

<sup>27</sup>“Thus you will know that I am in the midst of Israel,  
And that I am the LORD your God,  
And there is no other;  
And My people will never be put to shame.

### ***The Promise of the Spirit***

28 <sup>a</sup>“It will come about after this  
That I will pour out My Spirit on all <sup>b</sup>mankind;  
And your sons and daughters will prophesy,  
Your old men will dream dreams,  
Your young men will see visions. [<sup>a</sup>Ch 3:1 in Heb <sup>b</sup>Lit *flesh*]

<sup>29</sup>“Even on the male and female servants  
I will pour out My Spirit in those days.

### ***The Day of the LORD***

<sup>30</sup>“I will display wonders in the sky and on the earth,  
Blood, fire and columns of smoke.

<sup>31</sup>“The sun will be turned into darkness

And the moon into blood  
Before the great and awesome day of the LORD comes.  
<sup>32</sup>“And it will come about that whoever calls on the name of the LORD  
Will be delivered;  
For on Mount Zion and in Jerusalem  
There will be those who escape,  
As the LORD has said,  
Even among the survivors whom the LORD calls.

## JOEL 3 [\[Books\]](#)

### *The Nations Will Be Judged*

<sup>1</sup> “<sup>a</sup>For behold, in those days and at that time,  
When I restore the fortunes of Judah and Jerusalem, [<sup>a</sup>Ch 4:1 in Heb]  
<sup>2</sup>I will gather all the nations  
And bring them down to the valley of <sup>a</sup>Jehoshaphat.  
Then I will enter into judgment with them there  
On behalf of My people and My inheritance, Israel,  
Whom they have scattered among the nations;  
And they have divided up My land. [<sup>a</sup>I.e. YHWH judges]  
<sup>3</sup>“They have also cast lots for My people,  
<sup>a</sup>Traded a boy for a harlot  
And sold a girl for wine that they may drink.

<sup>4</sup>Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head. <sup>5</sup>Since you have taken My silver and My gold, brought My precious <sup>b</sup>treasures to your temples, <sup>6</sup>and sold the sons of Judah and Jerusalem to the <sup>c</sup>Greeks in order to remove them far from their territory, <sup>7</sup>behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. <sup>8</sup>Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation,” for the LORD has spoken. [<sup>3</sup> <sup>a</sup>Lit *Given* <sup>5</sup> <sup>b</sup>Lit *goodly things* <sup>6</sup> <sup>c</sup>Lit *sons of Javan*]

<sup>9</sup> Proclaim this among the nations:  
Prepare a war; rouse the mighty men!  
Let all the soldiers draw near, let them come up!  
<sup>10</sup>Beat your plowshares into swords  
And your pruning hooks into spears;  
Let the weak say, “I am a mighty man.”  
<sup>11</sup><sup>a</sup>Hasten and come, all you surrounding nations,  
And gather yourselves there.

Bring down, O LORD, Your mighty ones. [<sup>a</sup>Or *Lend aid*]  
<sup>12</sup>Let the nations be aroused  
And come up to the valley of <sup>a</sup>Jehoshaphat,  
For there I will sit to judge  
All the surrounding nations. [<sup>a</sup>I.e. YHWH judges]  
<sup>13</sup>Put in the sickle, for the harvest is ripe.  
Come, tread, for the wine press is full;  
The vats overflow, for their wickedness is great.  
<sup>14</sup>Multitudes, multitudes in the valley of <sup>a</sup>decision!  
For the day of the LORD is near in the valley of <sup>a</sup>decision. [<sup>a</sup>I.e. God's  
verdict]  
<sup>15</sup>The sun and moon grow dark  
And the stars lose their brightness.  
<sup>16</sup>The LORD roars from Zion  
And utters His voice from Jerusalem,  
And the heavens and the earth tremble.  
But the LORD is a refuge for His people  
And a stronghold to the sons of Israel.  
<sup>17</sup>Then you will know that I am the LORD your God,  
Dwelling in Zion, My holy mountain.  
So Jerusalem will be holy,  
And strangers will pass through it no more.

### ***Judah Will Be Blessed***

**18** And in that day  
The mountains will drip with <sup>a</sup>sweet wine,  
And the hills will flow with milk,  
And all the brooks of Judah will flow with water;  
And a spring will go out from the house of the LORD  
To water the valley of <sup>b</sup>Shittim. [<sup>a</sup>Lit *freshly pressed out grape juice*  
<sup>b</sup>Or *acacias*]  
<sup>19</sup>Egypt will become a waste,  
And Edom will become a desolate wilderness,  
Because of the violence <sup>a</sup>done to the sons of Judah,

In whose land they have shed innocent blood. [<sup>a</sup>Lit *of the sons*]

<sup>20</sup>But Judah will be inhabited forever

And Jerusalem for all generations.

<sup>21</sup>And I will avenge their blood which I have not avenged,

For the LORD dwells in Zion.

## AMOS 1 [\[Books\]](#)

### *Judgment on Neighbor Nations*

1 The words of Amos, who was among the shepherders from Tekoa, which he <sup>a</sup>envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. [1 <sup>a</sup>Lit *saw concerning*]

<sup>2</sup>He said,

“The LORD roars from Zion

And from Jerusalem He utters His voice;

And the shepherds’ pasture grounds mourn,

And the <sup>a</sup>summit of Carmel dries up.” [<sup>a</sup>Lit *head*]

<sup>3</sup> Thus says the LORD,

“For three transgressions of Damascus and for four

I will not <sup>a</sup>revoke its *punishment*,

Because they threshed Gilead with *implements* of sharp iron. [<sup>a</sup>Lit *cause it to turn back*, and so throughout the ch]

<sup>4</sup>“So I will send fire upon the house of Hazael

And it will consume the citadels of Ben-hadad.

<sup>5</sup>“I will also break the *gate* bar of Damascus,

And cut off the inhabitant from the <sup>a</sup>valley of Aven,

And him who holds the scepter, from Beth-eden;

So the people of Aram will go exiled to Kir,”

Says the LORD. [<sup>a</sup>Possibly, *Baalbek*]

<sup>6</sup> Thus says the LORD,

“For three transgressions of Gaza and for four

I will not revoke its *punishment*,

Because they deported an entire population

To deliver *it* up to Edom.

<sup>7</sup>“So I will send fire upon the wall of Gaza

And it will consume her citadels.

<sup>8</sup>“I will also cut off the inhabitant from Ashdod,

And him who holds the scepter, from Ashkelon;

I will even <sup>a</sup>unleash My <sup>b</sup>power upon Ekron,

And the remnant of the Philistines will perish,”  
Says the Lord <sup>c</sup>GOD. [<sup>a</sup>Lit *cause to return* <sup>b</sup>Lit *hand* <sup>c</sup>Heb *YHWH*,  
usually rendered *LORD*]

9 Thus says the LORD,

“For three transgressions of Tyre and for four  
I will not revoke its *punishment*,  
Because they delivered up an entire population to Edom  
And did not remember *the* covenant of <sup>a</sup>brotherhood. [<sup>a</sup>Lit *brothers*]

<sup>10</sup>“So I will send fire upon the wall of Tyre  
And it will consume her citadels.”

11 Thus says the LORD,

“For three transgressions of Edom and for four  
I will not revoke its *punishment*,  
Because he pursued his brother with the sword,  
While he <sup>a</sup>stifled his compassion;  
His anger also tore continually,  
And he maintained his fury forever. [<sup>a</sup>Lit *corrupted*]

<sup>12</sup>“So I will send fire upon Teman  
And it will consume the citadels of Bozrah.”

13 Thus says the LORD,

“For three transgressions of the sons of Ammon and for four  
I will not revoke its *punishment*,  
Because they ripped open the pregnant women of Gilead  
In order to enlarge their borders.

<sup>14</sup>“So I will kindle a fire on the wall of Rabbah  
And it will consume her citadels  
Amid <sup>a</sup>war cries on the day of battle,  
And a storm on the day of tempest. [<sup>a</sup>Or *shouts*]

<sup>15</sup>“Their king will go into exile,  
He and his princes together,” says the LORD.

## AMOS 2 [\[Books\]](#)

### *Judgment on Judah and Israel*

1 Thus says the LORD,

“For three transgressions of Moab and for four  
I will not <sup>a</sup>revoke its *punishment*,  
Because he burned the bones of the king of Edom to lime. [<sup>1</sup> <sup>a</sup>Lit *cause*  
*it to turn back*, and so throughout the ch]

<sup>2</sup>“So I will send fire upon Moab  
And it will consume the citadels of Kerioth;  
And Moab will die amid tumult,  
With <sup>a</sup>war cries and the sound of a trumpet. [<sup>a</sup>Or *shouts*]

<sup>3</sup>“I will also cut off the <sup>a</sup>judge from her midst  
And slay all her princes with him,” says the LORD. [<sup>a</sup>Or *executive*  
*officer*]

4 Thus says the LORD,

“For three transgressions of Judah and for four  
I will not revoke its *punishment*,  
Because they rejected the law of the LORD  
And have not kept His statutes;  
Their <sup>a</sup>lies also have led them astray,  
Those after which their fathers walked. [<sup>a</sup>Or *false gods*]

<sup>5</sup>“So I will send fire upon Judah  
And it will consume the citadels of Jerusalem.”

6 Thus says the LORD,

“For three transgressions of Israel and for four  
I will not revoke its *punishment*,  
Because they sell the righteous for money  
And the needy for a pair of sandals.

<sup>7</sup>“These who <sup>a</sup>pant after the *very* dust of the earth on the head of the  
helpless

Also turn aside the way of the humble;  
And a man and his father <sup>b</sup>resort to the same <sup>c</sup>girl

In order to profane My holy name. [<sup>a</sup>Or *trample* or, *snap at the head of the helpless on the dust* <sup>b</sup>Lit *go* <sup>c</sup>Possibly a harlot, or a temple prostitute]

<sup>8</sup>“On garments taken as pledges they stretch out beside every altar,  
And in the house of their God they drink the wine of those who have  
been fined.

<sup>9</sup> “Yet it was I who destroyed the Amorite before them,

<sup>a</sup>Though his height *was* like the height of cedars

And he *was* strong as the oaks;

I even destroyed his fruit above and his root below. [<sup>a</sup>Lit *Whose height*]

<sup>10</sup>“It was I who brought you up from the land of Egypt,

And I led you in the wilderness forty years

<sup>a</sup>That you might take possession of the land of the Amorite. [<sup>a</sup>Lit *To possess*]

<sup>11</sup>“Then I raised up some of your sons to be prophets

And some of your young men to be Nazirites.

Is this not so, O sons of Israel?” declares the LORD.

<sup>12</sup>“But you made the Nazirites drink wine,

And you commanded the prophets saying, ‘You shall not prophesy!’

<sup>13</sup>“Behold, I am <sup>a</sup>weighted down beneath you

As a wagon <sup>b</sup>is weighted down when filled with sheaves. [<sup>a</sup>Or *tottering*  
<sup>b</sup>Or *totters*]

<sup>14</sup>“<sup>a</sup>Flight will perish from the swift,

And the stalwart will not strengthen his power,

Nor the mighty man save his <sup>b</sup>life. [<sup>a</sup>Or *A place of refuge* <sup>b</sup>Lit *soul*]

<sup>15</sup>“He who grasps the bow will not stand *his ground*,

The swift of foot will not escape,

Nor will he who rides the horse save his <sup>a</sup>life. [<sup>a</sup>Lit *soul*]

<sup>16</sup>“Even the <sup>a</sup>bravest among the warriors will flee naked in that day,”  
declares the LORD. [<sup>a</sup>Lit *stout of heart*]

## AMOS 3 [\[Books\]](#)

### *All the Tribes Are Guilty*

1 Hear this word which the LORD has spoken against you, sons of Israel, against the entire <sup>a</sup>family which <sup>b</sup>He brought up from the land of Egypt: [1 <sup>a</sup>I.e. nation <sup>b</sup>Lit I]

2“<sup>a</sup>You only have I <sup>a</sup>chosen among all the families of the earth; Therefore I will <sup>b</sup>punish you for all your iniquities.” [<sup>a</sup>Lit *known* <sup>b</sup>Lit *visit*]

3Do two men walk together unless they have made an <sup>a</sup>appointment? [<sup>a</sup>Or *agreement*]

4Does a lion roar in the forest when he has no prey?  
Does a young lion <sup>a</sup>growl from his den unless he has captured *something*? [<sup>a</sup>Lit *give his voice*]

5Does a bird fall into a trap on the ground when there is no <sup>a</sup>bait in it?  
Does a trap spring up from the earth when it captures nothing at all? [<sup>a</sup>Or *striker-bar set*]

6If a trumpet is blown in a city will not the people tremble?  
If a calamity occurs in a city has not the LORD done it?

7<sup>a</sup>Surely the Lord <sup>b</sup>GOD does nothing  
Unless He reveals His secret counsel  
To His servants the prophets. [<sup>a</sup>Or *For* <sup>b</sup>Heb *YHWH*]

8A lion has roared! Who will not fear?  
The Lord <sup>a</sup>GOD has spoken! Who can but prophesy? [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

9 Proclaim on the citadels in Ashdod and on the citadels in the land of Egypt and say, “Assemble yourselves on the mountains of Samaria and see *the* great tumults within her and *the* oppressions in her midst. <sup>10</sup>But they do not know how to do what is right,” declares the LORD, “these who hoard up <sup>a</sup>violence and devastation in their citadels.” [<sup>10</sup> <sup>a</sup>I.e. the booty from violence]

11 Therefore, thus says the Lord GOD,

“An enemy, even one surrounding the land,  
Will pull down your <sup>a</sup>strength from you  
And your citadels will be looted.”

<sup>12</sup>Thus says the LORD,

“Just as the shepherd <sup>b</sup>snatches from the lion’s mouth a couple of legs  
or a piece of an ear,  
So will the sons of Israel dwelling in Samaria be <sup>c</sup>snatched away—  
With *the* corner of a bed and *the* <sup>d</sup>cover of a couch! [<sup>11</sup> <sup>a</sup>Or *stronghold*  
<sup>12</sup> <sup>b</sup>Or *delivers* <sup>c</sup>Or *delivered* <sup>d</sup>Lit *damask*]

<sup>13</sup>“Hear and testify against the house of Jacob,”  
Declares the Lord GOD, the God of hosts.

<sup>14</sup>“For on the day that I punish Israel’s transgressions,  
I will also punish the altars of Bethel;  
The horns of the altar will be cut off  
And they will fall to the ground.

<sup>15</sup>“I will also smite the <sup>a</sup>winter house together with the summer house;  
The houses of <sup>b</sup>ivory will also perish  
And the great houses will come to an end,”  
Declares the LORD. [<sup>a</sup>Or *autumn* <sup>b</sup>I.e. ivory inlay]

## AMOS 4 [\[Books\]](#)

### ***“Yet You Have Not Returned to Me”***

1 Hear this word, you cows of Bashan who are on the mountain of Samaria,  
Who oppress the poor, who crush the needy,  
Who say to <sup>a</sup>your husbands, “Bring now, that we may drink!” [<sup>a</sup>Lit *their lords*]

2The Lord <sup>a</sup>GOD has sworn by His holiness,  
“Behold, the days are coming upon you  
When <sup>b</sup>they will take you away with meat hooks,  
And the last of you with fish hooks. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *he*]

3“*You will go out through breaches in the walls,*  
Each one straight before her,  
And you <sup>a</sup>will be cast to Harmon,” declares the LORD. [<sup>a</sup>So Gr; M.T. reads *will cast*]

4 “Enter Bethel and transgress;  
In Gilgal multiply transgression!  
Bring your sacrifices every morning,  
Your tithes every three days.

5“<sup>a</sup>Offer a thank offering also from that which is leavened,  
And proclaim freewill offerings, make them known.  
For so you love *to do*, you sons of Israel,”  
Declares the Lord GOD. [<sup>a</sup>Lit *Offer up in smoke*]

6 “But I gave you also cleanness of teeth in all your cities  
And lack of bread in all your places,  
Yet you have not returned to Me,” declares the LORD.

7“Furthermore, I withheld the rain from you  
While *there were* still three months until harvest.  
Then I would send rain on one city  
And on another city I would not send rain;  
One part would be rained on,  
While the part not rained on would dry up.

8“*So two or three cities would stagger to another city to drink water,*

But would not be satisfied;  
Yet you have not returned to Me,” declares the LORD.  
<sup>9</sup>“I smote you with scorching *wind* and mildew;

And the caterpillar was devouring  
Your many gardens and vineyards, fig trees and olive trees;  
Yet you have not returned to Me,” declares the LORD.  
<sup>10</sup>“I sent a plague among you after the manner of Egypt;  
I slew your young men by the sword along with your captured horses,  
And I made the stench of your camp rise up in your nostrils;  
Yet you have not returned to Me,” declares the LORD.  
<sup>11</sup>“I overthrew you, as God overthrew Sodom and Gomorrah,  
And you were like a firebrand snatched from a blaze;  
Yet you have not returned to Me,” declares the LORD.  
<sup>12</sup>“Therefore thus I will do to you, O Israel;  
Because I will do this to you,  
Prepare to meet your God, O Israel.”  
<sup>13</sup>For behold, He who forms mountains and creates the wind  
And declares to man what are His thoughts,  
He who makes dawn into darkness  
And treads on the high places of the earth,  
The LORD God of hosts is His name.

## AMOS 5 [\[Books\]](#)

### “Seek Me that You May Live”

1 Hear this word which I take up for you as a dirge, O house of Israel:

2She has fallen, she will not rise again—

The virgin Israel.

She *lies* neglected on her land;

There is none to raise her up.

3For thus says the Lord <sup>a</sup>GOD,

“The city which goes forth a thousand *strong*

Will have a hundred left,

And the one which goes forth a hundred *strong*

Will have ten left to the house of Israel.” [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch]

4 For thus says the LORD to the house of Israel,

“Seek Me that you may live.

5“But do not <sup>a</sup>resort to Bethel

And do not come to Gilgal,

Nor cross over to Beersheba;

For Gilgal will certainly go into captivity

And Bethel will <sup>b</sup>come to trouble. [<sup>a</sup>Lit *seek* <sup>b</sup>Or *become iniquity*]

6“Seek the LORD that you may live,

Or He will break forth like a fire, <sup>a</sup>O house of Joseph,

And it will consume with none to quench *it* for Bethel, [<sup>a</sup>Or in *the house*]

7For those who turn justice into wormwood

And <sup>a</sup>cast righteousness down to the earth.” [<sup>a</sup>Lit *they have put down*]

8 He who made the Pleiades and Orion

And changes deep darkness into morning,

<sup>a</sup>Who also darkens day *into* night,

Who calls for the waters of the sea

And pours them out on the surface of the earth,

The LORD is His name. [<sup>a</sup>Lit *And He darkened*]

<sup>9</sup>It is He who flashes forth *with* destruction upon the strong,  
So that destruction comes upon the fortress.

**10** They hate him who reproves in the <sup>a</sup>gate,  
And they abhor him who speaks *with* integrity. [<sup>a</sup>I.e. the place where  
court was held]

<sup>11</sup>Therefore because you <sup>a</sup>impose heavy rent on the poor  
And exact a tribute of grain from them,  
*Though* you have built houses of well-hewn stone,  
Yet you will not live in them;  
You have planted pleasant vineyards, yet you will not drink their wine.  
[<sup>a</sup>Another reading is *trample upon*]

<sup>12</sup>For I know your transgressions are many and your sins are great,  
*You* who distress the righteous *and* accept bribes  
And <sup>a</sup>turn aside the poor in the <sup>b</sup>gate. [<sup>a</sup>Lit *they turn* <sup>b</sup>I.e. the place  
where court was held]

<sup>13</sup>Therefore at <sup>a</sup>such a time the prudent person keeps silent, for it is an  
evil time. [<sup>a</sup>Lit *that time*]

**14** Seek good and not evil, that you may live;  
And thus may the LORD God of hosts be with you,  
Just as you have said!

<sup>15</sup>Hate evil, love good,  
And establish justice in the <sup>a</sup>gate!  
Perhaps the LORD God of hosts  
May be gracious to the remnant of Joseph. [<sup>a</sup>I.e. the place where court  
was held]

**16** Therefore thus says the LORD God of hosts, the Lord,

“There is wailing in all the plazas,  
And in all the streets they say, ‘Alas! Alas!’  
They also call the farmer to mourning  
And <sup>a</sup>professional mourners to lamentation. [<sup>16</sup> <sup>a</sup>Lit *those who know*  
*lamentation*]

<sup>17</sup>“And in all the vineyards *there is* wailing,  
Because I will pass through the midst of you,” says the LORD.

**18** Alas, you who are longing for the day of the LORD,

For what purpose *will* the day of the LORD *be* to you?

It *will be* darkness and not light;

<sup>19</sup>As when a man flees from a lion

And a bear meets him,

<sup>a</sup>Or goes home, leans his hand against the wall

And a snake bites him. [<sup>a</sup>Or *Then*]

<sup>20</sup>*Will* not the day of the LORD *be* darkness instead of light,

Even gloom with no brightness in it?

<sup>21</sup> “I hate, I reject your festivals,

Nor do I <sup>a</sup>delight in your solemn assemblies. [<sup>a</sup>Lit *like to smell*]

<sup>22</sup>“Even though you offer up to Me burnt offerings and your grain offerings,

I will not accept *them*;

And I will not *even* look at the peace offerings of your fatlings.

<sup>23</sup>“Take away from Me the noise of your songs;

I will not even listen to the sound of your harps.

<sup>24</sup>“But let justice roll down like waters

And righteousness like an ever-flowing stream.

<sup>25</sup> “<sup>a</sup>Did you present Me with sacrifices and grain offerings in the wilderness for forty years, O house of Israel? <sup>26</sup>You also carried along <sup>b</sup>Sikkuth your king and <sup>c</sup>Kiyyun, your images, <sup>d</sup>the star of your gods which you made for yourselves. <sup>27</sup>Therefore, I will make you go into exile beyond Damascus,” says the LORD, whose name is the God of hosts. [<sup>25</sup> <sup>a</sup>Or *You presented Me with the sacrifices and a grain offering* <sup>26</sup> <sup>b</sup>Or *Sakkuth (Saturn) or shrine of your Moloch* <sup>c</sup>Or *Kaiwan (Saturn) or stands of* <sup>d</sup>Or *your star gods*]

## AMOS 6 [\[Books\]](#)

### *“Those at Ease in Zion”*

<sup>1</sup> Woe to those who are at ease in Zion  
And to those who *feel* secure in the mountain of Samaria,  
The distinguished men of the foremost of nations,  
To whom the house of Israel comes.

<sup>2</sup> Go over to Calneh and look,  
And go from there to Hamath the great,  
Then go down to Gath of the Philistines.  
Are <sup>a</sup>they better than these kingdoms,  
Or is their territory greater than yours? [<sup>a</sup>Or *you*]

<sup>3</sup> Do you put off the day of calamity,  
And would you bring near the seat of violence?

<sup>4</sup> Those who recline on beds of ivory  
And sprawl on their couches,  
And eat lambs from the flock  
And calves from the midst of the stall,

<sup>5</sup> Who improvise to the sound of the harp,  
And like David have <sup>a</sup>composed songs for themselves, [<sup>a</sup>Or *invented  
musical instruments*]

<sup>6</sup> Who drink wine from <sup>a</sup>sacrificial bowls  
While they anoint themselves with the finest of oils,  
Yet they have not grieved over the ruin of Joseph. [<sup>a</sup>Lit *sprinkling  
basins*]

<sup>7</sup> Therefore, they will now go into exile at the head of the exiles,  
And the sprawlers' <sup>a</sup>banqueting will <sup>b</sup>pass away. [<sup>a</sup>Or *cultic feasts* <sup>b</sup>Lit  
*turn aside*]

<sup>8</sup> The Lord <sup>a</sup>GOD has sworn by Himself, the LORD God of hosts has  
declared:  
“I loathe the arrogance of Jacob,  
And <sup>b</sup>detest his citadels;  
Therefore I will deliver up *the* city and <sup>c</sup>all it contains.”

<sup>9</sup>And it will be, if ten men are left in one house, they will die. <sup>10</sup>Then one's <sup>d</sup>uncle, or his <sup>e</sup>undertaker, will lift him up to carry out *his* bones from the house, and he will say to the one who is in the innermost part of the house, "Is anyone else with you?" And that one will say, "No one." Then he will <sup>f</sup>answer, "Keep quiet. For <sup>g</sup>the name of the LORD is not to be mentioned."  
<sup>11</sup>For behold, the LORD is going to command that the great house be smashed to pieces and the small house to fragments. [<sup>8</sup> <sup>a</sup>Heb *YHWH*, usually rendered *LORD* <sup>b</sup>Lit *hate* <sup>c</sup>Lit *its fullness* <sup>10</sup> <sup>d</sup>Or *beloved one* <sup>e</sup>Lit *one who burns him* <sup>f</sup>Lit *say* <sup>g</sup>Lit *not to make mention of the name of*]

12 Do horses run on rocks?

Or does one plow <sup>a</sup>them with oxen?

Yet you have turned justice into poison

And the fruit of righteousness into <sup>b</sup>wormwood, [<sup>a</sup>Another reading is *the sea with oxen* <sup>b</sup>I.e. bitterness]

<sup>13</sup>You who rejoice in <sup>a</sup>Lodebar,

<sup>b</sup>And say, "Have we not by our *own* strength taken <sup>c</sup>Karnaim for ourselves?" [<sup>a</sup>Lit *a thing of nothing* <sup>b</sup>Lit *Who* <sup>c</sup>Lit *a pair of horns*]

<sup>14</sup>"For behold, I am going to raise up a nation against you,

O house of Israel," declares the LORD God of hosts,

"And they will afflict you from the entrance of Hamath

To the brook of the Arabah."

## AMOS 7 [\[Books\]](#)

### *Warning Through Visions*

1 Thus the Lord <sup>a</sup>GOD showed me, and behold, He was forming a locust-swarm <sup>b</sup>when the spring crop began to sprout. And behold, the spring crop was after the king's <sup>c</sup>mowing. <sup>2</sup>And it came about, <sup>d</sup>when it had finished eating the vegetation of the land, that I said,

“Lord GOD, please pardon!

<sup>e</sup>How can Jacob stand,

For he is small?” [1 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>b</sup>Lit *at the beginning of the coming up of* <sup>c</sup>Or *shearings* 2 <sup>d</sup>Lit *if* <sup>e</sup>Lit *As who*]

<sup>3</sup>The LORD <sup>a</sup>changed His mind about this.

“It shall not be,” said the LORD. [<sup>a</sup>Or *relented*]

4 Thus the Lord GOD showed me, and behold, the Lord GOD was calling to contend *with them* by fire, and it consumed the great deep and began to consume the <sup>a</sup>farm land. <sup>5</sup>Then I said,

“Lord GOD, please stop!

How can Jacob stand, for he is small?” [4 <sup>a</sup>Lit *portion*]

<sup>6</sup>The LORD <sup>a</sup>changed His mind about this.

“This too shall not be,” said the Lord GOD. [<sup>a</sup>Or *relented*]

7 Thus He showed me, and behold, the Lord was standing <sup>a</sup>by a <sup>b</sup>vertical wall with a plumb line in His hand. <sup>8</sup>The LORD said to me, “What do you see, Amos?” And I said, “A plumb line.” Then the Lord said,

“Behold I am about to put a plumb line  
In the midst of My people Israel.  
I will <sup>c</sup>spare them no longer. [7 <sup>a</sup>Or *upon* <sup>b</sup>Lit *wall of a plumb line* 8 <sup>c</sup>Lit  
*pass him by*]

<sup>9</sup>“The high places of Isaac will be desolated  
And the sanctuaries of Israel laid waste.  
Then I will rise up against the house of Jeroboam with the sword.”

### ***Amos Accused, Answers***

**10** Then Amaziah, the priest of Bethel, sent *word* to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel; the land is unable to endure all his words. <sup>11</sup>For thus Amos says, ‘Jeroboam will die by the sword and Israel will certainly go from its land into exile.’” <sup>12</sup>Then Amaziah said to Amos, “Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! <sup>13</sup>But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal <sup>a</sup>residence.” [13 <sup>a</sup>Lit *house*]

**14** Then Amos replied to Amaziah, “I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a <sup>a</sup>grower of sycamore figs. <sup>15</sup>But the LORD took me from <sup>b</sup>following the flock and the LORD said to me, ‘Go prophesy to My people Israel.’ <sup>16</sup>Now hear the word of the LORD: you are saying, ‘You shall not prophesy against Israel nor shall you <sup>c</sup>speak against the house of Isaac.’ <sup>17</sup>Therefore, thus says the LORD, ‘Your wife will become a harlot in the city, your sons and your daughters will fall by the sword, your land will be parceled up by a *measuring* line and you yourself will die <sup>d</sup>upon unclean soil. Moreover, Israel will certainly go from its land into exile.’” [14 <sup>a</sup>Or *nipper* 15 <sup>b</sup>Lit *behind* 16 <sup>c</sup>Lit *flow* 17 <sup>d</sup>Or *in an unclean land*]

## AMOS 8 [Books]

### *Basket of Fruit and Israel's Captivity*

1 Thus the Lord <sup>a</sup>GOD showed me, and behold, *there was* a basket of summer fruit. <sup>2</sup>He said, “What do you see, Amos?” And I said, “A basket of summer fruit.” Then the LORD said to me, “The end has come for My people Israel. I will <sup>b</sup>spare them no longer. <sup>3c</sup>The songs of the palace will turn to wailing in that day,” declares the Lord GOD. “Many *will be* the corpses; in every place <sup>d</sup>they will cast them forth <sup>e</sup>in silence.” [1 <sup>a</sup>Heb *YHWH*, usually rendered *LORD*, and so throughout the ch <sup>2</sup><sup>b</sup>Lit *pass him by* <sup>3</sup><sup>c</sup>Or *They will howl the palace songs* <sup>d</sup>Lit *he has thrown* <sup>e</sup>Or *hush!*]

4 Hear this, you who <sup>a</sup>trample the needy, to do away with the humble of the land, <sup>5</sup>saying,

“When will the new moon <sup>b</sup>be over,  
So that we may sell grain,  
And the sabbath, that we may open the wheat *market*,  
To make the <sup>c</sup>bushel smaller and the shekel bigger,  
And to cheat with <sup>d</sup>dishonest scales, [4 <sup>a</sup>Or *snap at* 5 <sup>b</sup>Lit *pass by* <sup>c</sup>Lit  
*ephah* <sup>d</sup>Lit *balances of deception*]  
<sup>6</sup>So as to buy the helpless for <sup>a</sup>money  
And the needy for a pair of sandals,  
And *that* we may sell the refuse of the wheat?” [<sup>a</sup>Lit *silver*]  
7 The LORD has sworn by the pride of Jacob,  
“Indeed, I will never forget any of their deeds.  
<sup>8</sup>“Because of this will not the land quake  
And everyone who dwells in it mourn?  
Indeed, all of it will rise up like the Nile,  
And it will be tossed about  
And subside like the Nile of Egypt.  
<sup>9</sup>“It will come about in that day,” declares the Lord GOD,  
“That I will make the sun go down at noon  
And make the earth dark in <sup>a</sup>broad daylight. [<sup>a</sup>Lit *a day of light*]  
<sup>10</sup>“Then I will turn your festivals into mourning

And all your songs into <sup>a</sup>lamentation;  
And I will bring sackcloth on everyone's loins  
And baldness on every head.  
And I will make it like *a time of mourning* for an only son,  
And the end of it will be like a bitter day. [<sup>a</sup>Or *a dirge*]  
11 "Behold, days are coming," declares the Lord GOD,  
"When I will send a famine on the land,  
Not a famine for bread or a thirst for water,  
But rather for hearing the words of the LORD.  
<sup>12</sup>"People will stagger from sea to sea  
And from the north even to the east;  
They will go to and fro to seek the word of the LORD,  
But they will not find *it*.  
<sup>13</sup>"In that day the beautiful virgins  
And the young men will faint from thirst.  
<sup>14</sup>"As *for* those who swear by the <sup>a</sup>guilt of Samaria,  
Who say, 'As your god lives, O Dan,'  
And, 'As the way of Beersheba lives,'  
They will fall and not rise again." [<sup>a</sup>Or *Ashimah*]

## AMOS 9 [\[Books\]](#)

### *God's Judgment Unavoidable*

1 I saw the Lord standing beside the altar, and He said,

“Smite the capitals so that the thresholds will shake,  
And break them on the heads of them all!  
Then I will slay the rest of them with the sword;  
They will not have a fugitive who will flee,  
Or a refugee who will escape.

2“Though they dig into Sheol,  
From there will My hand take them;  
And though they ascend to heaven,  
From there will I bring them down.

3“Though they hide on the summit of Carmel,  
I will search them out and take them from there;  
And though they conceal themselves from My sight on the floor of the  
sea,

From there I will command the serpent and it will bite them.

4“And though they go into captivity before their enemies,  
From there I will command the sword that it slay them,  
And I will set My eyes against them for evil and not for good.”

5 The Lord <sup>a</sup>GOD of hosts,  
The One who touches the land so that it melts,  
And all those who dwell in it mourn,  
And all of it rises up like the Nile  
And subsides like the Nile of Egypt; [<sup>a</sup>Heb *YHWH*, usually rendered  
*LORD*, and so throughout the ch]

6The One who builds His <sup>a</sup>upper chambers in the heavens  
And has founded His vaulted dome over the earth,  
He who calls for the waters of the sea  
And pours them out on the face of the earth,  
The LORD is His name. [<sup>a</sup>Or *stairs*]

7 “Are you not as the sons of Ethiopia to Me,  
O sons of Israel?” declares the LORD.

“Have I not brought up Israel from the land of Egypt,  
And the Philistines from Caphtor and the Arameans from Kir?  
<sup>8</sup>“Behold, the eyes of the Lord GOD are on the sinful kingdom,  
And I will destroy it from the face of the earth;  
Nevertheless, I will not totally destroy the house of Jacob,”  
Declares the LORD.  
<sup>9</sup>“For behold, I am commanding,  
And I will shake the house of Israel among all nations  
As *grain* is shaken in a sieve,  
But not a <sup>a</sup>kernel will fall to the ground. [<sup>a</sup>Or *pebble*]  
<sup>10</sup>“All the sinners of My people will die by the sword,  
Those who say, ‘The calamity will not overtake or confront us.’”

### ***The Restoration of Israel***

<sup>11</sup> “In that day I will raise up the fallen <sup>a</sup>booth of David,  
And wall up its breaches;  
I will also raise up its ruins  
And rebuild it as in the days of old; [<sup>a</sup>Or *shelter* or *tabernacle*]  
<sup>12</sup>That they may possess the remnant of Edom  
And all the <sup>a</sup>nations who are called by My name,”  
Declares the LORD who does this. [<sup>a</sup>Or *Gentiles*]  
<sup>13</sup> “Behold, days are coming,” declares the LORD,  
“When the plowman will overtake the reaper  
And the treader of grapes him who sows seed;  
When the mountains will drip sweet wine  
And all the hills will be dissolved.  
<sup>14</sup>“Also I will restore the <sup>a</sup>captivity of My people Israel,  
And they will rebuild the ruined cities and live *in them*;  
They will also plant vineyards and drink their wine,  
And make gardens and eat their fruit. [<sup>a</sup>Or *fortunes*]  
<sup>15</sup>“I will also plant them on their land,  
And they will not again be rooted out from their land  
Which I have given them,”

Says the LORD your God.

## OBADIAH 1 [\[Books\]](#)

### *Edom Will Be Humbled*

1 The vision of Obadiah. Thus says the Lord <sup>a</sup>GOD concerning Edom—

We have heard a report from the LORD,  
And an envoy has been sent among the nations *saying*,  
“Arise and let us go against her for battle”— [1 <sup>a</sup>Heb *YHWH*, usually  
rendered *LORD*]

2“Behold, I will make you small among the nations;  
You are greatly despised.

3“The arrogance of your heart has deceived you,  
You who live in the clefts of <sup>a</sup>the rock,  
In the loftiness of your dwelling place,  
Who say in your heart,

‘Who will bring me down to earth?’ [<sup>a</sup>Or *Sela*]

4“Though you build high like the eagle,  
Though you set your nest among the stars,  
From there I will bring you down,” declares the LORD.

5“If thieves came to you,

If <sup>a</sup>robbers by night—

O how you will be ruined!—

Would they not steal *only* <sup>b</sup>until they had enough?

If grape gatherers came to you,

Would they not leave *some* gleanings? [<sup>a</sup>Lit *devastators of the night*  
<sup>b</sup>Lit *their sufficiency*]

6“O how Esau will be ransacked,  
*And* his hidden treasures searched out!

7“All the men <sup>a</sup>allied with you  
Will send you forth to the border,  
And the men at peace with you  
Will deceive you and overpower you.

*They who eat your bread*  
Will set an ambush for you.

(There is no understanding <sup>b</sup>in him.) [<sup>a</sup>Lit *of your covenant* <sup>b</sup>I.e. in Esau; or *of it*]

<sup>8</sup>“Will I not on that day,” declares the LORD,

“Destroy wise men from Edom

And understanding from the mountain of Esau?

<sup>9</sup>“Then your mighty men will be dismayed, O Teman,

So that everyone may be cut off from the mountain of Esau by slaughter.

<sup>10</sup> “Because of violence to your brother Jacob,

<sup>a</sup>You will be covered *with* shame,

And you will be cut off forever. [<sup>a</sup>Lit *Shame will cover you*]

<sup>11</sup>“On the day that you stood aloof,

On the day that strangers carried off his wealth,

And foreigners entered his gate  
And cast lots for Jerusalem—  
You too were as one of them.  
<sup>12</sup>“Do not <sup>a</sup>gloat over your brother’s day,  
The day of his misfortune.  
And do not rejoice over the sons of Judah  
In the day of their destruction;  
Yes, do not <sup>b</sup>boast  
In the day of *their* distress. [<sup>a</sup>Lit *look on* <sup>b</sup>Lit *make your mouth large*]  
<sup>13</sup>“Do not enter the gate of My people  
In the day of their disaster.  
Yes, you, do not <sup>a</sup>gloat over their calamity  
In the day of their disaster.  
And do not loot their wealth  
In the day of their disaster. [<sup>a</sup>Lit *look on*]  
<sup>14</sup>“Do not stand at the fork of the road  
To cut down their fugitives;  
And do not imprison their survivors  
In the day of their distress.

### ***The Day of the LORD and the Future***

<sup>15</sup> “For the day of the LORD draws near on all the nations.  
As you have done, it will be done to you.  
Your dealings will return on your own head.  
<sup>16</sup>“Because just as you drank on My holy mountain,  
All the nations will drink continually.  
They will drink and <sup>a</sup>swallow  
And become as if they had never existed. [<sup>a</sup>Or *stagger*]  
<sup>17</sup>“But on Mount Zion there will be those who escape,  
And it will be holy.  
And the house of Jacob will possess their possessions.  
<sup>18</sup>“Then the house of Jacob will be a fire  
And the house of Joseph a flame;  
But the house of Esau *will be* as stubble.

And they will set <sup>a</sup>them on fire and consume <sup>a</sup>them,  
So that there will be no survivor of the house of Esau,”  
For the LORD has spoken. [<sup>a</sup>I.e. the people of Esau]  
<sup>19</sup>Then *those of* the <sup>a</sup>Negev will possess the mountain of Esau,  
And *those of* the <sup>b</sup>Shephelah the Philistine *plain*;  
Also, possess the territory of Ephraim and the territory of Samaria,  
And Benjamin *will possess* Gilead. [<sup>a</sup>I.e. South country <sup>b</sup>I.e. the  
foothills]  
<sup>20</sup>And the exiles of this host of the sons of Israel,  
Who are *among* the Canaanites as far as Zarephath,  
And the exiles of Jerusalem who are in Sepharad  
Will possess the cities of the Negev.  
<sup>21</sup>The deliverers will ascend Mount Zion  
To judge the mountain of Esau,  
And the kingdom will be the LORD’S.

## JONAH 1 [\[Books\]](#)

### *Jonah's Disobedience*

1 The word of the LORD came to Jonah the son of Amittai saying, <sup>2</sup>“Arise, go to Nineveh the great city and cry against it, for their wickedness has come up before Me.” <sup>3</sup>But Jonah rose up to flee to Tarshish from the presence of the LORD. So he went down to Joppa, found a ship which was going to Tarshish, paid the fare and went down into it to go with them to Tarshish from the presence of the LORD.

4 The LORD hurled a great wind on the sea and there was a great storm on the sea so that the ship was about to <sup>a</sup>break up. <sup>5</sup>Then the sailors became afraid and every man cried to his god, and they threw the <sup>b</sup>cargo which was in the ship into the sea to lighten *it* <sup>c</sup>for them. But Jonah had gone below into the hold of the ship, lain down and fallen sound asleep. <sup>6</sup>So the captain approached him and said, “How is it that you are sleeping? Get up, call on your god. Perhaps *your* god will be concerned about us so that we will not perish.” [4 <sup>a</sup>Lit *be broken* 5 <sup>b</sup>Lit *vessels* <sup>c</sup>Lit *from upon them*]

7 Each man said to his mate, “Come, let us cast lots so we may <sup>a</sup>learn on whose account this calamity *has struck* us.” So they cast lots and the lot fell on Jonah. <sup>8</sup>Then they said to him, “Tell us, now! On whose account *has* this calamity *struck* us? What is your occupation? And where do you come from? What is your country? From what people are you?” <sup>9</sup>He said to them, “I am a Hebrew, and I fear the LORD God of heaven who made the sea and the dry land.” [7 <sup>a</sup>Lit *know*]

10 Then the men became extremely frightened and they said to him, “<sup>a</sup>How could you do this?” For the men knew that he was fleeing from the presence of the LORD, because he had told them. <sup>11</sup>So they said to him, “What should we do to you that the sea may become calm <sup>b</sup>for us?”—for the sea was becoming increasingly stormy. <sup>12</sup>He said to them, “Pick me up and throw me into the sea. Then the sea will become calm <sup>c</sup>for you, for I know that on

account of me this great storm *has come* upon you.”<sup>13</sup> However, the men <sup>d</sup>rowed *desperately* to return to land but they could not, for the sea was becoming *even* stormier against them.<sup>14</sup> Then they called on the LORD and said, “We earnestly pray, O LORD, do not let us perish on account of this man’s life and do not put innocent blood on us; for You, O LORD, have done as You have pleased.” [10 <sup>a</sup>Lit *What is this you have done* 11 <sup>b</sup>Lit *from upon us* 12 <sup>c</sup>Lit *from upon you* 13 <sup>d</sup>Lit *dug their oars into the water*]

15 So they picked up Jonah, threw him into the sea, and the sea stopped its raging.<sup>16</sup> Then the men feared the LORD greatly, and they offered a sacrifice to the LORD and made vows.

17 <sup>a</sup>And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights. [17 <sup>a</sup>Ch 2:1 in Heb]

## JONAH 2 [\[Books\]](#)

### *Jonah's Prayer*

1 <sup>a</sup>Then Jonah prayed to the LORD his God from the stomach of the fish,  
2and he said,

“I called out of my distress to the LORD,  
And He answered me.  
I cried for help from the <sup>b</sup>depth of Sheol;  
You heard my voice. [1 <sup>a</sup>Ch 2:2 in Heb 2 <sup>b</sup>Lit *belly*]  
3“For You had cast me into the deep,  
Into the heart of the seas,  
And the current <sup>a</sup>engulfed me.  
All Your breakers and billows passed over me. [<sup>a</sup>Lit *surrounded*]  
4“So I said, ‘I have been expelled from <sup>a</sup>Your sight.  
Nevertheless I will look again toward Your holy temple.’ [<sup>a</sup>Lit *before  
Your eyes*]  
5“Water encompassed me to the <sup>a</sup>point of death.  
The great deep <sup>b</sup>engulfed me,  
Weeds were wrapped around my head. [<sup>a</sup>Lit *soul* <sup>b</sup>Lit *surrounded*]  
6“I descended to the roots of the mountains.  
The earth with its bars *was* around me forever,  
But You have brought up my life from <sup>a</sup>the pit, O LORD my God. [<sup>a</sup>Or  
*corruption*]  
7“While <sup>a</sup>I was fainting away,  
I remembered the LORD,  
And my prayer came to You,  
Into Your holy temple. [<sup>a</sup>Lit *my soul...within me*]  
8“Those who regard <sup>a</sup>vain idols  
Forsake their faithfulness, [<sup>a</sup>Lit *empty vanities*]  
9But I will sacrifice to You  
With the voice of thanksgiving.  
That which I have vowed I will pay.  
Salvation is from the LORD.”

**10** Then the LORD commanded the fish, and it vomited Jonah up onto the dry land.

## JONAH 3 [\[Books\]](#)

***Nineveh Repents*** 1 Now the word of the LORD came to Jonah the second time, saying, <sup>2</sup>“Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you.” <sup>3</sup>So Jonah arose and went to Nineveh according to the word of the LORD. Now Nineveh was <sup>a</sup>an exceedingly great city, a three days’ walk. <sup>4</sup>Then Jonah began to go through the city one day’s walk; and he cried out and said, “Yet forty days and Nineveh will be overthrown.” [3 <sup>a</sup>Lit *a great city to God*]

<sup>5</sup> Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them. <sup>6</sup>When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered *himself* with sackcloth and sat on the <sup>a</sup>ashes. <sup>7</sup>He issued a proclamation and it said, “In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water. <sup>8</sup>But both man and beast must be covered with sackcloth; and let <sup>b</sup>men call on God earnestly that each may turn from his wicked way and from the violence which is in <sup>c</sup>his hands. <sup>9</sup>Who knows, God may turn and relent and withdraw His burning anger so that we will not perish.” [6 <sup>a</sup>Or *dust* 8 <sup>b</sup>Lit *them* <sup>c</sup>Lit *their*]

<sup>10</sup> When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would <sup>a</sup>bring upon them. And He did not do *it*. [10 <sup>a</sup>Lit *do*]

## JONAH 4 [\[Books\]](#)

### *Jonah's Displeasure Rebuked*

1 But it greatly displeased Jonah and he became angry. <sup>2</sup>He prayed to the LORD and said, "Please LORD, was not this <sup>a</sup>what I said while I was still in my *own* country? Therefore <sup>b</sup>in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity. <sup>3</sup>Therefore now, O LORD, please take my <sup>c</sup>life from me, for death is better to me than life." <sup>4</sup>The LORD said, "Do you have good reason to be angry?" [2 <sup>a</sup>Lit *my word* <sup>b</sup>Lit *I was beforehand in fleeing* <sup>3</sup> <sup>c</sup>Lit *soul*]

5 Then Jonah went out from the city and sat east of <sup>a</sup>it. There he made a shelter for himself and sat under it in the shade until he could see what would happen in the city. <sup>6</sup>So the LORD God appointed a <sup>b</sup>plant and it grew up over Jonah to be a shade over his head to deliver him from his discomfort. And Jonah was <sup>c</sup>extremely happy about the <sup>b</sup>plant. <sup>7</sup>But God appointed a worm when dawn came the next day and it attacked the plant and it withered. <sup>8</sup>When the sun came up God appointed a scorching east wind, and the sun beat down on Jonah's head so that he became faint and begged with *all* his soul to die, saying, "Death is better to me than life." [5 <sup>a</sup>Lit *the city* <sup>6</sup> <sup>b</sup>Probably a castor oil plant, and so in vv 7, 9 and 10 <sup>c</sup>Lit *greatly*]

9 Then God said to Jonah, "Do you have good reason to be angry about the plant?" And he said, "I have good reason to be angry, even to death." <sup>10</sup>Then the LORD said, "You had compassion on the plant for which you did not work and *which* you did not cause to grow, which <sup>a</sup>came up overnight and perished <sup>b</sup>overnight. <sup>11</sup>Should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know *the difference* between their right and left hand, as well as many animals?" [10 <sup>a</sup>Lit *was a son of a night* <sup>b</sup>Lit *a son of a night*]



## MICAH 1 [\[Books\]](#)

### *Destruction in Israel and Judah*

1 The word of the LORD which came to Micah of Moresheth in the days of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2Hear, O peoples, all of <sup>a</sup>you;  
Listen, O earth and <sup>b</sup>all it contains,  
And let the Lord <sup>c</sup>GOD be a witness against you,  
The Lord from His holy temple. [<sup>a</sup>Lit *them* <sup>b</sup>Lit *its fullness* <sup>c</sup>Heb  
*YHWH*, usually rendered *LORD*]

3For behold, the LORD is coming forth from His place.  
He will come down and tread on the high places of the <sup>a</sup>earth. [<sup>a</sup>Or  
*land*]

4The mountains will melt under Him  
And the valleys will be split,  
Like wax before the fire,  
Like water poured down a steep place.

5All this is for the rebellion of Jacob  
And for the sins of the house of Israel.  
What is the rebellion of Jacob?  
Is it not Samaria?

What is the high <sup>a</sup>place of Judah?  
Is it not Jerusalem? [<sup>a</sup>Lit *places*]

6For I will make Samaria a heap of ruins <sup>a</sup>in the open country,  
Planting places for a vineyard.

I will pour her stones down into the valley  
And will lay bare her foundations. [<sup>a</sup>Lit *of the field*]

7All of her idols will be smashed,  
All of her earnings will be burned with fire  
And all of her images I will make desolate,  
For she collected *them* from a harlot's earnings,  
And to the earnings of a harlot they will return.

8 Because of this I must lament and wail,

I must go barefoot and naked;  
I must make a lament like the jackals  
And a mourning like the ostriches.

<sup>9</sup>For her <sup>a</sup>wound is incurable,  
For it has come to Judah;  
It has reached the gate of my people,  
*Even* to Jerusalem. [<sup>a</sup>Lit *wounds*]

<sup>10</sup>Tell it not in Gath,  
Weep not at all.

At <sup>a</sup>Beth-le-aphrah roll yourself in the dust. [<sup>a</sup>I.e. house of dust]

<sup>11a</sup>Go on your way, inhabitant of <sup>b</sup>Shaphir, in shameful nakedness.  
The inhabitant of <sup>c</sup>Zaanan does not <sup>d</sup>escape.

The lamentation of <sup>e</sup>Beth-ezel: “He will take from you its <sup>f</sup>support.”  
[<sup>a</sup>I.e. Go into captivity <sup>b</sup>I.e. pleasantness <sup>c</sup>I.e. going out <sup>d</sup>Lit *go out*  
<sup>e</sup>I.e. house of removal <sup>f</sup>Lit *standing place*]

<sup>12</sup>For the inhabitant of <sup>a</sup>Maroth  
Becomes weak waiting for good,  
Because a calamity has come down from the LORD  
To the gate of Jerusalem. [<sup>a</sup>I.e. bitterness]

<sup>13</sup>Harness the chariot to the team of horses,  
O inhabitant of Lachish—  
She was the beginning of sin  
To the daughter of Zion—

Because in you were found  
The rebellious acts of Israel.

<sup>14</sup>Therefore you will give parting gifts  
On behalf of Moresheth-gath;  
The houses of Achzib *will* become a deception  
To the kings of Israel.

<sup>15</sup>Moreover, I will bring on you  
The one who takes possession,  
O inhabitant of <sup>a</sup>Mareshah.  
The glory of Israel will enter Adullam. [<sup>a</sup>I.e. possession]

<sup>16</sup>Make yourself bald and cut off your hair,  
Because of the children of your delight;  
Extend your baldness like the eagle,  
For they will go from you into exile.

## MICAH 2 [\[Books\]](#)

**Woe to Oppressors 1 Woe to those who scheme iniquity, Who work out evil on their beds!**

<sup>a</sup>When morning comes, they do it, For it is in the power of their hands.  
[<sup>a</sup>Lit *In the light of the morning*]

<sup>2</sup>They covet fields and then seize *them*, And houses, and take *them* away.

They <sup>a</sup>rob a man and his house, A man and his inheritance.

<sup>3</sup>Therefore thus says the LORD, “Behold, I am planning against this family a calamity From which you cannot remove your necks; And you will not walk haughtily, For it will be an evil time. [<sup>a</sup>Lit *oppress*]

<sup>4</sup>“On that day they will take up against you a <sup>a</sup>taunt And <sup>b</sup>utter a bitter lamentation *and* say, ‘We are completely destroyed!

He exchanges the portion of my people; How He removes it from me! To the apostate He apportions our fields.’ [<sup>a</sup>Or *proverb* <sup>b</sup>Lit *lament*]

<sup>5</sup>“Therefore you will have no one <sup>a</sup>stretching a measuring line For you by lot in the assembly of the LORD. [<sup>a</sup>Lit *casting*]

<sup>6</sup> ‘Do not <sup>a</sup>speak out,’ so they <sup>a</sup>speak out.

*But if* <sup>b</sup>they do not <sup>a</sup>speak out concerning these things, Reproaches will not be turned back. [<sup>a</sup>Lit *flow* <sup>b</sup>I.e. God’s prophets]

<sup>7</sup>“Is it being said, O house of Jacob: ‘Is the Spirit of the LORD impatient?

Are these His doings?’

Do not My words do good To the one walking uprightly?

<sup>8</sup>“<sup>a</sup>Recently My people have arisen as an enemy— You strip the <sup>b</sup>robe off the garment From unsuspecting passers-by, *From* those returned from war. [<sup>a</sup>Lit *And yesterday* <sup>b</sup>Or *ornaments*]

<sup>9</sup>“The women of My people you evict, Each *one* from her pleasant house.

From her children you take My splendor forever.

<sup>10</sup>“Arise and go, For this is no place of rest Because of the uncleanness that brings on destruction, A painful destruction.

<sup>11</sup>“If a man walking after wind and falsehood Had told lies *and said*, ‘I will <sup>a</sup>speak out to you concerning wine and liquor,’ He would be <sup>b</sup>spokesman to this people. [<sup>a</sup>Lit *flow* <sup>b</sup>Lit *one who flows* oracles]

<sup>12</sup> “I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel.

I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with men.

<sup>13</sup>“The breaker goes up before them; They break out, pass through the gate and go out by it.

So their king goes on before them, And the LORD at their head.”

## MICAH 3 [\[Books\]](#)

### *Rulers Denounced*

1 And I said,

“Hear now, heads of Jacob  
And rulers of the house of Israel.  
Is it not for you to know justice?  
2“You who hate good and love evil,  
Who tear off their skin from them  
And their flesh from their bones,  
3Who eat the flesh of my people,  
Strip off their skin from them,

Break their bones  
And chop *them* up as for the pot  
And as meat in a kettle.”

<sup>4</sup>Then they will cry out to the LORD,  
But He will not answer them.  
Instead, He will hide His face from them at that time  
Because they have practiced evil deeds.

5 Thus says the LORD concerning the prophets who lead my people astray;

When they have *something* to bite with their teeth,  
They cry, “Peace,”  
But against him who puts nothing in their mouths  
They declare holy war.

<sup>6</sup>Therefore *it will be* night for you—without vision,  
And darkness for you—without divination.  
The sun will go down on the prophets,  
And the day will become dark over them.

<sup>7</sup>The seers will be ashamed  
And the diviners will be embarrassed.  
Indeed, they will all cover *their* <sup>a</sup>mouths  
Because there is no answer from God. [<sup>a</sup>Lit *mustache*]

<sup>8</sup>On the other hand I am filled with power—  
With the Spirit of the LORD—

And with justice and courage  
To make known to Jacob his rebellious act,  
Even to Israel his sin.  
<sup>9</sup>Now hear this, heads of the house of Jacob  
And rulers of the house of Israel,

Who abhor justice  
And twist everything that is straight,  
<sup>10</sup>Who build Zion with bloodshed  
And Jerusalem with violent injustice.  
<sup>11</sup>Her leaders pronounce judgment for a bribe,  
Her priests instruct for a price  
And her prophets divine for money.  
Yet they lean on the LORD saying,  
“Is not the LORD in our midst?  
Calamity will not come upon us.”  
<sup>12</sup>Therefore, on account of you  
Zion will be plowed as a field,  
Jerusalem will become a heap of ruins,  
And the mountain of the <sup>a</sup>temple *will become* high places of a forest.  
[<sup>a</sup>Lit *house*]

## MICAH 4 [\[Books\]](#)

### *Peaceful Latter Days*

1 And it will come about in the last days  
That the mountain of the house of the LORD  
Will be established <sup>a</sup>as the chief of the mountains.  
It will be raised above the hills,  
And the peoples will stream to it. [<sup>a</sup>Lit *on*]  
<sup>2</sup>Many nations will come and say,  
“Come and let us go up to the mountain of the LORD  
And to the house of the God of Jacob,  
That He may teach us about His ways  
And that we may walk in His paths.”  
For from Zion will go forth the law,  
Even the word of the LORD from Jerusalem.  
<sup>3</sup>And He will judge between many peoples  
And render decisions for mighty, <sup>a</sup>distant nations.  
Then they will hammer their swords into plowshares  
And their spears into pruning hooks;  
Nation will not lift up sword against nation,  
And never again will they <sup>b</sup>train for war. [<sup>a</sup>Lit *at a distance* <sup>b</sup>Lit *learn*]  
<sup>4</sup>Each of them will sit under his vine  
And under his fig tree,  
With no one to make *them* afraid,  
For the mouth of the LORD of hosts has spoken.  
<sup>5</sup>Though all the peoples walk  
Each in the name of his god,  
As for us, we will walk  
In the name of the LORD our God forever and ever.  
<sup>6</sup> “In that day,” declares the LORD,  
“I will assemble the lame  
And gather the outcasts,  
Even those whom I have afflicted.  
<sup>7</sup>“I will make the lame a remnant  
And the outcasts a strong nation,

And the LORD will reign over them in Mount Zion  
From now on and forever.

<sup>8</sup>“As for you, <sup>a</sup>tower of the flock,

<sup>b</sup>Hill of the daughter of Zion,

To you it will come—

Even the former dominion will come,

The kingdom of the daughter of Jerusalem. [<sup>a</sup>Heb *Migdal-eder* <sup>b</sup>Heb

*Ophel of*]

<sup>9</sup> “Now, why do you cry out loudly?

Is there no king among you,

Or has your counselor perished,

That agony has gripped you like a woman in childbirth?

<sup>10</sup>“Writhe and labor to give birth,

Daughter of Zion,

Like a woman in childbirth;

For now you will go out of the city,

Dwell in the field,

And go to Babylon.

There you will be rescued;

There the LORD will redeem you

From the hand of your enemies.

<sup>11</sup>“And now many nations have been assembled against you

Who say, ‘Let her be polluted,

And let our eyes <sup>a</sup>gloat over Zion.’ [<sup>a</sup>Lit *look on*]

<sup>12</sup>“But they do not know the thoughts of the LORD,

And they do not understand His purpose;

For He has gathered them like sheaves to the threshing floor.

<sup>13</sup>“Arise and thresh, daughter of Zion,

For your horn I will make iron

And your hoofs I will make bronze,

That you may pulverize many peoples,

That you may devote to the LORD their unjust gain

And their wealth to the Lord of all the earth.

## MICAH 5 [\[Books\]](#)

***Birth of the King in Bethlehem*** 1 “<sup>a</sup>Now muster yourselves in troops,  
daughter of troops; <sup>b</sup>They have laid siege against us; With a rod they  
will smite the judge of Israel on the cheek. [<sup>a</sup>Ch 4:14 in Heb <sup>b</sup>Lit *He  
has*]

<sup>2</sup>“<sup>a</sup>But as for you, Bethlehem Ephrathah, *Too* little to be among the  
clans of Judah, From you One will go forth for Me to be ruler in  
Israel.

<sup>b</sup>His goings forth are from long ago, From the days of eternity.” [<sup>a</sup>Ch  
5:1 in Heb <sup>b</sup>Or *His appearances are from long ago, from days of  
old*]

<sup>3</sup>Therefore He will give them *up* until the time When she who is in  
labor has borne a child.

Then the remainder of His brethren Will return to the sons of Israel.

<sup>4</sup>And He will arise and shepherd *His flock* In the strength of the LORD,  
In the majesty of the name of the LORD His God.

And they will <sup>a</sup>remain, Because <sup>b</sup>at that time He will be great To the  
ends of the earth. [<sup>a</sup>Or *live* in safety <sup>b</sup>Lit *now*]

<sup>5</sup>This One will be *our* peace.

When the Assyrian invades our land, When he tramples on our  
<sup>a</sup>citadels, Then we will raise against him Seven shepherds and eight  
leaders of men. [<sup>a</sup>Or *palaces*]

<sup>6</sup>They will shepherd the land of Assyria with the sword, The land of  
Nimrod at its entrances; And He will deliver *us* from the Assyrian  
When he attacks our land And when he tramples our territory.

<sup>7</sup>Then the remnant of Jacob Will be among many peoples Like dew  
from the LORD, Like showers on vegetation Which do not wait for  
man Or delay for the sons of men.

<sup>8</sup>The remnant of Jacob Will be among the nations, Among many  
peoples Like a lion among the beasts of the forest, Like a young lion  
among flocks of sheep, Which, if he passes through, Tramples down  
and tears, And there is none to rescue.

<sup>9</sup>Your hand will be lifted up against your adversaries, And all your  
enemies will be cut off.

- 10 “It will be in that day,” declares the LORD, “That I will cut off your horses from among you And destroy your chariots.
- 11 “I will also cut off the cities of your land And tear down all your fortifications.
- 12 “I will cut off sorceries from your hand, And you will have fortune-tellers no more.
- 13 “I will cut off your carved images And your *sacred* pillars from among you, So that you will no longer bow down To the work of your hands.
- 14 “I will root out your <sup>a</sup>Asherim from among you And destroy your cities. [<sup>a</sup>I.e. wooden symbols of a female deity]
- 15 “And I will execute vengeance in anger and wrath On the nations which have not obeyed.”

## MICAH 6 [\[Books\]](#)

### *God's Indictment of His People*

1 Hear now what the LORD is saying,  
“Arise, plead your case <sup>a</sup>before the mountains,  
And let the hills hear your voice. [<sup>a</sup>Lit *with*]  
2“Listen, you mountains, to the indictment of the LORD,  
And you enduring foundations of the earth,  
Because the LORD has a case against His people;  
Even with Israel He will dispute.  
3“My people, what have I done to you,  
And how have I wearied you? Answer Me.  
4“Indeed, I brought you up from the land of Egypt  
And ransomed you from the house of slavery,  
And I sent before you Moses, Aaron and Miriam.  
5“My people, remember now  
What Balak king of Moab counseled  
And what Balaam son of Beor answered him,  
And from Shittim to Gilgal,  
So <sup>a</sup>that you might know the righteous acts of the LORD.” [<sup>a</sup>Lit *to know*]

### *What God Requires of Man*

6 With what shall I come to the LORD  
And bow myself before the God on high?  
Shall I come to Him with burnt offerings,  
With yearling calves?  
7 Does the LORD take delight in thousands of rams,  
In ten thousand rivers of oil?  
Shall I present my firstborn *for* my rebellious acts,  
The fruit of my body for the sin of my soul?  
8 He has told you, O man, what is good;

And what does the LORD require of you  
But to do justice, to love <sup>a</sup>kindness,  
And to walk <sup>b</sup>humbly with your God? [<sup>a</sup>Or *loyalty* <sup>b</sup>Or *circumspectly*]  
9 The voice of the LORD will call to the city—  
And it is sound wisdom to fear Your name:  
“Hear, O tribe. Who has appointed <sup>a</sup>its time? [<sup>a</sup>Lit *it*]  
<sup>10</sup>“Is there yet a man in the wicked house,  
*Along with* treasures of wickedness  
And a <sup>a</sup>short measure *that is* cursed? [<sup>a</sup>Lit *shrunk* *ephah*]  
<sup>11</sup>“Can I justify wicked scales  
And a bag of deceptive weights?  
<sup>12</sup>“For the rich men of *the* <sup>a</sup>city are full of violence,  
Her residents speak lies,  
And their tongue is deceitful in their mouth. [<sup>a</sup>Lit *her*]  
<sup>13</sup>“So also I will make *you* sick, striking you down,  
Desolating *you* because of your sins.  
<sup>14</sup>“You will eat, but you will not be satisfied,  
And your <sup>a</sup>vileness will be in your midst.  
You will *try to remove for safekeeping*,  
But you will not preserve *anything*,  
And what you do preserve I will give to the sword. [<sup>a</sup>Or possibly  
*garbage or excreta*]  
<sup>15</sup>“You will sow but you will not reap.  
You will tread the olive but will not anoint yourself with oil;  
And the grapes, but you will not drink wine.  
<sup>16</sup>“The statutes of Omri  
And all the works of the house of Ahab are observed;  
And in their devices you walk.  
Therefore I will give you up for destruction  
And <sup>a</sup>your inhabitants for derision,  
And you will bear the reproach of My people.” [<sup>a</sup>Lit *her*]

## MICAH 7 [\[Books\]](#)

### ***The Prophet Acknowledges* 1 Woe is me! For I am Like the fruit pickers, like the grape gatherers.**

There is not a cluster of grapes to eat, Or a first-ripe fig *which* <sup>a</sup>I crave.

[<sup>a</sup>Lit *my soul*]

<sup>2</sup>The <sup>a</sup>godly person has perished from the land, And there is no upright *person* among men.

All of them lie in wait for bloodshed; Each of them hunts the other with a net. [<sup>a</sup>Or *loyal*]

<sup>3</sup>Concerning evil, both hands do it well.

The prince asks, also the judge, for a bribe, And a great man speaks the desire of his soul; So they weave it together.

<sup>4</sup>The best of them is like a briar, The most upright like a thorn hedge.

The day when you post your watchmen, Your punishment will come. Then their confusion will occur.

<sup>5</sup>Do not trust in a neighbor; Do not have confidence in a friend.

From her who lies in your bosom Guard <sup>a</sup>your lips. [<sup>a</sup>Lit *openings of your mouth*]

<sup>6</sup>For son treats father contemptuously, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household.

### ***God Is the Source of Salvation and Light* 7 But as for me, I will watch expectantly for the LORD; I will wait for the God of my salvation.**

My God will hear me.

<sup>8</sup>Do not rejoice over me, O my enemy.

Though I fall I will rise; Though I dwell in darkness, the LORD is a light for me.

<sup>9</sup> I will bear the indignation of the LORD

Because I have sinned against Him, Until He pleads my case and executes justice for me.

He will bring me out to the light, *And* I will see His <sup>a</sup>righteousness.  
[<sup>a</sup>I.e. right dealing]

<sup>10</sup>Then my enemy will see, And shame will cover her who said to me,  
“Where is the LORD your God?”

My eyes will look on her; <sup>a</sup>At that time she will <sup>b</sup>be trampled down  
Like mire of the streets. [<sup>a</sup>Lit *Now* <sup>b</sup>Lit *become a trampled place*]

<sup>11</sup>*It will be* a day for building your walls.

On that day will your boundary be extended.

<sup>12</sup>*It will be* a day when <sup>a</sup>they will come to you From Assyria and the  
cities of Egypt, From Egypt even to the <sup>b</sup>Euphrates, Even from sea  
to sea and mountain to mountain. [<sup>a</sup>Lit *he* <sup>b</sup>Lit *River*]

<sup>13</sup>And the earth will become desolate because of her inhabitants, On  
account of the fruit of their deeds.

<sup>14</sup>Shepherd Your people with Your scepter, The flock of Your  
<sup>a</sup>possession Which dwells by itself in the woodland, In the midst of  
<sup>b</sup>a fruitful field.

Let them feed in Bashan and Gilead As in the days of old. [<sup>a</sup>Or  
*inheritance* <sup>b</sup>Or *Carmel*]

<sup>15</sup>“As in the days when you came out from the land of Egypt, I will  
show <sup>a</sup>you miracles.” [<sup>a</sup>Lit *him*]

<sup>16</sup>Nations will see and be ashamed Of all their might.

They will put *their* hand on *their* mouth, Their ears will be deaf.

<sup>17</sup>They will lick the dust like a serpent, Like reptiles of the earth.

They will come trembling out of their <sup>a</sup>fortresses; To the LORD our God  
they will come in dread And they will be afraid before You. [<sup>a</sup>Lit  
*fastnesses*]

<sup>18</sup>Who is a God like You, who pardons iniquity And passes over the  
rebellious act of the remnant of His <sup>a</sup>possession?

He does not retain His anger forever, Because He delights in  
<sup>b</sup>unchanging love. [<sup>a</sup>Or *inheritance* <sup>b</sup>Or *lovingkindness*]

<sup>19</sup>He will again have compassion on us; He will tread our iniquities  
under foot.

Yes, You will cast all <sup>a</sup>their sins Into the depths of the sea. [<sup>a</sup>Several  
ancient versions read *our*]

<sup>20</sup>You will give <sup>a</sup>truth to Jacob *And* <sup>b</sup>unchanging love to Abraham,  
Which You swore to our forefathers From the days of old. [<sup>a</sup>Or  
*faithfulness* <sup>b</sup>Or *lovingkindness*]

## NAHUM 1 [Books]

### *God Is Awesome*

1 The <sup>a</sup>oracle of Nineveh. The book of the vision of Nahum the Elkoshite. [1<sup>a</sup>Or *burden*]

2 A jealous and avenging God is the LORD;  
The LORD is avenging and <sup>a</sup>wrathful.  
The LORD takes vengeance on His adversaries,  
And He reserves wrath for His enemies. [<sup>a</sup>Lit *a possessor of wrath*]  
<sup>3</sup>The LORD is slow to anger and great in power,  
And the LORD will by no means leave *the guilty* unpunished.  
In whirlwind and storm is His way,  
And clouds are the dust beneath His feet.  
<sup>4</sup>He rebukes the sea and makes it dry;  
He dries up all the rivers.  
Bashan and Carmel wither;  
The blossoms of Lebanon wither.  
<sup>5</sup>Mountains quake because of Him  
And the hills dissolve;  
Indeed the earth is upheaved by His presence,  
The world and all the inhabitants in it.  
<sup>6</sup>Who can stand before His indignation?  
Who can endure the burning of His anger?  
His wrath is poured out like fire  
And the rocks are broken up by Him.  
<sup>7</sup>The LORD is good,  
A stronghold in the day of trouble,  
And He knows those who take refuge in Him.  
<sup>8</sup>But with an overflowing flood  
He will make a complete end of <sup>a</sup>its site,  
And will pursue His enemies into darkness. [<sup>a</sup>I.e. Nineveh's]  
<sup>9</sup>Whatever you devise against the LORD,  
He will make a complete end of it.  
Distress will not rise up twice.

<sup>10</sup>Like tangled thorns,  
And like those who are drunken with their drink,

They are consumed  
As stubble completely withered.  
<sup>11</sup>From you has gone forth  
One who plotted evil against the LORD,  
A <sup>a</sup>wicked counselor.

<sup>12</sup>Thus says the LORD,

“Though they are at full *strength* and likewise many,  
Even so, they will be cut off and pass away.  
Though I have afflicted you,  
I will afflict you no longer. [<sup>a</sup>Or *worthless*; Heb *Belial*]  
<sup>13</sup>“So now, I will break his yoke bar from upon you,  
And I will tear off your shackles.”  
<sup>14</sup> The LORD has issued a command concerning <sup>a</sup>you:  
“<sup>b</sup>Your name will no longer be perpetuated.  
I will cut off <sup>c</sup>idol and <sup>d</sup>image  
From the house of your gods.  
I will prepare your grave,  
For you are contemptible.” [<sup>a</sup>I.e. the king of Nineveh <sup>b</sup>Lit *No more of  
your name will be sown* <sup>c</sup>Or *a graven image* <sup>d</sup>Lit *cast metal image*]  
<sup>15</sup> <sup>a</sup>Behold, on the mountains the feet of him who brings good news,  
Who announces peace!  
Celebrate your feasts, O Judah;  
Pay your vows.  
For never again will the <sup>b</sup>wicked one pass through you;  
He is cut off completely. [<sup>a</sup>Ch 2:1 in Heb <sup>b</sup>Or *worthless one*; Heb  
*Belial*]

## NAHUM 2 [\[Books\]](#)

***The Overthrow of Nineveh*** 1 <sup>a</sup>The one who scatters has come up against  
<sup>b</sup>you.

Man the fortress, watch the road; <sup>c</sup>Strengthen your back, <sup>d</sup>summon all  
*your* strength. [<sup>a</sup>Ch 2:2 in Heb <sup>b</sup>Lit *your face* <sup>c</sup>Lit *Make strong your*  
*loins* <sup>d</sup>Lit *strengthen power greatly*]

<sup>2</sup>For the LORD will restore the splendor of Jacob Like the splendor of  
Israel, Even though devastators have devastated them And destroyed  
their vine branches.

<sup>3</sup> The shields of <sup>a</sup>his mighty men are *colored* red, The warriors are  
dressed in scarlet, The chariots are *enveloped* in <sup>b</sup>flashing steel  
<sup>c</sup>When he is prepared *to march*, And the cypress *spears* are  
brandished. [<sup>a</sup>I.e. those attacking Nineveh <sup>b</sup>Lit *fire of steel* <sup>c</sup>Lit *On*  
*the day of his preparation*]

<sup>4</sup>The chariots race madly in the streets, They rush wildly in the  
<sup>a</sup>squares, Their appearance is like torches, They dash to and fro like  
lightning flashes. [<sup>a</sup>Lit *broad places*]

<sup>5</sup>He remembers his nobles; They stumble in their march, They hurry to  
her wall, And the <sup>a</sup>mantelet is set up. [<sup>a</sup>Lit *covering* used in a siege]

<sup>6</sup>The gates of the rivers are opened And the palace is dissolved.

<sup>7</sup>It is fixed: She is stripped, she is carried away, And her handmaids are  
moaning like the sound of doves, Beating on their <sup>a</sup>breasts. [<sup>a</sup>Lit  
*hearts*]

<sup>8</sup> Though Nineveh *was* like a pool of water throughout her days, Now  
they are fleeing; “Stop, stop,”

But no one turns back.

<sup>9</sup>Plunder the silver!

Plunder the gold!

For there is no limit to the treasure— Wealth from every kind of  
desirable object.

<sup>10</sup>She is emptied! Yes, she is desolate and waste!

Hearts are melting and knees knocking!

Also anguish is in <sup>a</sup>the whole body And all their faces are grown pale!  
[<sup>a</sup>Lit *all the loin*]

<sup>11</sup>Where is the den of the lions And the feeding place of the young lions, Where the lion, lioness and lion's cub prowled, With nothing to disturb *them*?

<sup>12</sup>The lion tore enough for his cubs, <sup>a</sup>Killed *enough* for his lionesses, And filled his lairs with prey And his dens with torn flesh. [<sup>a</sup>Lit *Strangled*]

13 “Behold, I am against you,” declares the LORD of hosts. “I will burn up her chariots in smoke, a sword will devour your young lions; I will cut off your prey from the land, and no longer will the voice of your messengers be heard.”

## NAHUM 3 [\[Books\]](#)

***Nineveh's Complete Ruin*** 1 **Woe to the bloody city, completely full of lies and pillage; Her prey never departs.**

<sup>2</sup>The noise of the whip, The noise of the rattling of the wheel,  
Gallop ing horses

And <sup>a</sup>bounding chariots! [<sup>a</sup>Lit *skipping*]

<sup>3</sup>Horsemen charging, Swords flashing, spears gleaming, Many slain, a  
mass of corpses, And <sup>a</sup>countless dead bodies— They stumble over  
<sup>b</sup>the dead bodies! [<sup>a</sup>Lit *there is no end to* <sup>b</sup>Lit *their*]

<sup>4</sup>All because of the many harlotries of the harlot, The charming one,  
the mistress of sorceries, Who sells nations by her harlotries And  
families by her sorceries.

<sup>5</sup>“Behold, I am against you,” declares the LORD of hosts; “And I will  
<sup>a</sup>lift up your skirts over your face, And show to the nations your  
nakedness And to the kingdoms your disgrace. [<sup>a</sup>Lit *uncover your*]

<sup>6</sup>“I will throw <sup>a</sup>filth on you And make you vile, And set you up as a  
spectacle. [<sup>a</sup>Lit *detestable things*]

<sup>7</sup>“And it will come about that all who see you Will <sup>a</sup>shrink from you  
and say, ‘Nineveh is devastated!

Who will grieve for her?’

Where will I seek comforters for you?” [<sup>a</sup>Lit *flee*]

<sup>8</sup>Are you better than <sup>a</sup>No-amon, Which was situated by the waters of  
the Nile, With water surrounding her, Whose rampart was <sup>b</sup>the sea,  
Whose wall *consisted of* <sup>b</sup>the sea? [<sup>a</sup>I.e. the city of Amon: Thebes  
<sup>b</sup>I.e. the Nile]

<sup>9</sup>Ethiopia was *her* might, And Egypt too, without limits.

Put and Lubim were among <sup>a</sup>her helpers. [<sup>a</sup>Lit *your*]

<sup>10</sup>Yet she became an exile, She went into captivity; Also her small  
children were dashed to pieces At the head of every street; They cast  
lots for her honorable men, And all her great men were bound with  
fetters.

<sup>11</sup>You too will become drunk, You will be hidden.

You too will search for a refuge from the enemy.

<sup>12</sup>All your fortifications are fig trees with <sup>a</sup>ripe fruit— When shaken,  
they fall into the eater's mouth. [<sup>a</sup>Lit *first fruits*]

<sup>13</sup>Behold, your people are women in your midst!

The gates of your land are opened wide to your enemies; Fire  
consumes your gate bars.

<sup>14</sup>Draw for yourself water for the siege!

Strengthen your fortifications!

Go into the clay and tread the mortar!

Take hold of the brick mold!

<sup>15</sup>There fire will consume you, The sword will cut you down; It will  
consume you as the locust *does*.

Multiply yourself like the creeping locust, Multiply yourself like the  
swarming locust.

<sup>16</sup>You have increased your traders more than the stars of heaven— The  
creeping locust <sup>a</sup>strips and flies away. [<sup>a</sup>I.e. strips vegetation; or  
*molts*]

<sup>17</sup>Your <sup>a</sup>guardsmen are like the swarming locust.

Your marshals are like hordes of grasshoppers Settling in the stone  
walls on a cold day.

The sun rises and they flee, And the place where they are is not known.  
[<sup>a</sup>Or *officials*]

<sup>18</sup>Your shepherds are sleeping, O king of Assyria; Your nobles are lying  
down.

Your people are scattered on the mountains And there is no one to  
regather *them*.

<sup>19</sup>There is no relief for your breakdown, Your wound is incurable.

All who hear <sup>a</sup>about you Will clap *their* hands over you, For on whom  
has not your evil passed continually? [<sup>a</sup>Lit *your report*]

## HABAKKUK 1 [\[Books\]](#)

### *Chaldeans Used to Punish Judah* 1 The <sup>a</sup>oracle which Habakkuk the prophet saw. [1 <sup>a</sup>Or *burden*]

2 How long, O LORD, will I call for help, And You will not hear?  
I cry out to You, “Violence!”

Yet You do not save.

<sup>3</sup>Why do You make me see iniquity, And cause *me* to look on wickedness?

Yes, destruction and violence are before me; Strife exists and contention arises.

<sup>4</sup>Therefore the law is <sup>a</sup>ignored And justice <sup>b</sup>is never upheld.

For the wicked surround the righteous; Therefore justice comes out perverted. [<sup>a</sup>Or *ineffective*; lit *numbed* <sup>b</sup>Lit *never goes forth*]

<sup>5</sup>“Look among the nations! Observe!

Be astonished! Wonder!

Because *I am* doing something in your days— You would not believe if <sup>a</sup>you were told. [<sup>a</sup>Lit *it*]

<sup>6</sup>“For behold, I am raising up the Chaldeans, That <sup>a</sup>fierce and impetuous people Who march <sup>b</sup>throughout the earth To <sup>c</sup>seize dwelling places which are not theirs. [<sup>a</sup>Lit *bitter* <sup>b</sup>Lit *the breadth of* <sup>c</sup>Lit *take possession of*]

<sup>7</sup>“They are dreaded and feared; Their justice and <sup>a</sup>authority <sup>b</sup>originate with themselves. [<sup>a</sup>Lit *eminence* <sup>b</sup>Lit *proceeds from*]

<sup>8</sup>“Their horses are swifter than leopards And <sup>a</sup>keener than wolves in the evening.

Their <sup>b</sup>horsemen come galloping, Their horsemen come from afar; They fly like an eagle swooping *down* to devour. [<sup>a</sup>Or *more eager* to attack <sup>b</sup>Or *steeds paw* the ground]

<sup>9</sup>“All of them come for violence.

<sup>a</sup>Their horde of faces *moves* forward.

They collect captives like sand. [<sup>a</sup>Or *The eagerness of their faces*]

<sup>10</sup>“They mock at kings And rulers are a laughing matter to them.

They laugh at every fortress And heap up rubble to capture it.

<sup>11</sup>“Then they will sweep through *like* the wind and pass on.

But they will be held guilty, They whose strength is their god.”

12 Are You not from everlasting, O LORD, my God, my Holy One?

We will not die.

You, O LORD, have appointed them to judge; And You, O Rock, have established them to correct.

13 *Your* eyes are too pure to <sup>a</sup>approve evil, And You can not look on wickedness *with favor*.

Why do You look with favor On those who deal treacherously?

Why are You silent when the wicked swallow up Those more righteous than they? [<sup>a</sup>Lit *look at*]

14 *Why* have You made men like the fish of the sea, Like creeping things without a ruler over them?

15 *The Chaldeans* bring all of them up with a hook, Drag them away with their net, And gather them together in their fishing net.

Therefore they rejoice and are glad.

16 Therefore they offer a sacrifice to their net And <sup>a</sup>burn incense to their fishing net; Because through these things their <sup>b</sup>catch is <sup>c</sup>large, And their food is <sup>d</sup>plentiful. [<sup>a</sup>Or *sacrifice* <sup>b</sup>Lit *portion* <sup>c</sup>Lit *fat*; or *plentiful* <sup>d</sup>Lit *the fat portion*]

17 Will they therefore empty their net And continually slay nations without sparing?

## HABAKKUK 2 [\[Books\]](#)

***God Answers the Prophet*** **1** I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak to me, And how I may reply <sup>a</sup>when I am reproved. [<sup>a</sup>Lit *upon my reproof*]

<sup>2</sup>Then the LORD answered me and said, “Record the vision And inscribe *it* on tablets, That <sup>a</sup>the one who <sup>b</sup>reads it may run. [<sup>a</sup>Or *one may read it fluently* <sup>b</sup>Or *is to proclaim it*]

<sup>3</sup>“For the vision is yet for the appointed time; It <sup>a</sup>hastens toward the goal and it will not <sup>b</sup>fail.

Though it tarries, wait for it; For it will certainly come, it will not delay. [<sup>a</sup>Lit *pants* <sup>b</sup>Or *lie*]

**4** “Behold, as for the proud one, His soul is not right within him; But the righteous will live by his <sup>a</sup>faith. [<sup>a</sup>Or *faithfulness*]

<sup>5</sup>“Furthermore, wine betrays the haughty man, So that he does not stay at home.

He enlarges his appetite like Sheol, And he is like death, never satisfied.

He also gathers to himself all nations And collects to himself all peoples.

**6** “Will not all of these take up a taunt-song against him, Even mockery *and* insinuations against him And say, ‘Woe to him who increases what is not his— For how long— And makes himself <sup>a</sup>rich with loans?’ [<sup>a</sup>Lit *heavy*]

<sup>7</sup>“Will not <sup>a</sup>your creditors rise up suddenly, And those who <sup>b</sup>collect from you awaken?

Indeed, you will become plunder for them. [<sup>a</sup>Lit *those who bite you* <sup>b</sup>Lit *violently shake you*]

<sup>8</sup>“Because you have looted many nations, All the remainder of the peoples will loot you— Because of human bloodshed and violence <sup>a</sup>done to the land, To the town and all its inhabitants. [<sup>a</sup>Lit *of the land*]

**9** “Woe to him who gets evil gain for his house To put his nest on high, To be delivered from the hand of calamity!

<sup>10</sup>“You have devised a shameful thing for your house By cutting off many peoples; So you are sinning against yourself.

<sup>11</sup>“Surely the stone will cry out from the wall, And the rafter will answer it from the <sup>a</sup>framework. [<sup>a</sup>Lit *wood*]

<sup>12</sup> “Woe to him who builds a city with bloodshed And founds a town with <sup>a</sup>violence! [<sup>a</sup>Or *injustice*]

<sup>13</sup>“Is it not indeed from the LORD of hosts That peoples toil for fire, And nations grow weary for nothing?

<sup>14</sup>“For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.

<sup>15</sup> “Woe to you who make <sup>a</sup>your neighbors drink, Who mix in your venom even to make *them* drunk So as to look on their nakedness! [<sup>a</sup>Lit *his neighbor*]

<sup>16</sup>“You will be filled with disgrace rather than honor.

Now you yourself drink and <sup>a</sup>expose your *own* nakedness.

The cup in the LORD’s right hand will come around to you, And utter disgrace *will come* upon your glory. [<sup>a</sup>Lit *show yourself uncircumcised; or stagger; so DSS and ancient versions*]

<sup>17</sup>“For the violence <sup>a</sup>done to Lebanon will <sup>b</sup>overwhelm you, And the devastation of *its* beasts <sup>c</sup>by which you terrified them, Because of human bloodshed and violence <sup>d</sup>done to the land, To the town and all its inhabitants. [<sup>a</sup>Lit *of Lebanon* <sup>b</sup>Lit *cover* <sup>c</sup>Lit which *terrified them* <sup>d</sup>Lit *of the land*]

<sup>18</sup> “What profit is the <sup>a</sup>idol when its maker has carved it, Or <sup>b</sup>an image, a teacher of falsehood?

For *its* maker trusts in his *own* handiwork When he fashions speechless idols. [<sup>a</sup>Or *a graven image* <sup>b</sup>Lit *a cast metal image*]

<sup>19</sup>“Woe to him who says to a *piece of wood*, ‘Awake!’

To a mute stone, ‘Arise!’

*And* that is *your* teacher?

Behold, it is overlaid with gold and silver, And there is no breath at all inside it.

<sup>20</sup>“But the LORD is in His holy temple.

<sup>a</sup>Let all the earth be silent before Him.” [<sup>a</sup>Lit *Hush before Him, all the earth*]

## HABAKKUK 3 [\[Books\]](#)

### *God's Deliverance of His People*

1 A prayer of Habakkuk the prophet, according to <sup>a</sup>Shigionoth. [1 <sup>a</sup>I.e. a highly emotional poetic form]

2 LORD, I have heard <sup>a</sup>the report about You *and* <sup>b</sup>I fear.  
O LORD, revive Your work in the midst of the years,  
In the midst of the years make it known;  
In wrath remember <sup>c</sup>mercy. [<sup>a</sup>Or *Your report* <sup>b</sup>Or *I stand in awe of Your work, O LORD; In the midst of the years revive it, <sup>c</sup>Or compassion]*

3 God comes from Teman,  
And the Holy One from Mount Paran. Selah.  
His splendor covers the heavens,  
And the earth is full of His praise.  
<sup>4</sup>His radiance is like the sunlight;  
He has rays *flashing* from His hand,  
And there is the hiding of His power.  
<sup>5</sup>Before Him goes pestilence,  
And plague comes <sup>a</sup>after Him. [<sup>a</sup>Lit *at His feet*]

<sup>6</sup>He stood and surveyed the earth;  
He looked and startled the nations.  
Yes, the perpetual mountains were shattered,  
The ancient hills <sup>a</sup>collapsed.  
His ways are everlasting. [<sup>a</sup>Lit *bowed; or sank down*]  
<sup>7</sup>I saw the tents of Cushan under distress,  
The tent curtains of the land of Midian were trembling.

<sup>8</sup>Did the LORD rage against the rivers,  
Or *was* Your anger against the rivers,  
Or *was* Your wrath against the sea,  
That You rode on Your horses,  
On Your chariots of salvation?  
<sup>9</sup>Your bow was made bare,  
The rods of <sup>a</sup>chastisement were sworn. Selah.  
You cleaved the earth with rivers. [<sup>a</sup>Lit *word*]

<sup>10</sup>The mountains saw You *and* quaked;  
The downpour of waters swept by.  
The deep uttered forth its voice,  
It lifted high its hands.

<sup>11</sup>Sun *and* moon stood in their places;  
They went away at the light of Your arrows,  
At the radiance of Your gleaming spear.

<sup>12</sup>In indignation You marched through the earth;  
In anger You <sup>a</sup>trampled the nations. [<sup>a</sup>Or *thresh*]

<sup>13</sup>You went forth for the salvation of Your people,  
For the salvation of Your anointed.

You struck the head of the house of the evil  
To lay him open from <sup>a</sup>thigh to neck. Selah. [<sup>a</sup>Lit *foundation*]

<sup>14</sup>You pierced with his own <sup>a</sup>spears  
The head of his <sup>b</sup>throng.

They stormed in to scatter <sup>c</sup>us;  
Their exultation *was* like those

Who devour the oppressed in secret. [<sup>a</sup>Lit *shafts* <sup>b</sup>Or *warriors* or  
*villagers* <sup>c</sup>Lit *me*]

<sup>15</sup>You trampled on the sea with Your horses,  
On the surge of many waters.

<sup>16</sup> I heard and my <sup>a</sup>inward parts trembled,  
At the sound my lips quivered.

Decay enters my bones,  
And in my place I tremble.

Because I must wait quietly for the day of distress,

<sup>b</sup>For the people to arise *who* will invade us. [<sup>a</sup>Lit *belly* <sup>b</sup>Or *To come*  
*upon the people who will*]

<sup>17</sup>Though the fig tree should not blossom  
And there be no <sup>a</sup>fruit on the vines,

*Though* the yield of the olive should fail  
And the fields produce no food,

Though the flock should be cut off from the fold  
And there be no cattle in the stalls, [<sup>a</sup>Lit *produce*]

<sup>18</sup>Yet I will exult in the LORD,

I will rejoice in the God of my salvation.

<sup>19</sup>The Lord <sup>a</sup>GOD is my strength,

And He has made my feet like hinds' *feet*,  
And makes me walk on my high places.

For the choir director, on my stringed instruments. [<sup>a</sup>Heb *YHWH*, usually rendered *LORD*]

## ZEPHANIAH 1 [\[Books\]](#)

### *Day of Judgment on Judah*

1 The word of the LORD which came to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah:

2 “I will completely remove all *things*  
From the face of the <sup>a</sup>earth,” declares the LORD. [<sup>a</sup>Lit *ground*]

3 “I will remove man and beast;  
I will remove the birds of the sky  
And the fish of the sea,  
And the <sup>a</sup>ruins along with the wicked;  
And I will cut off man from the face of the <sup>b</sup>earth,” declares the LORD.

[<sup>a</sup>Or *stumbling blocks* <sup>b</sup>Lit *ground*]

4 “So I will stretch out My hand against Judah  
And against all the inhabitants of Jerusalem.  
And I will cut off the remnant of Baal from this place,  
*And* the names of the idolatrous priests along with the priests.

5 “And those who bow down on the housetops to the host of heaven,  
And those who bow down *and* swear to the LORD and *yet* swear by  
<sup>a</sup>Milcom, [<sup>a</sup>Or *their king*; M.T. *Malcam*, probably a variant spelling  
of Milcom]

6 And those who have turned back from following the LORD,  
And those who have not sought the LORD or inquired of Him.”

7 <sup>a</sup>Be silent before the Lord <sup>b</sup>GOD!

For the day of the LORD is near,  
For the LORD has prepared a sacrifice,  
He has consecrated His guests. [<sup>a</sup>Lit *Hush* <sup>b</sup>Heb *YHWH*, usually  
rendered *LORD*]

8 “Then it will come about on the day of the LORD’s sacrifice  
That I will punish the princes, the king’s sons  
And all who clothe themselves with foreign garments.

9 “And I will punish on that day all who leap on the *temple* threshold,  
Who fill the house of their <sup>a</sup>lord with violence and deceit. [<sup>a</sup>Or *Lord*]

<sup>10</sup>“On that day,” declares the LORD,  
“There will be the sound of a cry from the Fish Gate,  
A wail from the <sup>a</sup>Second Quarter,  
And a loud crash from the hills. [<sup>a</sup>I.e. a district of Jerusalem]

<sup>11</sup>“Wail, O inhabitants of the <sup>a</sup>Mortar,  
For all the <sup>b</sup>people of Canaan will be silenced;  
All who weigh out silver will be cut off. [<sup>a</sup>I.e. a district of Jerusalem  
<sup>b</sup>Or *merchant people will*]

<sup>12</sup>“It will come about at that time  
That I will search Jerusalem with lamps,  
And I will punish the men  
Who are <sup>a</sup>stagnant in spirit,  
Who say in their hearts,  
‘The LORD will not do good or evil!’ [<sup>a</sup>Lit *thickening on their lees*]

<sup>13</sup>“Moreover, their wealth will become plunder  
And their houses desolate;  
Yes, they will build houses but not inhabit *them*,  
And plant vineyards but not drink their wine.”

<sup>14</sup> Near is the great day of the LORD,  
Near and coming very quickly;  
Listen, the day of the LORD!  
<sup>a</sup>In it the warrior cries out bitterly. [<sup>a</sup>Lit *There*]

<sup>15</sup>A day of wrath is that day,  
A day of trouble and distress,  
A day of destruction and desolation,  
A day of darkness and gloom,  
A day of clouds and thick darkness,

<sup>16</sup>A day of trumpet and battle cry

Against the fortified cities  
And the high corner towers.  
<sup>17</sup>I will bring distress on men  
So that they will walk like the blind,  
Because they have sinned against the LORD;  
And their blood will be poured out like dust  
And their flesh like dung.  
<sup>18</sup>Neither their silver nor their gold  
Will be able to deliver them  
On the day of the LORD'S wrath;  
And all the earth will be devoured  
In the fire of His jealousy,  
For He will make a complete end,  
Indeed a terrifying one,  
Of all the inhabitants of the earth.

## ZEPHANIAH 2 [\[Books\]](#)

### *Judgments on Judah's Enemies*

<sup>1</sup> Gather yourselves together, yes, gather,  
O nation without <sup>a</sup>shame, [<sup>a</sup>Or *longing*]  
<sup>2</sup>Before the decree <sup>a</sup>takes effect—  
The day passes like the chaff—  
Before the burning anger of the LORD comes upon you,  
Before the day of the LORD's anger comes upon you. [<sup>a</sup>Lit is *born*]  
<sup>3</sup>Seek the LORD,  
All you humble of the <sup>a</sup>earth  
Who have carried out His <sup>b</sup>ordinances;  
Seek righteousness, seek humility.

Perhaps you will be hidden  
In the day of the LORD'S anger. [<sup>a</sup>Or *land* <sup>b</sup>Or *justice*]  
4 For Gaza will be abandoned  
And Ashkelon a desolation;  
Ashdod will be driven out at noon  
And Ekron will be uprooted.  
<sup>5</sup>Woe to the inhabitants of the seacoast,  
The nation of the <sup>a</sup>Cherethites!  
The word of the LORD is against you,  
O Canaan, land of the Philistines;

And I will destroy you  
So that there will be no inhabitant. [<sup>a</sup>I.e. a segment of the Philistines  
with roots in Crete]

<sup>6</sup>So the seacoast will be pastures,  
With <sup>a</sup>caves for shepherds and folds for flocks. [<sup>a</sup>Or *meadows* or *wells*]

<sup>7</sup>And the coast will be  
For the remnant of the house of Judah,  
They will pasture on it.

In the houses of Ashkelon they will lie down at evening;  
For the LORD their God will care for them  
And restore their fortune.

<sup>8</sup> “I have heard the <sup>a</sup>taunting of Moab  
And the revilings of the sons of Ammon,  
With which they have <sup>b</sup>taunted My people  
And <sup>c</sup>become arrogant against their territory. [<sup>a</sup>Lit *reproach* <sup>b</sup>Lit  
*reproached* <sup>c</sup>Lit *made themselves great*]

<sup>9</sup>“Therefore, as I live,” declares the LORD of hosts,  
The God of Israel,

“Surely Moab will be like Sodom  
And the sons of Ammon like Gomorrah—  
A place possessed by nettles and salt pits,  
And a perpetual desolation.

The remnant of My people will plunder them  
And the remainder of My nation will inherit them.”

<sup>10</sup>This they will have in return for their pride, because they have <sup>a</sup>taunted  
and <sup>b</sup>become arrogant against the people of the LORD of hosts. <sup>11</sup>The LORD  
will be terrifying to them, for He will <sup>c</sup>starve all the gods of the earth; and  
all the coastlands of the nations will bow down to Him, everyone from his  
own place. [<sup>10</sup> <sup>a</sup>Lit *reproached* <sup>b</sup>Lit *made themselves great* <sup>11</sup> <sup>c</sup>Lit *make lean*]

<sup>12</sup> “You also, O Ethiopians, will be slain by My sword.”

<sup>13</sup>And He will stretch out His hand against the north  
And destroy Assyria,  
And He will make Nineveh a desolation,  
Parched like the wilderness.

<sup>14</sup>Flocks will lie down in her midst,

<sup>a</sup>All beasts which range in herds;  
Both the <sup>b</sup>pelican and the hedgehog  
Will lodge in <sup>c</sup>the tops of her pillars;  
<sup>d</sup>Birds will sing in the window,  
Desolation *will be* on the threshold;  
For He has laid bare the cedar work. [<sup>a</sup>Or *All kinds of beasts in  
crowds*; lit *Every kind of beast of a nation* <sup>b</sup>Or *owl or jackdaw* <sup>c</sup>Lit  
*her capitals* <sup>d</sup>Lit *A voice*]

<sup>15</sup>This is the exultant city  
Which dwells securely,  
Who says in her heart,  
“I am, and there is no one besides me.”  
How she has become a desolation,  
A resting place for beasts!  
Everyone who passes by her will hiss  
*And wave his hand in contempt.*

## ZEPHANIAH 3 [\[Books\]](#)

### *Woe to Jerusalem and the Nations*

<sup>1</sup> Woe to her who is rebellious and defiled,  
The tyrannical city!  
<sup>2</sup>She heeded no voice,  
She accepted no instruction.  
She did not trust in the LORD,  
She did not draw near to her God.  
<sup>3</sup>Her princes within her are roaring lions,  
Her judges are wolves at evening;  
They leave nothing for the morning.  
<sup>4</sup>Her prophets are reckless, treacherous men;  
Her priests have profaned the sanctuary.  
They have done violence to the law.  
<sup>5</sup>The LORD is righteous within her;  
He will do no injustice.  
Every morning He brings His justice to light;  
He does not fail.  
But the unjust knows no shame.  
<sup>6</sup>“I have cut off nations;  
Their corner towers are in ruins.  
I have made their streets desolate,  
With no one passing by;  
Their cities are laid waste,  
Without a man, without an inhabitant.  
<sup>7</sup>“I said, ‘Surely you will revere Me,  
Accept instruction.’  
So her dwelling will not be cut off  
*According to* all that I have appointed concerning her.  
But they were eager to corrupt all their deeds.  
<sup>8</sup> “Therefore wait for Me,” declares the LORD,  
“For the day when I rise up as a witness.  
Indeed, My decision is to gather nations,  
To assemble kingdoms,

To pour out on them My indignation,  
All My burning anger;  
For all the earth will be devoured  
By the fire of My zeal.

<sup>9</sup>“For then I will <sup>a</sup>give to the peoples purified lips,  
That all of them may call on the name of the LORD,  
To serve Him <sup>b</sup>shoulder to shoulder. [<sup>a</sup>Lit *change* <sup>b</sup>Lit *with one*  
*shoulder*]

<sup>10</sup>“From beyond the rivers of Ethiopia  
My <sup>a</sup>worshipers, <sup>b</sup>My dispersed ones,  
Will bring My offerings. [<sup>a</sup>Or *suppliants* <sup>b</sup>Lit *the daughter of My*  
*dispersed ones*]

<sup>11</sup>“In that day you will feel no shame

Because of all your deeds  
By which you have rebelled against Me;  
For then I will remove from your midst  
Your proud, exulting ones,  
And you will never again be haughty  
On My holy mountain.

### ***A Remnant of Israel***

<sup>12</sup>“But I will leave among you  
A humble and lowly people,  
And they will take refuge in the name of the LORD.  
<sup>13</sup>“The remnant of Israel will do no wrong  
And tell no lies,

Nor will a deceitful tongue  
Be found in their mouths;  
For they will feed and lie down  
With no one to make them tremble.”

14 Shout for joy, O daughter of Zion!  
Shout *in triumph*, O Israel!  
Rejoice and exult with all *your* heart,  
O daughter of Jerusalem!

15 The LORD has taken away *His* judgments against you,  
He has cleared away your enemies.  
The King of Israel, the LORD, is in your midst;  
You will fear disaster no more.

16 In that day it will be said to Jerusalem:  
“Do not be afraid, O Zion;  
Do not let your hands fall limp.

17 “The LORD your God is in your midst,  
A <sup>a</sup>victorious warrior.

He will exult over you with joy,  
He will <sup>b</sup>be quiet in His love,  
He will rejoice over you with shouts of joy. [<sup>a</sup>Lit *A warrior who saves*  
<sup>b</sup>Or with some ancient versions, *renew you in*]

18 “I will gather those who grieve about the appointed feasts—  
They <sup>a</sup>came from you, *O Zion*;  
*The reproach of exile* is a burden on <sup>b</sup>them. [<sup>a</sup>Lit *were* <sup>b</sup>Lit *her*]

19 “Behold, I am going to deal at that time  
With all your oppressors,

I will save the lame  
And gather the outcast,  
And I will turn their shame into praise and renown  
In all the earth.

<sup>20</sup>“At that time I will bring you in,  
Even at the time when I gather you together;  
Indeed, I will give you renown and praise  
Among all the peoples of the earth,  
When I restore your fortunes before your eyes,”  
Says the LORD.

## HAGGAI 1 [\[Books\]](#)

### *Haggai Begins Temple Building*

1 In the second year of Darius the king, on the first day of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, <sup>2</sup>“Thus says the LORD of <sup>a</sup>hosts, ‘This people says, “The time has not come, *even* the time for the house of the LORD to be rebuilt.” ’ ”  
<sup>3</sup>Then the word of the LORD came by Haggai the prophet, saying, <sup>4</sup>“Is it time for you yourselves to dwell in your paneled houses while this house *lies* desolate?” <sup>5</sup>Now therefore, thus says the LORD of hosts, “<sup>b</sup>Consider your ways! <sup>6</sup>You have sown much, but <sup>c</sup>harvest little; *you* eat, but *there is not enough* to be satisfied; *you* drink, but *there is <sup>d</sup>not enough* to become drunk; *you* put on clothing, but no one is warm *enough*; and he who earns, earns wages *to put* into a purse with holes.” [2 <sup>a</sup>Lit *hosts, saying* 5 <sup>b</sup>Lit *Set your heart on* 6 <sup>c</sup>Lit *bring in* <sup>d</sup>Lit *not becoming drunk*]

7 Thus says the LORD of hosts, “<sup>a</sup>Consider your ways! <sup>8</sup>Go up to the <sup>b</sup>mountains, bring wood and rebuild the <sup>c</sup>temple, that I may be pleased with it and be glorified,” says the LORD. <sup>9</sup>“*You* look for much, but behold, *it comes* to little; when you bring *it* home, I blow it *away*. Why?” declares the LORD of hosts, “Because of My house which *lies* desolate, while each of you runs to his own house. <sup>10</sup>Therefore, because of you the sky has withheld <sup>d</sup>its dew and the earth has withheld its produce. <sup>11</sup>I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of <sup>e</sup>your hands.” [7 <sup>a</sup>Lit *Set your heart on* 8 <sup>b</sup>Lit *mountain* <sup>c</sup>Lit *house* 10 <sup>d</sup>Lit *from dew* 11 <sup>e</sup>Lit *the palms*]

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people <sup>a</sup>showed reverence for the LORD. <sup>13</sup>Then

Haggai, the messenger of the LORD, spoke <sup>b</sup>by the commission of the LORD to the people saying, “ ‘I am with you,’ declares the LORD.” <sup>14</sup>So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, <sup>15</sup>on the twenty-fourth day of the sixth month in the second year of Darius the king. [<sup>12</sup> <sup>a</sup>Lit *feared before* <sup>13</sup> <sup>b</sup>Or *the message*]

## HAGGAI 2 [\[Books\]](#)

### *The Builders Encouraged*

1 On the twenty-first of the seventh month, the word of the LORD came by Haggai the prophet saying, 2“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying, 3‘Who is left among you who saw this <sup>a</sup>temple in its former glory? And how do you see it now? Does it not <sup>b</sup>seem to you like nothing <sup>c</sup>in comparison? 4But now <sup>d</sup>take courage, Zerubbabel,’ declares the LORD, ‘take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,’ declares the LORD, ‘and work; for I am with you,’ declares the LORD of hosts. 5‘As for the <sup>e</sup>promise which I <sup>f</sup>made you when you came out of Egypt, <sup>g</sup>My Spirit is abiding in your midst; do not fear!’ 6For thus says the LORD of hosts, ‘Once more <sup>h</sup>in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. 7I will shake all the nations; and <sup>i</sup>they will come with the wealth of all nations, and I will fill this house with glory,’ says the LORD of hosts. 8‘The silver is Mine and the gold is Mine,’ declares the LORD of hosts. 9‘The latter glory of this house will be greater than the former,’ says the LORD of hosts, ‘and in this place I will give peace,’ declares the LORD of hosts.” [3 <sup>a</sup>Lit *house* <sup>b</sup>Lit *in your eyes* <sup>c</sup>Lit *like it* 4 <sup>d</sup>Lit *be strong* 5 <sup>e</sup>Lit *word* <sup>f</sup>Lit *cut with* <sup>g</sup>Or *while...was standing* 6 <sup>h</sup>Lit *it is a little* 7 <sup>i</sup>Or *the desire of all nations will come*]

10 On the twenty-fourth of the ninth *month*, in the second year of Darius, the word of the LORD came to Haggai the prophet, saying, 11“Thus says the LORD of hosts, ‘Ask now the priests *for a* <sup>a</sup>ruling: 12If a man carries holy meat in the <sup>b</sup>fold of his garment, and touches bread with <sup>c</sup>this fold, or cooked food, wine, oil, or any *other* food, will it become holy?’ ” And the priests answered, “No.” 13Then Haggai said, “If one who is unclean from a <sup>d</sup>corpse touches any of these, will *the latter* become unclean?” And the priests answered, “It will become unclean.” 14Then Haggai said, “ ‘So is this people. And so is this nation before Me,’ declares the LORD, ‘and so is every

work of their hands; and what they offer there is unclean. <sup>15</sup>But now, do <sup>e</sup>consider from this day <sup>f</sup>onward: before one stone was placed on another in the temple of the LORD, <sup>16g</sup>from that time *when* one came to a *grain* heap of twenty *measures*, there would be only ten; and *when* one came to the wine vat to draw fifty <sup>h</sup>measures, there would be *only* twenty. <sup>17</sup>I smote you *and* every work of your hands with blasting wind, mildew and hail; <sup>i</sup>yet you *did* not *come back* to Me,' declares the LORD. <sup>18</sup>'Do <sup>e</sup>consider from this day <sup>j</sup>onward, from the twenty-fourth day of the ninth *month*; from the day when the temple of the LORD was founded, <sup>e</sup>consider: <sup>19</sup>Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne *fruit*. Yet from this day on I will bless you.' " [11 <sup>a</sup>Lit law 12 <sup>b</sup>Lit wing <sup>c</sup>Lit his wing 13 <sup>d</sup>Lit soul 15 <sup>e</sup>Lit set your heart <sup>f</sup>Or backward 16 <sup>g</sup>Lit since they were <sup>h</sup>Or troughs full 17 <sup>i</sup>Or but what did we have in common? 18 <sup>j</sup>Or backward]

<sup>20</sup> Then the word of the LORD came a second time to Haggai on the twenty-fourth *day* of the month, saying, <sup>21</sup>"Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth. <sup>22</sup>I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the <sup>a</sup>nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.' <sup>23</sup>'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a <sup>b</sup>signet ring, for I have chosen you,' " declares the LORD of hosts. [22 <sup>a</sup>Or Gentiles 23 <sup>b</sup>Or seal]

## ZECHARIAH 1 [\[Books\]](#)

### *A Call to Repentance*

1 In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying, <sup>2</sup>“The LORD was very angry with your fathers. <sup>3</sup>Therefore say to them, ‘Thus says the LORD of hosts, “Return to Me,” declares the LORD of hosts, “that I may return to you,” says the LORD of hosts. <sup>4</sup>“Do not be like your fathers, to whom the former prophets proclaimed, saying, ‘Thus says the LORD of hosts, “Return now from your evil ways and from your evil deeds.”’ But they did not listen or give heed to Me,” declares the LORD. <sup>5</sup>“Your fathers, where are they? And the prophets, do they live forever? <sup>6</sup>But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said, ‘As the LORD of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.’ ” ’ ” ’ ”

### *Patrol of the Earth*

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows: <sup>8</sup>I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him. <sup>9</sup>Then I said, “My lord, what are these?” And the angel who was speaking with me said to me, “I will show you what these are.” <sup>10</sup>And the man who was standing among the myrtle trees answered and said, “These are those whom the LORD has sent to <sup>a</sup>patrol the earth.” <sup>11</sup>So they answered the angel of the LORD who was standing among the myrtle trees and said, “We have <sup>b</sup>patrolled the earth, and behold, all the earth is <sup>c</sup>peaceful and quiet.” [10 <sup>a</sup>Lit *walk about through* 11 <sup>b</sup>Lit *walked about through* <sup>c</sup>Lit *sitting*]

12 Then the angel of the LORD said, “O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?” 13The LORD answered the angel who was speaking with me with <sup>a</sup>gracious words, comforting words. 14So the angel who was speaking with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts, “I am exceedingly jealous for Jerusalem and Zion. 15But I am very angry with the nations who are at ease; for while I was only a little angry, they <sup>b</sup>furthered the disaster.” 16Therefore thus says the LORD, “I will return to Jerusalem with compassion; My house will be built in it,” declares the LORD of hosts, “and a measuring line will be stretched over Jerusalem.” ’ 17Again, proclaim, saying, ‘Thus says the LORD of hosts, “My cities will again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.” ’ ” [13 <sup>a</sup>Lit *good* 15 <sup>b</sup>Lit *helped for evil*]

18 <sup>a</sup>Then I lifted up my eyes and looked, and behold, *there were* four horns. 19So I said to the angel who was speaking with me, “What are these?” And he answered me, “These are the horns which have scattered Judah, Israel and Jerusalem.” 20Then the LORD showed me four craftsmen. 21I said, “What are these coming to do?” And he said, “These are the horns which have scattered Judah so that no man lifts up his head; but these *craftsmen* have come to terrify them, to throw down the horns of the nations who have lifted up *their* horns against the land of Judah in order to scatter it.” [18 <sup>a</sup>Ch 2:1 in Heb]

## ZECHARIAH 2 [\[Books\]](#)

### *God's Favor to Zion*

1 <sup>a</sup>Then I lifted up my eyes and looked, and behold, *there was* a man with a measuring line in his hand. <sup>2</sup>So I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see how wide it is and how long it is.” <sup>3</sup>And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, <sup>4</sup>and said to him, “Run, speak to that young man, saying, ‘Jerusalem will be inhabited <sup>b</sup>without walls because of the multitude of men and cattle within it. <sup>5</sup>For I,’ declares the LORD, ‘will be a wall of fire <sup>c</sup>around her, and I will be the glory in her midst.’ ” [1 <sup>a</sup>Ch 2:5 in Heb 4 <sup>b</sup>Lit like *unwalled villages*; or like *open country* 5 <sup>c</sup>Lit *to her*]

6 <sup>a</sup>“Ho there! Flee from the land of the north,” declares the LORD, “for I have dispersed you as the four winds of the heavens,” declares the LORD. <sup>7</sup>“Ho, Zion! Escape, you who are living with the daughter of Babylon.” <sup>8</sup>For thus says the LORD of hosts, “After <sup>b</sup>glory He has sent me against the nations which plunder you, for he who touches you, touches the <sup>c</sup>apple of His eye. <sup>9</sup>For behold, I will wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of hosts has sent Me. <sup>10</sup>Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst,” declares the LORD. <sup>11</sup>“Many nations will join themselves to the LORD in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you. <sup>12</sup>The LORD will <sup>d</sup>possess Judah as His portion in the holy land, and will again choose Jerusalem. [6 <sup>a</sup>Lit *Ho! Ho!* 8 <sup>b</sup>Or *the glory* <sup>c</sup>Lit *pupil* 12 <sup>d</sup>Or *inherit*]

13 <sup>a</sup>“Be silent, all flesh, before the LORD; for He is aroused from His holy habitation.” [13 <sup>a</sup>Lit *Hush*]

## ZECHARIAH 3 [\[Books\]](#)

### *Joshua, the High Priest*

1 Then he showed me Joshua the high priest standing before the angel of the LORD, and <sup>a</sup>Satan standing at his right hand to accuse him. <sup>2</sup>The LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” <sup>3</sup>Now Joshua was clothed with filthy garments and standing before the angel. <sup>4</sup>He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and <sup>b</sup>will clothe you with festal robes.” <sup>5</sup>Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by. [1 <sup>a</sup>Or the *Adversary* or *Accuser* 4 <sup>b</sup>Lit *to clothe*]

6 And the angel of the LORD admonished Joshua, saying, <sup>7</sup>“Thus says the LORD of hosts, ‘If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you <sup>a</sup>free access among these who are standing *here*. [7 <sup>a</sup>Lit *goings*]

### *The Branch*

<sup>8</sup>Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a symbol, for behold, I am going to bring in My servant the <sup>a</sup>Branch. <sup>9</sup>For behold, the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,’ declares the LORD of hosts, ‘and I will remove the iniquity of that land in one day. <sup>10</sup>‘In that day,’ declares the LORD of hosts, ‘every one of you will invite his neighbor to *sit* under *his* vine and under *his* fig tree.’ ” [8 <sup>a</sup>Lit *Sprout*]

## ZECHARIAH 4 [\[Books\]](#)

### *The Golden Lampstand and Olive Trees*

1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 2He said to me, “What do you see?” And I said, “I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 3also two olive trees by it, one on the right side of the bowl and the other on its left side.” 4Then I said to the angel who was speaking with me saying, “What are these, my lord?” 5So the angel who was speaking with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.” 6Then he <sup>a</sup>said to me, “This is the word of the LORD to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts. 7‘What are you, O great mountain? Before Zerubbabel *you will become* a plain; and he will bring forth the top stone with shouts of “Grace, grace to it!” ’ ” [6 <sup>a</sup>Lit *said to me, saying*]

8 Also the word of the LORD came to me, saying, 9“‘The hands of Zerubbabel have laid the foundation of this house, and his hands will finish *it*. Then you will know that the LORD of hosts has sent me to <sup>a</sup>you. 10For who has despised the day of small things? <sup>b</sup>But these seven will be glad when they see the <sup>c</sup>plumb line in the hand of Zerubbabel—*these are* the eyes of the LORD which range to and fro throughout the earth.” [9 <sup>a</sup>Lit *you* (plural) 10 <sup>b</sup>Or *But they will rejoice when they see...Zerubbabel. These seven are the eyes of the LORD* <sup>c</sup>Lit *plummet stone*]

11 Then I said to him, “What are these two olive trees on the right of the lampstand and on its left?” 12And I answered the second time and said to him, “What are the two olive <sup>a</sup>branches which are beside the two golden pipes, which empty the golden *oil* from themselves?” 13So he answered me, saying, “Do you not know what these are?” And I said, “No, my lord.”

<sup>14</sup>Then he said, “These are the two <sup>b</sup>anointed ones who are standing by the Lord of the whole earth.” [<sup>12</sup> <sup>a</sup>Or *clusters* <sup>14</sup> <sup>b</sup>Lit *sons of fresh oil*]

## ZECHARIAH 5 [\[Books\]](#)

*The Flying Scroll* <sup>1</sup> Then I lifted up my eyes again and looked, and behold, *there was* a flying scroll. <sup>2</sup> And he said to me, “What do you see?” And I answered, “I see a flying scroll; its length is twenty <sup>a</sup>cubits and its width ten cubits.” <sup>3</sup> Then he said to me, “This is the curse that is going forth over the face of the whole <sup>b</sup>land; surely everyone who steals will be purged away according to <sup>c</sup>the writing on one side, and everyone who swears will be purged away according to <sup>c</sup>the writing on the other side. <sup>4</sup> I will make it go forth,” declares the LORD of hosts, “and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones.” [2 <sup>a</sup>I.e. One cubit equals approx 18 in. 3 <sup>b</sup>Or *earth* <sup>c</sup>Lit it]

<sup>5</sup> Then the angel who was speaking with me went out and said to me, “Lift up now your eyes and see what this is going forth.” <sup>6</sup> I said, “What is it?” And he said, “This is the <sup>a</sup>ephah going forth.” Again he said, “This is their <sup>b</sup>appearance in all the <sup>c</sup>land <sup>7</sup>(and behold, a lead cover was lifted up); and this is a woman sitting inside the ephah.” <sup>8</sup> Then he said, “This is Wickedness!” And he threw her down into the middle of the ephah and cast the lead weight on its <sup>d</sup>opening. <sup>9</sup> Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heavens. <sup>10</sup> I said to the angel who was speaking with me, “Where are they taking the ephah?” <sup>11</sup> Then he said to me, “To build a <sup>e</sup>temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal.” [6 <sup>a</sup>I.e. Approx one bu <sup>b</sup>Lit eye; some ancient versions read *iniquity* <sup>c</sup>Or *earth* 8 <sup>d</sup>Lit *mouth* 11 <sup>e</sup>Lit *house*]

## ZECHARIAH 6 [\[Books\]](#)

### *The Four Chariots*

<sup>1</sup> Now I lifted up my eyes again and looked, and behold, four chariots were coming forth from between the two mountains; and the mountains *were* bronze mountains. <sup>2</sup>With the first chariot *were* red horses, with the second chariot black horses, <sup>3</sup>with the third chariot white horses, and with the fourth chariot strong dappled horses. <sup>4</sup>Then I spoke and said to the angel who was speaking with me, “What are these, my lord?” <sup>5</sup>The angel replied to me, “These are the four spirits of heaven, going forth after standing before the Lord of all the earth, <sup>6</sup>with one of which the black horses are going forth to the north country; and the white ones go forth after them, while the dappled ones go forth to the south country. <sup>7</sup>When the strong ones went out, they <sup>a</sup>were eager to go to <sup>b</sup>patrol the earth.” And He said, “Go, <sup>b</sup>patrol the earth.” So they <sup>c</sup>patrolled the earth. <sup>8</sup>Then He cried out to me and spoke to me saying, “See, those who are going to the land of the north have <sup>d</sup>appeased My wrath in the land of the north.” [<sup>7</sup> <sup>a</sup>Lit *sought to go* <sup>b</sup>Lit *walk about through* <sup>c</sup>Lit *walked about through* <sup>8</sup> <sup>d</sup>Lit *caused My spirit to rest in*]

<sup>9</sup> The word of the LORD also came to me, saying, <sup>10</sup>“Take *an offering* from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon.

### *The Symbolic Crowns*

<sup>11</sup>Take silver and gold, make an *ornate* crown and set *it* on the head of Joshua the son of Jehozadak, the high priest. <sup>12</sup>Then say to him, ‘Thus says the LORD of hosts, “Behold, a man whose name is <sup>a</sup>Branch, for He will <sup>b</sup>branch out from where He is; and He will build the temple of the LORD. <sup>13</sup>Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His

throne, and the counsel of peace will be between the two <sup>c</sup>offices.” ’ <sup>14</sup>Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and <sup>d</sup>Hen the son of Zephaniah. <sup>15</sup>Those who are far off will come and <sup>e</sup>build the temple of the LORD.” Then you will know that the LORD of hosts has sent me to you. And it will take place if you completely obey the LORD your God. [12 <sup>a</sup>Lit *Sprout* <sup>b</sup>Lit *sprout up* 13 <sup>c</sup>Lit *of them* 14 <sup>d</sup>I.e. Josiah 15 <sup>e</sup>Lit *build in*]

## ZECHARIAH 7 [\[Books\]](#)

### *Hearts like Flint*

1 In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth *day* of the ninth month, *which is* Chislev. <sup>2</sup>Now *the town of* Bethel had sent Sharezer and Regemmelech and <sup>a</sup>their men to <sup>b</sup>seek the favor of the LORD, <sup>3</sup>speaking to the priests who belong to the house of the LORD of hosts, and to the prophets, saying, “Shall I weep in the fifth month <sup>c</sup>and abstain, as I have done these many years?” <sup>4</sup>Then the word of the LORD of hosts came to me, saying, <sup>5</sup>“Say to all the people of the land and to the priests, ‘When you fasted and mourned in the fifth and seventh months <sup>d</sup>these seventy years, was it actually for Me that you fasted? <sup>6</sup>When you eat and drink, <sup>e</sup>do you not eat for yourselves and do you not drink for yourselves? <sup>7</sup>Are not *these* the words which the LORD proclaimed by the former prophets, when Jerusalem was inhabited and <sup>f</sup>prosperous along with its cities around it, and the <sup>g</sup>Negev and the <sup>h</sup>foothills were inhabited?’ ” [2 <sup>a</sup>Lit *his* <sup>b</sup>Lit *soften the face of* 3 <sup>c</sup>Lit *abstaining; or dedicating myself* 5 <sup>d</sup>Lit *and these* 6 <sup>e</sup>Lit *is it not you who eat and you who drink* 7 <sup>f</sup>Or *at ease* <sup>g</sup>I.e. South country <sup>h</sup>Heb *Shephelah*]

8 Then the word of the LORD came to Zechariah saying, <sup>9</sup>“Thus has the LORD of hosts said, ‘Dispense true justice and practice kindness and compassion each to his brother; <sup>10</sup>and do not oppress the widow or the <sup>a</sup>orphan, the <sup>b</sup>stranger or the poor; and do not devise evil in your hearts against one another.’ <sup>11</sup>But they refused to pay attention and <sup>c</sup>turned a stubborn shoulder and <sup>d</sup>stopped their ears from hearing. <sup>12</sup>They made their hearts *like* <sup>e</sup>flint <sup>f</sup>so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the LORD of hosts. <sup>13</sup>And just as He called and they would not listen, so they called and I would not listen,” says the LORD of hosts; <sup>14</sup>“but I <sup>g</sup>scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them <sup>h</sup>so that no one went back and forth, for they made the pleasant land desolate.” [10

<sup>a</sup>Or *fatherless* <sup>b</sup>Or *resident alien* 11 <sup>c</sup>Lit *gave* <sup>d</sup>Lit *made heavy* 12 <sup>e</sup>Lit  
*corundum* <sup>f</sup>Lit *from hearing* 14 <sup>g</sup>Lit *stormed them away upon all* <sup>h</sup>Lit *from*  
*passing and from returning*]

## ZECHARIAH 8 [\[Books\]](#)

### *The Coming Peace and Prosperity of Zion*

1 Then the word of the LORD of hosts came, saying, <sup>2</sup>“Thus says the LORD of hosts, ‘I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.’ <sup>3</sup>Thus says the LORD, ‘I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts *will be called* the Holy Mountain.’ <sup>4</sup>Thus says the LORD of hosts, ‘Old men and old women will again sit in the <sup>a</sup>streets of Jerusalem, each man with his staff in his hand because of <sup>b</sup>age. <sup>5</sup>And the <sup>a</sup>streets of the city will be filled with boys and girls playing in its <sup>a</sup>streets.’ <sup>6</sup>Thus says the LORD of hosts, ‘If it is <sup>c</sup>too difficult in the sight of the remnant of this people in those days, will it also be <sup>c</sup>too difficult in My sight?’ declares the LORD of hosts. <sup>7</sup>Thus says the LORD of hosts, ‘Behold, I am going to save My people from the land of the <sup>d</sup>east and from the land of the <sup>e</sup>west; <sup>8</sup>and I will bring them *back* and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in <sup>f</sup>truth and righteousness.’ [4 <sup>a</sup>Or *squares* <sup>b</sup>Lit *the multitude of days* 6 <sup>c</sup>Or *wonderful* 7 <sup>d</sup>Lit *rising* <sup>e</sup>Lit *setting sun* 8 <sup>f</sup>Or *faithfulness*]

9 “Thus says the LORD of hosts, ‘Let your hands be strong, you who are listening in these days to these words from the mouth of the prophets, *those who spoke* in the day that the foundation of the house of the LORD of hosts was laid, to the end that the temple might be built. <sup>10</sup>For before those days there was no wage for man or any wage for animal; and for him who went out or came in there was no <sup>a</sup>peace because of <sup>b</sup>his enemies, and I set all men one against another. <sup>11</sup>But now I will not <sup>c</sup>treat the remnant of this people as in the former days,’ declares the LORD of hosts. <sup>12</sup>‘For *there will be* peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all these *things*. <sup>13</sup>It will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands

be strong.’ [10 <sup>a</sup>Or *safety* <sup>b</sup>Lit *the adversary* 11 <sup>c</sup>Lit *be to the*]

14 “For thus says the LORD of hosts, ‘Just as I purposed to do harm to you when your fathers provoked Me to wrath,’ says the LORD of hosts, ‘and I have not relented, <sup>15</sup>so I have again purposed in these days to do good to Jerusalem and to the house of Judah. Do not fear! <sup>16</sup>These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your <sup>a</sup>gates. <sup>17</sup>Also let none of you devise evil in your heart against another, and do not love <sup>b</sup>perjury; for all these are what I hate,’ declares the LORD.” [16 <sup>a</sup>I.e. the place where court was held 17 <sup>b</sup>Lit *false oath*]

18 Then the word of the LORD of hosts came to me, saying, <sup>19</sup>“Thus says the LORD of hosts, ‘The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth *months* will become joy, gladness, and <sup>a</sup>cheerful feasts for the house of Judah; so love truth and peace.’ [19 <sup>a</sup>Or *goodly*]

20 “Thus says the LORD of hosts, ‘*It will yet be* that peoples will come, even the inhabitants of many cities. <sup>21</sup>The inhabitants of one will go to another, saying, “Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; <sup>a</sup>I will also go.” <sup>22</sup>So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.’ <sup>23</sup>Thus says the LORD of hosts, ‘In those days ten men from all the <sup>b</sup>nations will <sup>c</sup>grasp the <sup>d</sup>garment of a Jew, saying, “Let us go with you, for we have heard that God is with you.” ’ ” [21 <sup>a</sup>Or *let me go too* 23 <sup>b</sup>Lit *languages of the nations* <sup>c</sup>Lit *grasp, and they will grasp* <sup>d</sup>Or *corner of the garment*]

## ZECHARIAH 9 [\[Books\]](#)

### *Prophecies against Neighboring Nations*

1 The <sup>a</sup>burden of the word of the LORD is against the land of Hadrach, with Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward the LORD), [1 <sup>a</sup>Or *oracle*]

<sup>2</sup>And Hamath also, which borders on it;  
Tyre and Sidon, <sup>a</sup>though <sup>b</sup>they are very wise. [<sup>a</sup>Or *because* <sup>b</sup>I.e. they think they are]

<sup>3</sup>For Tyre built herself a fortress  
And piled up silver like dust,  
And gold like the mire of the streets.

<sup>4</sup>Behold, the Lord will dispossess her  
And cast her wealth into the sea;  
And she will be consumed with fire.

<sup>5</sup>Ashkelon will see *it* and be afraid.  
Gaza too will writhe in great pain;  
Also Ekron, for her expectation has been confounded.  
Moreover, the king will perish from Gaza,  
And Ashkelon will not be inhabited.

<sup>6</sup>And a <sup>a</sup>mongrel race will dwell in Ashdod,  
And I will cut off the pride of the Philistines. [<sup>a</sup>Lit *bastard will*]

<sup>7</sup>And I will remove their blood from their mouth  
And their detestable things from between their teeth.  
Then they also will be a remnant for our God,  
And be like a <sup>a</sup>clan in Judah,  
And Ekron like a Jebusite. [<sup>a</sup>Or *chief*]

<sup>8</sup>But I will camp around My house <sup>a</sup>because of an army,  
Because of him who passes by and returns;  
And no oppressor will pass over them anymore,  
For now I have seen with My eyes. [<sup>a</sup>Or *as a guard, so that none will go back and forth*]

<sup>9</sup>Rejoice greatly, O daughter of Zion!  
Shout *in triumph*, O daughter of Jerusalem!

Behold, your king is coming to you;  
He is <sup>a</sup>just and endowed with salvation,  
Humble, and mounted on a donkey,  
Even on a colt, the <sup>b</sup>foal of a donkey. [<sup>a</sup>Or *vindicated and victorious*  
<sup>b</sup>Lit *son of a female donkey*]  
<sup>10</sup>I will cut off the chariot from Ephraim  
And the horse from Jerusalem;  
And the bow of war will be cut off.  
And He will speak peace to the nations;  
And His dominion will be from sea to sea,  
And from the <sup>a</sup>River to the ends of the earth. [<sup>a</sup>I.e. Euphrates]

### ***Deliverance of Judah and Ephraim***

<sup>11</sup> As for you also, because of the blood of *My* covenant with you,  
I have set your prisoners free from the <sup>a</sup>waterless pit. [<sup>a</sup>Lit *cistern in*  
*which there is no water*]

<sup>12</sup>Return to the <sup>a</sup>stronghold, O prisoners <sup>b</sup>who have the hope;  
This very day I am declaring that I will restore double to you. [<sup>a</sup>Or  
*Stronghold* <sup>b</sup>Lit *of the hope*]

<sup>13</sup>For I will bend Judah <sup>a</sup>as My bow,  
I will fill the bow with Ephraim.  
And I will stir up your sons, O Zion, against your sons, O Greece;  
And I will make you like a warrior's sword. [<sup>a</sup>Lit *for Me*]

<sup>14</sup>Then the LORD will appear over them,  
And His arrow will go forth like lightning;  
And the Lord <sup>a</sup>GOD will blow the trumpet,  
And will march in the storm winds of the south. [<sup>a</sup>Heb *YHWH*, usually  
rendered *LORD*]

<sup>15</sup>The LORD of hosts will defend them.  
And they will devour and trample on the sling stones;  
And they will drink *and* be boisterous as with wine;  
And they will be filled like a *sacrificial* basin,  
*Drenched* like the corners of the altar.

<sup>16</sup>And the LORD their God will save them in that day

As the flock of His people;  
For *they are as* the stones of a crown,  
<sup>a</sup>Sparkling in His land. [<sup>a</sup>Or *Displayed over*]  
<sup>17</sup>For what <sup>a</sup>comeliness and beauty *will be* <sup>b</sup>theirs!  
Grain will make the young men flourish, and new wine the virgins.  
[<sup>a</sup>Lit *goodness* <sup>b</sup>Lit *his*]

## ZECHARIAH 10 [\[Books\]](#)

### *God Will Bless Judah and Ephraim*

1 Ask rain from the LORD at the time of the spring rain—

The LORD who makes the <sup>a</sup>storm clouds;  
And He will give them showers of rain, vegetation in the field to *each*  
man. [1 <sup>a</sup>Or *thunderbolts*]

<sup>2</sup>For the teraphim speak <sup>a</sup>iniquity,  
And the diviners see <sup>b</sup>lying visions  
And tell false dreams;  
They comfort in vain.

Therefore *the people* <sup>c</sup>wander like sheep,  
They are afflicted, because there is no shepherd. [<sup>a</sup>Or *futility* <sup>b</sup>Lit a *lie*  
<sup>c</sup>Lit *journey*]

<sup>3</sup>“My anger is kindled against the shepherds,  
And I will punish the <sup>a</sup>male goats;  
For the LORD of hosts has visited His flock, the house of Judah,  
And will make them like His majestic horse in battle. [<sup>a</sup>I.e. leaders]

<sup>4</sup>“From <sup>a</sup>them will come the cornerstone,  
From <sup>a</sup>them the tent peg,  
From <sup>a</sup>them the bow of battle,  
From <sup>a</sup>them every <sup>b</sup>ruler, *all* of them together. [<sup>a</sup>Lit *him* <sup>b</sup>Or *oppressor*]

<sup>5</sup>“They will be as mighty men,  
Treading down *the enemy* in the mire of the streets in battle;  
And they will fight, for the LORD *will be* with them;  
And the riders on horses will be put to shame.

<sup>6</sup>“I will strengthen the house of Judah,  
And I will save the house of Joseph,  
And I will <sup>a</sup>bring them back,  
Because I have had compassion on them;  
And they will be as though I had not rejected them,  
For I am the LORD their God and I will answer them. [<sup>a</sup>Or *make them*  
 *dwell*]

<sup>7</sup>“Ephraim will be like a mighty man,

And their heart will be glad as if *from* wine;  
Indeed, their children will see *it* and be glad,  
<sup>a</sup>Their heart will rejoice in the LORD. [<sup>a</sup>Or *Let their heart rejoice*]  
<sup>8</sup>“I will whistle for them to gather them together,  
For I have redeemed them;  
And they will be as numerous as they <sup>a</sup>were before. [<sup>a</sup>Lit *were numerous*]  
<sup>9</sup>“When I <sup>a</sup>scatter them among the peoples,  
They will remember Me in far countries,  
And they with their children will live and come back. [<sup>a</sup>Lit *sow*]  
<sup>10</sup>“I will bring them back from the land of Egypt  
And gather them from Assyria;  
And I will bring them into the land of Gilead and Lebanon  
<sup>a</sup>Until no *room* can be found for them. [<sup>a</sup>Lit *And*]  
<sup>11</sup>“And they will pass through the sea *of* distress  
And He will strike the waves in the sea,  
So that all the depths of the Nile will dry up;  
And the pride of Assyria will be brought down  
And the scepter of Egypt will depart.  
<sup>12</sup>“And I will strengthen them in the LORD,  
And in His name they will walk,” declares the LORD.

## ZECHARIAH 11 [Books]

### *The Doomed Flock*

1 Open your doors, O Lebanon,

That a fire may feed on your cedars.

<sup>2</sup>Wail, O <sup>a</sup>cypress, for the cedar has fallen,

Because the glorious *trees* have been destroyed;

Wail, O oaks of Bashan,

For the <sup>b</sup>impenetrable forest has come down. [<sup>a</sup>Or *juniper* <sup>b</sup>Another reading is *forest of the vintage*]

<sup>3</sup>There is a sound of the shepherds' wail,

For their glory is ruined;

There is a sound of the young lions' roar,

For the <sup>a</sup>pride of the Jordan is ruined. [<sup>a</sup>Or *jungle*]

4 Thus says the LORD my God, "Pasture the flock *doomed* to slaughter.

<sup>5</sup>Those who buy them slay them and <sup>a</sup>go unpunished, and *each* of those who sell them says, 'Blessed be the LORD, for I have become rich!' And their own shepherds have no pity on them. <sup>6</sup>For I will no longer have pity on the inhabitants of the land," declares the LORD; "but behold, I will cause the men to <sup>b</sup>fall, each into another's <sup>c</sup>power and into the <sup>c</sup>power of his king; and they will strike the land, and I will not deliver *them* from their <sup>c</sup>power." [5

<sup>a</sup>Lit *are not held guilty* <sup>6</sup>Lit *find* <sup>c</sup>Lit *hand*]

7 So I pastured the flock *doomed* to slaughter, <sup>a</sup>hence the afflicted of the flock. And I took for myself two staves: the one I called <sup>b</sup>Favor and the other I called <sup>c</sup>Union; so I pastured the flock. <sup>8</sup>Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also <sup>d</sup>was weary of me. <sup>9</sup>Then I said, "I will not pasture you. What is to die, <sup>e</sup>let it die, and what is to be annihilated, <sup>f</sup>let it be annihilated; and <sup>g</sup>let those who are left eat one another's flesh." <sup>10</sup>I took my staff <sup>b</sup>Favor and cut it in pieces, to <sup>b</sup>break my covenant which I had made with all the peoples.

<sup>11</sup>So it was <sup>i</sup>broken on that day, and <sup>j</sup>thus the afflicted of the flock who were watching me realized that it was the word of the LORD. <sup>12</sup>I said to them, "If

it is good in your sight, give *me* my wages; but if not, <sup>k</sup>never mind!” So they weighed out thirty *shekels* of silver as my wages. <sup>13</sup>Then the LORD said to me, “Throw it to the potter, *that* magnificent price at which I was valued by them.” So I took the thirty *shekels* of silver and threw them to the potter in the house of the LORD. <sup>14</sup>Then I cut in pieces my second staff <sup>c</sup>Union, to break the brotherhood between Judah and Israel. [7 <sup>a</sup>Another reading is *for the sheep dealers* <sup>b</sup>Or *Pleasantness* <sup>c</sup>Or *Cords* 8 <sup>d</sup>Or *detested* 9 <sup>e</sup>Or *will die* <sup>f</sup>Or *will be annihilated* <sup>g</sup>Or *those...will eat* 10 <sup>h</sup>Or *annul* 11 <sup>i</sup>Or *annulled* <sup>j</sup>Another reading is *the sheep dealers who* 12 <sup>k</sup>Lit *cease*]

<sup>15</sup> The LORD said to me, “Take again for yourself the equipment of a <sup>a</sup>foolish shepherd. <sup>16</sup>For behold, I am going to raise up a shepherd in the land who will not care for the perishing, seek the scattered, heal the broken, or sustain the one standing, but will devour the flesh of the fat *sheep* and tear off their hoofs. [15 <sup>a</sup>Or *useless*]

<sup>17</sup>“Woe to the worthless shepherd  
Who leaves the flock!  
A sword will be on his arm  
And on his right eye!  
His arm will be totally withered  
And his right eye will be <sup>a</sup>blind.” [<sup>a</sup>Lit *completely dimmed*]

## ZECHARIAH 12 [\[Books\]](#)

### *Jerusalem to Be Attacked*

1 The <sup>a</sup>burden of the word of the LORD concerning Israel. [1 <sup>a</sup>Or *oracle*]

Thus declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, <sup>2</sup>“Behold, I am going to make Jerusalem a cup <sup>a</sup>that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. <sup>3</sup>It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely <sup>b</sup>injured. And all the nations of the earth will be gathered against it. <sup>4</sup>In that day,” declares the LORD, “I will strike every horse with bewilderment and his rider with madness. But I will <sup>c</sup>watch over the house of Judah, while I strike every horse of the peoples with blindness. <sup>5</sup>Then the clans of Judah will say in their hearts, ‘<sup>d</sup>A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.’ [2 <sup>a</sup>Lit *of reeling* 3 <sup>b</sup>Lit *scratched* 4 <sup>c</sup>Lit *open My eyes* 5 <sup>d</sup>Lit *My strength is*]

6 “In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. <sup>7</sup>The LORD also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah. <sup>8</sup>In that day the LORD will defend the inhabitants of Jerusalem, and the one who <sup>a</sup>is feeble among them in that day will be like David, and the house of David *will be* like God, like the angel of the LORD before them. <sup>9</sup>And in that day I will <sup>b</sup>set about to destroy all the nations that come against Jerusalem. [8 <sup>a</sup>Or *stumbles* 9 <sup>b</sup>Lit *seek to*]

10 “I will pour out on the house of David and on the inhabitants of Jerusalem, <sup>a</sup>the Spirit of grace and of supplication, so that they will look on

Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. <sup>11</sup>In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the <sup>b</sup>plain of <sup>c</sup>Megiddo. <sup>12</sup>The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; <sup>13</sup>the family of the house of Levi by itself and their wives by themselves; <sup>14</sup>all the families that remain, every family by itself and their wives by themselves. [10 <sup>a</sup>Or *a spirit* 11 <sup>b</sup>I.e. broad valley <sup>c</sup>Heb *Megiddon*]

## ZECHARIAH 13 [\[Books\]](#)

### *False Prophets Ashamed*

1 “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

2 “It will come about in that day,” declares the LORD of hosts, “that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. <sup>3</sup>And if anyone still prophesies, then his father and mother who gave birth to him will say to him, ‘You shall not live, for you have spoken falsely in the name of the LORD’; and his father and mother who gave birth to him will pierce him through when he prophesies. <sup>4</sup>Also it will come about in that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive; <sup>5</sup>but he will say, ‘I am not a prophet; I am a tiller of the ground, for a man <sup>a</sup>sold me as a slave in my youth.’ <sup>6</sup>And one will say to him, ‘What are these wounds between your <sup>b</sup>arms?’ Then he will say, ‘*Those with which I was wounded in the house of <sup>c</sup>my friends.*’ [<sup>5</sup> *a*Lit *caused another to buy me*  
<sup>6</sup> *b*Lit *hands* *c*Lit *those who love me*]

7 “Awake, O sword, against My Shepherd,  
And against the man, My Associate,”  
Declares the LORD of hosts.  
“Strike the Shepherd that the sheep may be scattered;  
And I will turn My hand <sup>a</sup>against the little ones. [<sup>a</sup>Or *upon*]  
<sup>8</sup>“It will come about in all the land,”  
Declares the LORD,  
“That two parts in it will be cut off *and* perish;  
But the third will be left in it.  
<sup>9</sup>“And I will bring the third part through the fire,  
Refine them as silver is refined,  
And test them as gold is tested.  
They will call on My name,  
And I will answer them;

I will say, 'They are My people,'  
And they will say, 'The LORD is my God.' ”

## ZECHARIAH 14 [\[Books\]](#)

### *God Will Battle Jerusalem's Foes*

1 Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. 2For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. 3Then the LORD will go forth and fight against those nations, as <sup>a</sup>when He fights on a day of battle. 4In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. 5You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, *and* all the holy ones with <sup>b</sup>Him! [3 <sup>a</sup>Lit *His day of fighting* 5 <sup>b</sup>So the versions; Heb *You*]

6 In that day there will be no light; the <sup>a</sup>luminaries will dwindle. 7For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light. [6 <sup>a</sup>Lit *glorious ones will congeal*]

8 And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

### *God Will Be King over All*

9 And the LORD will be king over all the earth; in that day the LORD will be *the only one*, and His name *the only one*.

10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but <sup>a</sup>Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses. <sup>11b</sup>People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security. [10 <sup>a</sup>Lit *it* 11 <sup>b</sup>Lit *They*]

12 Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. <sup>13</sup>It will come about in that day that a great panic from the LORD will <sup>a</sup>fall on them; and they will seize one another's hand, and the hand of one will <sup>b</sup>be lifted against the hand of another. <sup>14</sup>Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. <sup>15</sup>So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps. [13 <sup>a</sup>Lit *be among* <sup>b</sup>Lit *rise up against*]

16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. <sup>17</sup>And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. <sup>18</sup>If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths. <sup>19</sup>This will be the <sup>a</sup>punishment of Egypt, and the <sup>a</sup>punishment of all the nations who do not go up to celebrate the Feast of Booths. [19 <sup>a</sup>Lit *sin*]

20 In that day there will *be inscribed* on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the LORD's house will be like the bowls before the altar. <sup>21</sup>Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a <sup>a</sup>Canaanite in the house of the LORD of hosts in that day. [21 <sup>a</sup>Or *merchant*]



## MALACHI 1 [\[Books\]](#)

### *God's Love for Jacob*

1 The <sup>a</sup>oracle of the word of the LORD to Israel through <sup>b</sup>Malachi. [1 <sup>a</sup>Lit *burden* <sup>b</sup>Or *My messenger*]

2 “I have loved you,” says the LORD. But you say, “How have You loved us?” “Was not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob; <sup>3</sup>but I have hated Esau, and I have made his mountains a desolation and *appointed* his inheritance for the jackals of the wilderness.” <sup>4</sup>Though Edom says, “We have been beaten down, but we will <sup>a</sup>return and build up the ruins”; thus says the LORD of hosts, “They may build, but I will tear down; and *men* will call them the <sup>b</sup>wicked territory, and the people <sup>c</sup>toward whom the LORD is indignant forever.” <sup>5</sup>Your eyes will see this and you will say, “The LORD <sup>d</sup>be magnified beyond the <sup>e</sup>border of Israel!” [4 <sup>a</sup>Or *rebuild the ruins* <sup>b</sup>Lit *border of wickedness* <sup>c</sup>Or *whom the LORD has cursed* 5 <sup>d</sup>Or *will be great* <sup>e</sup>Or *territory*]

### *Sin of the Priests*

6 “ ‘A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My <sup>a</sup>respect?’ says the LORD of hosts to you, O priests who despise My name. But you say, ‘How have we despised Your name?’ <sup>7</sup>*You* are presenting defiled <sup>b</sup>food upon My altar. But you say, ‘How have we defiled You?’ In that you say, ‘The table of the LORD is to be despised.’ <sup>8</sup>But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? <sup>c</sup>Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?” says the LORD of hosts. <sup>9</sup>“But now <sup>d</sup>will you not entreat God’s favor, that He may be gracious to us? <sup>e</sup>With such an offering on your part, will He receive any of you kindly?” says the LORD of hosts. <sup>10</sup>“Oh that there were one among you who would shut the <sup>f</sup>gates, that you

might not uselessly kindle *fire on My altar!* I am not pleased with you,” says the LORD of hosts, “nor will I accept an offering from <sup>g</sup>you. <sup>11</sup>For from the rising of the sun even to its setting, My name *will be* great among the nations, and in every place incense is going to be offered to My name, and a grain offering *that is pure*; for My name *will be* great among the nations,” says the LORD of hosts. <sup>12</sup>“But you are profaning it, in that you say, ‘The table of the Lord is defiled, and as for its fruit, its food is to be despised.’ <sup>13</sup>You also say, ‘<sup>h</sup>My, how tiresome it is!’ And you disdainfully sniff at it,” says the LORD of hosts, “and you bring what was taken by robbery and *what is lame or sick*; so you bring the offering! Should I receive that from your hand?” says the LORD. <sup>14</sup>“But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the LORD of hosts, “and My name is <sup>i</sup>feared among the <sup>j</sup>nations.” [6 <sup>a</sup>Lit *fear* 7 <sup>b</sup>Lit *bread* 8 <sup>c</sup>Lit *Offer it, please* 9 <sup>d</sup>Lit *entreat, please* <sup>e</sup>Lit *This has been from your hand* 10 <sup>f</sup>Or *doors* <sup>g</sup>Lit *your hand* 13 <sup>h</sup>Lit *Behold it is weariness* 14 <sup>i</sup>Or *revered* <sup>j</sup>Or *Gentiles*]

## MALACHI 2 [\[Books\]](#)

### *Priests to Be Disciplined*

1 “And now this commandment is for you, O priests. <sup>2</sup>If you do not listen, and if you do not take it to heart to give honor to My name,” says the LORD of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them *already*, because you are not taking *it* to heart. <sup>3</sup>Behold, I am going to rebuke your <sup>a</sup>offspring, and I will spread <sup>b</sup>refuse on your faces, the <sup>b</sup>refuse of your feasts; and you will be taken away <sup>c</sup>with it. <sup>4</sup>Then you will know that I have sent this commandment to you, <sup>d</sup>that My covenant may <sup>e</sup>continue with Levi,” says the LORD of hosts. <sup>5</sup>“My covenant with him was *one of life and peace*, and I gave them to him *as an object of* <sup>f</sup>reverence; so he <sup>g</sup>revered Me and stood in awe of My name. <sup>6</sup><sup>h</sup>True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. <sup>7</sup>For the lips of a priest should preserve knowledge, and <sup>i</sup>men should seek <sup>j</sup>instruction from his mouth; for he is the messenger of the LORD of hosts. <sup>8</sup>But as for you, you have turned aside from the way; you have caused many to stumble <sup>k</sup>by the instruction; you have <sup>l</sup>corrupted the covenant of Levi,” says the LORD of hosts. <sup>9</sup>“So I also have made you despised and abased <sup>s</sup>before all the people, just as you are not keeping My ways but are showing partiality in the <sup>m</sup>instruction. [3 <sup>a</sup>Lit seed <sup>b</sup>Or vomit <sup>c</sup>Lit to 4 <sup>d</sup>Or to be My covenant with <sup>e</sup>Lit be 5 <sup>f</sup>Or fear <sup>g</sup>Or feared 6 <sup>h</sup>Or Law of truth 7 <sup>i</sup>Lit they <sup>j</sup>Or law 8 <sup>k</sup>Or in the law <sup>l</sup>Or violated 9 <sup>m</sup>Or law]

### *Sin in the Family*

10 “Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers? <sup>11</sup>Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary

of the LORD <sup>a</sup>which He loves and has married the daughter of a foreign god.  
<sup>12</sup>As for the man who does this, may the LORD cut off from the tents of Jacob *everyone* who awakes and answers, or who presents <sup>b</sup>an offering to the LORD of hosts. [<sup>11</sup> <sup>a</sup>Or *in that He has loved and married* <sup>12</sup> <sup>b</sup>Or *a grain offering*]

<sup>13</sup> “This is <sup>a</sup>another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the <sup>b</sup>offering or accepts *it with* favor from your hand. <sup>14</sup>Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant. <sup>15</sup><sup>c</sup>But not one has done so who has a remnant of the Spirit. And <sup>d</sup>what did *that* one *do* while he was seeking a godly <sup>e</sup>offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. <sup>16</sup>For <sup>f</sup>I hate <sup>g</sup>divorce,” says the LORD, the God of Israel, “and <sup>h</sup>him who covers his garment with <sup>i</sup>wrong,” says the LORD of hosts. “So take heed to your spirit, that you do not deal treacherously.” [<sup>13</sup> <sup>a</sup>Lit *second* <sup>b</sup>Or *grain offering* <sup>15</sup> <sup>c</sup>Or *Did He not make one, although He had the remnant* <sup>d</sup>Or *why one? He sought a godly offspring* <sup>e</sup>Lit *seed* <sup>16</sup> <sup>f</sup>Lit *He hates* <sup>g</sup>Lit *sending away* <sup>h</sup>Lit *he covers* <sup>i</sup>Or *violence*]

<sup>17</sup> You have wearied the LORD with your words. Yet you say, “How have we wearied *Him*?” In that you say, “Everyone who does evil is good in the sight of the LORD, and He delights in them,” or, “Where is the God of justice?”

## MALACHI 3 [\[Books\]](#)

### *The Purifier*

1 “Behold, I am going to send My <sup>a</sup>messenger, and he will <sup>b</sup>clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; <sup>c</sup>and the <sup>a</sup>messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts. <sup>2</sup>“But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like <sup>d</sup>fullers’ soap. <sup>3</sup>He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD <sup>e</sup>offerings in righteousness. <sup>4</sup>Then the <sup>f</sup>offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years. [<sup>1</sup> <sup>a</sup>Or *angel* <sup>b</sup>Or *prepare* <sup>c</sup>Or *even* <sup>2</sup> <sup>d</sup>Lit *laundrymen’s* <sup>3</sup> <sup>e</sup>Or *grain offerings* <sup>4</sup> <sup>f</sup>Or *grain offering*]

5 “Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely, and against those who oppress the wage earner in his wages, the widow and the <sup>a</sup>orphan, and those who turn aside the <sup>b</sup>alien and do not <sup>c</sup>fear Me,” says the LORD of hosts. <sup>6</sup>“For <sup>d</sup>I, the LORD, do not change; therefore you, O sons of Jacob, <sup>e</sup>are not consumed. [<sup>5</sup> <sup>a</sup>Or *fatherless* <sup>b</sup>Or *sojourner* <sup>c</sup>Or *revere* <sup>6</sup> <sup>d</sup>Or *I am the LORD; I do not* <sup>e</sup>Or *have not come to an end*]

7 “From the days of your fathers you have turned aside from My statutes and have not kept *them*. Return to Me, and I will return to you,” says the LORD of hosts. “But you say, ‘How shall we return?’

### *You Have Robbed God*

8 “Will a man <sup>a</sup>rob God? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In tithes and <sup>b</sup>offerings. <sup>9</sup>You are cursed with a curse, for you are <sup>c</sup>robbing Me, the whole nation *of you!* <sup>10</sup>Bring the whole tithe into

the storehouse, so that there may be <sup>d</sup>food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until <sup>e</sup>it overflows. <sup>11</sup>Then I will rebuke the devourer for you, so that it will not <sup>f</sup>destroy the fruits of the ground; nor will your vine in the field cast *its grapes*,” says the LORD of hosts. <sup>12</sup>“All the nations will call you blessed, for you shall be a delightful land,” says the LORD of hosts. [<sup>8</sup> <sup>a</sup>Or *defraud* <sup>b</sup>Or *heave offerings* <sup>9</sup> <sup>c</sup>Or *defrauding* <sup>10</sup> <sup>d</sup>Lit *prey* <sup>e</sup>Or *there is not room enough* <sup>11</sup> <sup>f</sup>Lit *ruin*]

<sup>13</sup> “Your words have been <sup>a</sup>arrogant against Me,” says the LORD. “Yet you say, ‘What have we spoken against You?’ <sup>14</sup>You have said, ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts? <sup>15</sup>So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test God and escape.’ ” [<sup>13</sup> <sup>a</sup>Lit *strong*]

### ***The Book of Remembrance***

<sup>16</sup> Then those who <sup>a</sup>feared the LORD spoke to one another, and the LORD gave attention and heard *it*, and a book of remembrance was written before Him for those who <sup>a</sup>fear the LORD and who esteem His name. <sup>17</sup>“They will be Mine,” says the LORD of hosts, “on the day that I <sup>b</sup>prepare My <sup>c</sup>own possession, and I will <sup>d</sup>spare them as a man <sup>d</sup>spares his own son who serves him.” <sup>18</sup>So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him. [<sup>16</sup> <sup>a</sup>Or *revere(d)* <sup>17</sup> <sup>b</sup>Lit *make* <sup>c</sup>Or *special treasure* <sup>d</sup>Or *have (has) compassion on*]

## MALACHI 4 [\[Books\]](#)

*Final Admonition* 1 “<sup>a</sup>For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.” 2“<sup>b</sup>But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. 3You will tread down the wicked, for they will be ashes under the soles of your feet on the day <sup>c</sup>which I am preparing,” says the LORD of hosts.  
[1 <sup>a</sup>Ch 3:19 in Heb 2 <sup>b</sup>Or *revere* 3 <sup>c</sup>Or *when I act*]

4 “<sup>a</sup>Remember the law of Moses My servant, *even the* statutes and ordinances which I commanded him in Horeb for all Israel. [4 <sup>a</sup>Ch 3:22 in Heb]

5 “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6He will <sup>a</sup>restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a <sup>b</sup>curse.” [6 <sup>a</sup>Or *turn* <sup>b</sup>Or *ban of destruction*]

## MATTHEW 1 [Books]

*The Genealogy of Jesus the Messiah* 1 The <sup>a</sup>record of the genealogy of <sup>b</sup>Jesus <sup>c</sup>the Messiah, the son of David, the son of Abraham: [1 <sup>a</sup>Lit book <sup>b</sup>Heb *Yeshua* (*Joshua*), meaning *The LORD saves* <sup>c</sup>Gr *Christos* (*Christ*), Gr for *Messiah*, which means *Anointed One*]

2 Abraham <sup>a</sup>was the father of Isaac, <sup>b</sup>Isaac the father of Jacob, and Jacob the father of <sup>c</sup>Judah and his brothers. 3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of <sup>d</sup>Ram. 4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. 6 Jesse was the father of David the king. [2 <sup>a</sup>Lit *fathered*, and throughout the genealogy <sup>b</sup>Lit *and...*, and throughout the genealogy <sup>c</sup>Gr *Judas*; names of people in the Old Testament are given in their Old Testament form 3 <sup>d</sup>Gr *Aram*]

David was the father of Solomon by <sup>a</sup>Bathsheba who had been the wife of Uriah. 7 Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of <sup>b</sup>Asa. 8 Asa was the father of Jehoshaphat, Jehoshaphat the father of <sup>c</sup>Joram, and Joram the father of Uzziah. 9 Uzziah was the father of <sup>d</sup>Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah. 10 Hezekiah was the father of Manasseh, Manasseh the father of <sup>e</sup>Amon, and Amon the father of Josiah. 11 Josiah became the father of <sup>f</sup>Jeconiah and his brothers, at the time of the deportation to Babylon. [6 <sup>a</sup>Lit *her of Uriah* 7 <sup>b</sup>Gr *Asaph* 8 <sup>c</sup>Also Gr for *Jehoram* in 2 King 8:16; cf 1 Chron 3:11 9 <sup>d</sup>Gr *Joatham* 10 <sup>e</sup>Gr *Amos* 11 <sup>f</sup>*Jehoiachin* in 2 Kin 24:15]

12 After the deportation to Babylon: Jeconiah became the father of <sup>a</sup>Shealtiel, and Shealtiel the father of Zerubbabel. 13 Zerubbabel was the father of <sup>b</sup>Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor. 14 Azor was the father of Zadok, Zadok the father of Achim,

and Achim the father of Eliud. <sup>15</sup>Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. <sup>16</sup>Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called <sup>c</sup>the Messiah. [<sup>12</sup> <sup>a</sup>Gr *Salathiel* <sup>13</sup> <sup>b</sup>Gr *Abioud*, usually spelled *Abiud* <sup>16</sup> <sup>c</sup>Gr *Christos* (*Christ*)]

<sup>17</sup> So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to <sup>a</sup>the Messiah, fourteen generations. [<sup>17</sup> <sup>a</sup>Gr *Christos* (*Christ*)]

*Conception and Birth of Jesus* <sup>18</sup> Now the birth of Jesus <sup>a</sup>Christ was as follows: when His mother Mary had been <sup>b</sup>betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. <sup>19</sup>And Joseph her husband, being a righteous man and not wanting to disgrace her, planned <sup>c</sup>to send her away secretly. <sup>20</sup>But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife; for <sup>d</sup>the Child who has been <sup>e</sup>conceived in her is of the Holy Spirit. <sup>21</sup>She will bear a Son; and you shall call His name Jesus, for <sup>f</sup>He will save His people from their sins.” <sup>22</sup>Now all this <sup>g</sup>took place to fulfill what was spoken by the Lord through the prophet: <sup>23</sup>“BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME <sup>h</sup>IMMANUEL,” which translated means, “GOD WITH US.” <sup>24</sup>And Joseph <sup>i</sup>awoke from his sleep and did as the angel of the Lord commanded him, and took *Mary* as his wife, <sup>25</sup><sup>j</sup>but kept her a virgin until she gave birth to a Son; and he called His name Jesus. [<sup>18</sup> <sup>a</sup>I.e. The Messiah <sup>b</sup>The first stage of marriage in Jewish culture, usually lasting for a year before the wedding night, more legal than an engagement <sup>19</sup> <sup>c</sup>Or to divorce her <sup>20</sup> <sup>d</sup>Lit that which <sup>e</sup>Lit begotten <sup>21</sup> <sup>f</sup>Lit He Himself <sup>22</sup> <sup>g</sup>Lit has happened <sup>23</sup> <sup>h</sup>Or Emmanuel <sup>24</sup> <sup>i</sup>Lit got up <sup>25</sup> <sup>j</sup>Lit and was not knowing her]

## MATTHEW 2 [Books]

***The Visit of the Magi*** <sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, <sup>a</sup>magi from the east arrived in Jerusalem, saying, <sup>2</sup>“Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.” <sup>3</sup>When Herod the king heard *this*, he was troubled, and all Jerusalem with him.

<sup>4</sup>Gathering together all the chief priests and scribes of the people, he inquired of them where the <sup>b</sup>Messiah was to be born. <sup>5</sup>They said to him, “In Bethlehem of Judea; for this is what has been written <sup>c</sup>by the prophet: [<sup>1</sup> <sup>a</sup>A caste of wise men specializing in astronomy, astrology, and natural science <sup>4</sup> <sup>b</sup>Gr *Christos (Christ)* <sup>5</sup> <sup>c</sup>Or *through*]

<sup>6</sup>AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.’ ”

<sup>7</sup> Then Herod secretly called the magi and determined from them <sup>a</sup>the exact time the star appeared. <sup>8</sup>And he sent them to Bethlehem and said, “Go and search carefully for the Child; and when you have found *Him*, report to me, so that I too may come and worship Him.” <sup>9</sup>After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over *the place* where the Child was. <sup>10</sup>When they saw the star, they rejoiced exceedingly with great joy. <sup>11</sup>After coming into the house they saw the Child with Mary His mother; and they <sup>b</sup>fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. <sup>12</sup>And having been warned *by God* in a dream not to return to Herod, the magi left for their own country by another way. [<sup>7</sup> <sup>a</sup>Lit *the time of the appearing star* <sup>11</sup> <sup>b</sup>Lit *prostrated*; i.e. face down in a prone position to indicate worship]

***The Flight to Egypt*** 13 Now when they had gone, behold, an angel of the Lord \*appeared to Joseph in a dream and said, “Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him.”

14 So <sup>a</sup>Joseph got up and took the Child and His mother while it was still night, and left for Egypt. <sup>15</sup>He <sup>b</sup>remained there until the death of Herod. *This was to fulfill what had been spoken by the Lord through the prophet: “OUT OF EGYPT I CALLED MY SON.”* [14 <sup>a</sup>Lit *he* 15 <sup>b</sup>Lit *was*]

***Herod Slaughters Babies*** 16 Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. <sup>17</sup>Then what had been spoken through Jeremiah the prophet was fulfilled: <sup>18</sup>“A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE.”

19 But when Herod died, behold, an angel of the Lord \*appeared in a dream to Joseph in Egypt, and said, <sup>20</sup>“Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child’s life are dead.” <sup>21</sup>So <sup>a</sup>Joseph got up, took the Child and His mother, and came into the land of Israel. <sup>22</sup>But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned *by God* in a dream, he left for the regions of Galilee, <sup>23</sup>and came and lived in a city called Nazareth. *This was to fulfill what was spoken through the prophets: “He shall be called a Nazarene.”* [21 <sup>a</sup>Lit *he*]

## MATTHEW 3 [\[Books\]](#)

***The Preaching of John the Baptist*** <sup>1</sup> Now in those days John the Baptist <sup>\*a</sup>came, <sup>b</sup>preaching in the wilderness of Judea, saying, <sup>2</sup>“Repent, for the kingdom of heaven <sup>c</sup>is at hand.” <sup>3</sup>For this is the one referred to <sup>d</sup>by Isaiah the prophet when he said, “THE VOICE OF ONE <sup>e</sup>CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’ ”

<sup>4</sup>Now John himself had <sup>f</sup>a garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup>Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; <sup>6</sup>and they were being baptized by him in the Jordan River, as they confessed their sins. [<sup>1</sup> <sup>a</sup>Or *arrived*, or *appeared* <sup>b</sup>Or *proclaiming as a herald* <sup>2</sup> <sup>c</sup>Lit *has come near* <sup>3</sup> <sup>d</sup>Or *through* <sup>e</sup>Or *shouting* <sup>4</sup> <sup>f</sup>Lit *his garment*]

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers, who warned you to flee from the wrath to come? <sup>8</sup>Therefore bear fruit in keeping with repentance; <sup>9</sup>and do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham. <sup>10</sup>The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup> “As for me, I baptize you <sup>a</sup>with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you <sup>a</sup>with the Holy Spirit and fire. <sup>12</sup>His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.” [<sup>11</sup> <sup>a</sup>The Gr here can be translated *in, with or by*]

***The Baptism of Jesus*** <sup>13</sup> Then Jesus \*arrived from Galilee at the Jordan coming to John, to be baptized by him. <sup>14</sup> But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?”

<sup>15</sup> But Jesus answering said to him, “Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he \*permitted

Him. <sup>16</sup> After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and <sup>a</sup>he saw the Spirit of God descending as a dove and <sup>b</sup>lighting on Him, <sup>17</sup> and behold, a voice out of the heavens said, “This is <sup>c</sup>My beloved Son, in whom I am well-pleased.” [<sup>16</sup> <sup>a</sup>Or *He* <sup>b</sup>Lit *coming upon Him* <sup>17</sup> <sup>c</sup>Or *My Son, the Beloved*]

## MATTHEW 4 [\[Books\]](#)

*The Temptation of Jesus* **1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **2** And after He had fasted forty days and forty nights, He <sup>a</sup>then became hungry. **3** And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” **4** But He answered and said, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’ ” [2 <sup>a</sup>Lit *later became; or afterward became*]

**5** Then the devil \*took Him into the holy city and had Him stand on the pinnacle of the temple, <sup>6</sup>and \*said to Him, “If You are the Son of God, throw Yourself down; for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU’; and

‘ON *their* HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’ ”

**7** Jesus said to him, “<sup>a</sup>On the other hand, it is written, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’ ” [7 <sup>a</sup>Lit *Again*]

**8** Again, the devil \*took Him to a very high mountain and \*showed Him all the kingdoms of the world and their glory; <sup>9</sup>and he said to Him, “All these things I will give You, if You fall down and <sup>a</sup>worship me.” **10** Then Jesus \*said to him, “Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND <sup>b</sup>SERVE HIM ONLY.’ ” **11** Then the devil \*left Him; and behold, angels came and *began* to minister to Him. [9 <sup>a</sup>Lit *prostrate Yourself* 10 <sup>b</sup>Or *fulfill religious duty to Him*]

*Jesus Begins His Ministry* **12** Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; **13** and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. **14** *This was to fulfill what was spoken through*

**Isaiah the prophet:** <sup>15</sup>“THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI,  
<sup>a</sup>BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE <sup>b</sup>GENTILES  
— [<sup>a</sup>Or *Toward the sea* <sup>b</sup>Lit *nations, usually non-Jewish*]

<sup>16</sup>“THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND  
THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON  
THEM A LIGHT DAWNED.”

<sup>17</sup> From that time Jesus began to <sup>a</sup>preach and say, “Repent, for the kingdom  
of heaven is at hand.” [<sup>17</sup> <sup>a</sup>Or *proclaim*]

***The First Disciples*** <sup>18</sup> Now as Jesus was walking by the Sea of Galilee,  
He saw two brothers, Simon who was called Peter, and Andrew his  
brother, casting a net into the sea; for they were fishermen. <sup>19</sup> And He  
\*said to them, “<sup>a</sup>Follow Me, and I will make you fishers of men.”  
<sup>20</sup> Immediately they left their nets and followed Him. <sup>21</sup> Going on from  
there He saw two other brothers, <sup>b</sup>James the son of Zebedee, and <sup>c</sup>John  
his brother, in the boat with Zebedee their father, mending their nets;  
and He called them. <sup>22</sup> Immediately they left the boat and their father,  
and followed Him. [<sup>19</sup> <sup>a</sup>Lit *Come here after Me* <sup>21</sup> <sup>b</sup>Or *Jacob*; James is  
the Eng form of Jacob <sup>c</sup>Gr *Joannes*, Heb *Johanan*]

***Ministry in Galilee*** <sup>23</sup> Jesus was going throughout all Galilee, teaching  
in their synagogues and proclaiming the <sup>a</sup>gospel of the kingdom, and  
healing every kind of disease and every kind of sickness among the  
people. [<sup>23</sup> <sup>a</sup>Or *good news*]

<sup>24</sup> The news about Him spread throughout all Syria; and they brought  
to Him all who were ill, those suffering with various diseases and pains,  
demoniacs, <sup>a</sup>epileptics, paralytics; and He healed them. <sup>25</sup> Large crowds  
followed Him from Galilee and *the* Decapolis and Jerusalem and Judea  
and *from* beyond the Jordan. [<sup>24</sup> <sup>a</sup>Lit *moonstruck*]



## MATTHEW 5 [\[Books\]](#)

*The Sermon on the Mount; The Beatitudes* 1 When Jesus saw the crowds, He went up on the <sup>a</sup>mountain; and after He sat down, His disciples came to Him. <sup>2</sup>He opened His mouth and *began* to teach them, saying, [1 <sup>a</sup>Or *hill*]

3 “<sup>a</sup>Blessed are the <sup>b</sup>poor in spirit, for theirs is the kingdom of heaven. [3 <sup>a</sup>I.e. fortunate or prosperous, and so through v 11 <sup>b</sup>I.e. those who are not spiritually arrogant]

4 “Blessed are those who mourn, for they shall be comforted.

5 “Blessed are the <sup>a</sup>gentle, for they shall inherit the earth. [5 <sup>a</sup>Or *humble, meek*]

6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 “Blessed are the merciful, for they shall receive mercy.

8 “Blessed are the pure in heart, for they shall see God.

9 “Blessed are the peacemakers, for they shall be called sons of God.

10 “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

11 “Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me. <sup>12</sup>Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

***Disciples and the World*** 13 “You are the salt of the earth; but if the salt has become tasteless, how <sup>a</sup>can it be made salty *again*? It is no longer good for anything, except to be thrown out and trampled under foot by men. [13 <sup>a</sup>Lit *will*]

14 “You are the light of the world. A city set on a <sup>a</sup>hill cannot be hidden; <sup>15</sup>nor does *anyone* light a lamp and put it under a <sup>b</sup>basket, but on the lampstand, and it gives light to all who are in the house. <sup>16</sup>Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. [14 <sup>a</sup>Or *mountain* 15 <sup>b</sup>Or *peck-measure*]

17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. <sup>18</sup>For truly I say to you, until heaven and earth pass away, not <sup>a</sup>the smallest letter or stroke shall pass from the Law until all is accomplished. <sup>19</sup>Whoever then annuls one of the least of these commandments, and teaches <sup>b</sup>others *to do* the same, shall be called least in the kingdom of heaven; but whoever <sup>c</sup>keeps and teaches *them*, he shall be called great in the kingdom of heaven. [18 <sup>a</sup>Lit *one iota* (Heb *yodh*) or *one projection of a letter* (serif) 19 <sup>b</sup>Gr *anthropoi* <sup>c</sup>Lit *does*]

20 “For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.

***Personal Relationships*** 21 “You have heard that <sup>a</sup>the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be <sup>b</sup>liable to the court.’ <sup>22</sup>But I say to you that everyone who is angry with his brother shall be <sup>c</sup>guilty before the court; and whoever says to his brother, <sup>d</sup>‘You good-for-nothing,’ shall be <sup>e</sup>guilty before <sup>e</sup>the supreme court; and whoever says, ‘You fool,’ shall be <sup>e</sup>guilty *enough to go into the* <sup>f</sup>fiery hell. <sup>23</sup>Therefore if you are presenting your <sup>g</sup>offering at the altar, and there remember that your brother has something against you, <sup>24</sup>leave your <sup>h</sup>offering there before the altar and go; first be reconciled to your brother, and then come and present your <sup>i</sup>offering.

**25** Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison.

**26** Truly I say to you, you will not come out of there until you have paid up the last <sup>j</sup>cent. [<sup>21</sup> <sup>a</sup>Lit it was said to the ancients <sup>b</sup>Or guilty before <sup>22</sup> <sup>c</sup>Or liable to <sup>d</sup>Or empty-head; Gr *Raka (Raca)* fr Aram *reqa* <sup>e</sup>Lit the Sanhedrin <sup>f</sup>Lit Gehenna of fire <sup>23</sup> <sup>g</sup>Or gift <sup>24</sup> <sup>h</sup>Or gift <sup>i</sup>Or gift <sup>26</sup> <sup>j</sup>Lit *quadrans* (equaling two mites); i.e. 164 of a daily wage]

**27** “You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; <sup>28</sup>but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. <sup>29</sup>If your right eye makes you <sup>a</sup>stumble, tear it out and throw it from you; for it is better for you <sup>b</sup>to lose one of the parts of your body, <sup>c</sup>than for your whole body to be thrown into <sup>d</sup>hell. <sup>30</sup>If your right hand makes you <sup>a</sup>stumble, cut it off and throw it from you; for it is better for you <sup>b</sup>to lose one of the parts of your body, <sup>c</sup>than for your whole body to go into <sup>d</sup>hell. [<sup>29</sup> <sup>a</sup>I.e. sin <sup>b</sup>Lit *that one...be lost* <sup>c</sup>Lit *not your whole body* <sup>d</sup>Gr *Gehenna*]

**31** “It was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’; <sup>32</sup>but I say to you that everyone who <sup>a</sup>divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and whoever marries a <sup>b</sup>divorced woman commits adultery. [<sup>32</sup> <sup>a</sup>Or *sends away* <sup>b</sup>Or *sent away*]

**33** “Again, you have heard that <sup>a</sup>the ancients were told, ‘<sup>b</sup>YOU SHALL NOT <sup>c</sup>MAKE FALSE VOWS, BUT SHALL FULFILL YOUR <sup>d</sup>VOWS TO THE LORD.’ <sup>34</sup>But I say to you, make no oath at all, either by heaven, for it is the throne of God, <sup>35</sup>or by the earth, for it is the footstool of His feet, or <sup>e</sup>by Jerusalem, for it is THE CITY OF THE GREAT KING. <sup>36</sup>Nor shall you make an oath by your head, for you cannot make one hair white or black. <sup>37</sup>But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is <sup>f</sup>of evil. [<sup>33</sup> <sup>a</sup>Lit it was said to the ancients <sup>b</sup>you and your are singular here <sup>c</sup>Or *break your vows* <sup>d</sup>Lit *oaths* <sup>35</sup> <sup>e</sup>Or *toward* <sup>37</sup> <sup>f</sup>Or *from the evil one*]

**38** “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH

FOR A TOOTH.’<sup>39</sup> But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.<sup>40</sup> If anyone wants to sue you and take your <sup>a</sup>shirt, let him have your <sup>b</sup>coat also.<sup>41</sup> Whoever <sup>c</sup>forces you to go one mile, go with him two.<sup>42</sup> Give to him who asks of you, and do not turn away from him who wants to borrow from you. [40 <sup>a</sup>Lit *tunic*; i.e. a garment worn next to the body <sup>b</sup>Lit *cloak*; i.e. an outer garment 41 <sup>c</sup>Lit *will force*]

43 “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’<sup>44</sup> But I say to you, love your enemies and pray for those who persecute you,<sup>45</sup> so that you may <sup>a</sup>be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.<sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?<sup>47</sup> If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?<sup>48</sup> Therefore <sup>b</sup>you are to be perfect, as your heavenly Father is perfect. [45 <sup>a</sup>Or *show yourselves to be* 48 <sup>b</sup>Lit *you shall be*]

## MATTHEW 6 [\[Books\]](#)

*Giving to the Poor and Prayer* <sup>1</sup> “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

<sup>2</sup> “So when you <sup>a</sup>give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full.

<sup>3</sup>But when you <sup>a</sup>give to the poor, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your <sup>b</sup>giving will be in secret; and your Father who sees *what is done* in secret will reward you. [<sup>2</sup> <sup>a</sup>*Or give alms* <sup>4</sup> <sup>b</sup>*Or alms*]

<sup>5</sup> “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners <sup>a</sup>so that they may be seen by men. Truly I say to you, they have their reward in full.

<sup>6</sup>But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you. [<sup>5</sup> <sup>a</sup>*Lit to be apparent to men*]

<sup>7</sup> “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. <sup>8</sup>So do not be like them; for your Father knows what you need before you ask Him.

<sup>9</sup> “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name.

<sup>10</sup>‘Your kingdom come.

Your will be done,

On earth as it is in heaven.

<sup>11</sup>‘Give us this day <sup>a</sup>our daily bread. [<sup>a</sup>Or *our bread for tomorrow*]

<sup>12</sup>‘And forgive us our debts, as we also have forgiven our debtors.

<sup>13</sup>‘And do not lead us into temptation, but deliver us from <sup>a</sup>evil. <sup>b</sup>[For Yours is the kingdom and the power and the glory forever. Amen.]’]

<sup>14</sup>For if you forgive <sup>c</sup>others for their transgressions, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive <sup>c</sup>others, then your Father will not forgive your transgressions. [<sup>13</sup> <sup>a</sup>Or *the evil one* <sup>b</sup>This clause not found in early mss <sup>14</sup> <sup>c</sup>Gr *anthropoi*]

***Fasting; The True Treasure; Wealth (Mammon)*** <sup>16</sup> “Whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they <sup>a</sup>neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. <sup>17</sup>But you, when you fast, anoint your head and wash your face <sup>18</sup>so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees *what is done* in secret will reward you. [<sup>16</sup> <sup>a</sup>Lit *distort their faces*, i.e. discolor their faces with makeup]

<sup>19</sup> “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; <sup>21</sup>for where your treasure is, there your heart will be also.

<sup>22</sup> “The eye is the lamp of the body; so then if your eye is <sup>a</sup>clear, your whole body will be full of light. <sup>23</sup>But if your eye is <sup>b</sup>bad, your whole body will be full of darkness. If then the light that is in you is darkness,

how great is the darkness! [22 <sup>a</sup>Or *healthy*; or *sincere* 23 <sup>b</sup>Or *evil*]

24 “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and <sup>a</sup>wealth. [24 <sup>a</sup>Gr *mamonas*, for Aram *mamon* (mammon); i.e. wealth, etc., personified as an object of worship]

*The Cure for Anxiety* 25 “For this reason I say to you, <sup>a</sup>do not be worried about your <sup>b</sup>life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the <sup>c</sup>air, that they do not sow, nor reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? 27 And who of you by being worried can add a *single* <sup>d</sup>hour to his <sup>e</sup>life? 28 And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, <sup>29</sup>yet I say to you that not even Solomon in all his glory clothed himself like one of these. 30 But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! 31 Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ 32 For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 But <sup>f</sup>seek first <sup>g</sup>His kingdom and His righteousness, and all these things will be <sup>h</sup>added to you. [25 <sup>a</sup>Or *stop being worried* <sup>b</sup>Lit *soul* 26 <sup>c</sup>Lit *heaven* 27 <sup>d</sup>Lit *cubit* (approx 18 in.) <sup>e</sup>Or *height* 33 <sup>f</sup>Or *continually seek* <sup>g</sup>Or *the kingdom* <sup>h</sup>Or *provided*]

34 “So do not worry about tomorrow; for tomorrow will <sup>a</sup>care for itself. <sup>b</sup>Each day has enough trouble of its own. [34 <sup>a</sup>Lit *worry about itself* <sup>b</sup>Lit *Sufficient for the day is its evils*]

## MATTHEW 7 [\[Books\]](#)

### *Judging Others*

1 “Do not judge so that you will not be judged. <sup>2</sup>For in the way you judge, you will be judged; and <sup>a</sup>by your standard of measure, it will be measured to you. <sup>3</sup>Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>4</sup>Or how <sup>b</sup>can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye. [<sup>2</sup> <sup>a</sup>Lit *by what measure you measure* <sup>4</sup> <sup>b</sup>Lit *will*]

6 “Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

***Prayer and the Golden Rule*** <sup>7</sup> “<sup>a</sup>Ask, and it will be given to you; <sup>b</sup>seek, and you will find; <sup>c</sup>knock, and it will be opened to you. <sup>8</sup>For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>9</sup>Or what man is there among you <sup>d</sup>who, when his son asks for a loaf, <sup>e</sup>will give him a stone? <sup>10</sup>Or <sup>f</sup>if he asks for a fish, he will not give him a snake, will he? <sup>11</sup>If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! [<sup>7</sup> <sup>a</sup>Or *Keep asking* <sup>b</sup>Or *keep seeking* <sup>c</sup>Or *keep knocking* <sup>9</sup> <sup>d</sup>Lit *whom his son will ask* <sup>e</sup>Lit *he will not give him a stone, will he?* <sup>10</sup> <sup>f</sup>Lit *also will ask*]

12 “In everything, therefore, <sup>a</sup>treat people the same way you want <sup>b</sup>them to treat you, for this is the Law and the Prophets. [<sup>12</sup> <sup>a</sup>Lit *you, too, do so for them* <sup>b</sup>Lit *people; Gr anthropoi*]

***The Narrow and Wide Gates*** 13 “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14For the gate is small and the way is narrow that leads to life, and there are few who find it.

***A Tree and Its Fruit*** 15 “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. 16You will <sup>a</sup>know them by their fruits. <sup>b</sup>Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17So every good tree bears good fruit, but the bad tree bears bad fruit. 18A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19Every tree that does not bear good fruit is cut down and thrown into the fire. 20So then, you will <sup>a</sup>know them by their fruits. [16 <sup>a</sup>Or *recognize* <sup>b</sup>Lit *They do not gather*]

21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. 22Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many <sup>a</sup>miracles?’ 23And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’ [22 <sup>a</sup>Or *works of power*]

***The Two Foundations*** 24 “Therefore everyone who hears these words of Mine and <sup>a</sup>acts on them, <sup>b</sup>may be compared to a wise man who built his house on the rock. 25And the rain fell, and the <sup>c</sup>floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26Everyone who hears these words of Mine and does not <sup>d</sup>act on them, will be like a foolish man who built his house on the sand. 27The rain fell, and the <sup>c</sup>floods came, and the winds blew and slammed against that house; and it fell—and great was its fall.” [24 <sup>a</sup>Lit *does* <sup>b</sup>Lit *will* 25 <sup>c</sup>Lit *rivers* 26 <sup>d</sup>Lit *do*]

28 <sup>a</sup>When Jesus had finished these words, the crowds were amazed at

**His teaching; <sup>29</sup>for He was teaching them as *one* having authority, and not as their scribes. [28 <sup>a</sup>Lit *And it happened when*]**

## MATTHEW 8 [\[Books\]](#)

*Jesus Cleanses a Leper; The Centurion's Faith* 1 When <sup>a</sup>Jesus came down from the mountain, <sup>b</sup>large crowds followed Him. 2And a leper came to Him and <sup>c</sup>bowed down before Him, and said, "Lord, if You are willing, You can make me clean." 3Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. 4And Jesus \*said to him, "See that you tell no one; but go, show yourself to the priest and present the <sup>d</sup>offering that Moses commanded, as a testimony to them." [1 <sup>a</sup>Lit *He* <sup>b</sup>Lit *many* 2 <sup>c</sup>Or *worshipped* 4 <sup>d</sup>Lit *gift*]

5 And when <sup>a</sup>Jesus entered Capernaum, a centurion came to Him, imploring Him, <sup>6</sup>and saying, "<sup>b</sup>Lord, my <sup>c</sup>servant is <sup>d</sup>lying paralyzed at home, fearfully tormented." 7Jesus \*said to him, "I will come and heal him." 8But the centurion said, "<sup>b</sup>Lord, I am not worthy for You to come under my roof, but just <sup>e</sup>say the word, and my <sup>c</sup>servant will be healed. 9For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it*." 10Now when Jesus heard *this*, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith <sup>f</sup>with anyone in Israel. 11I say to you that many will come from east and west, and <sup>g</sup>recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; 12but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." 13And Jesus said to the centurion, "Go; <sup>h</sup>it shall be done for you as you have believed." And the <sup>c</sup>servant was healed that *very* <sup>i</sup>moment. [5 <sup>a</sup>Lit *He* 6 <sup>b</sup>Or *Sir* <sup>c</sup>Lit *boy* <sup>d</sup>Lit *thrown down* 8 <sup>e</sup>Lit *say with a word* 10 <sup>f</sup>One early ms reads *not even in Israel* 11 <sup>g</sup>Or *dine* 13 <sup>h</sup>Or *let it be done*; i.e. a command <sup>i</sup>Lit *hour*]

***Peter's Mother-in-law and Many Others Healed*** 14 When Jesus came into Peter's <sup>a</sup>home, He saw his mother-in-law lying sick in bed with a fever.

<sup>15</sup>He touched her hand, and the fever left her; and she got up and <sup>b</sup>waited on Him. <sup>16</sup>When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. <sup>17</sup>This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND <sup>c</sup>CARRIED AWAY OUR DISEASES." [14 <sup>a</sup>Or house 15 <sup>b</sup>Or served 17 <sup>c</sup>Or removed]

### ***Discipleship Tested***

<sup>18</sup> Now when Jesus saw a crowd around Him, He gave orders to depart to the other side *of the sea*. <sup>19</sup>Then a scribe came and said to Him, "Teacher, I will follow You wherever You go." <sup>20</sup>Jesus \*said to him, "The foxes have holes and the birds of the <sup>a</sup>air have <sup>b</sup>nest, but the Son of Man has nowhere to lay His head." <sup>21</sup>Another of the disciples said to Him, "Lord, permit me first to go and bury my father." <sup>22</sup>But Jesus \*said to him, "Follow Me, and allow the dead to bury their own dead." [20 <sup>a</sup>Or sky <sup>b</sup>Or roosting places]

<sup>23</sup> When He got into the boat, His disciples followed Him. <sup>24</sup>And behold, there arose <sup>a</sup>a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep. <sup>25</sup>And they came to *Him* and woke Him, saying, "Save us, Lord; we are perishing!" <sup>26</sup>He \*said to them, "Why are you <sup>b</sup>afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and <sup>c</sup>it became perfectly calm. <sup>27</sup>The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?" [24 <sup>a</sup>Lit a shaking 26 <sup>b</sup>Or cowardly <sup>c</sup>Lit a great calm occurred]

***Jesus Casts Out Demons*** 28 When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. *They were so extremely violent that no one could pass by that way.* <sup>29</sup>And they cried out, saying, "<sup>a</sup>What business do we have with each other, Son of God? Have You

come here to torment us before <sup>b</sup>the time?” <sup>30</sup>Now there was a herd of many swine feeding at a distance from them. <sup>31</sup>The demons *began* to entreat Him, saying, “If You *are going to* cast us out, send us into the herd of swine.” <sup>32</sup>And He said to them, “Go!” And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters. <sup>33</sup>The herdsmen ran away, and went to the city and reported everything, <sup>c</sup>including what had happened to the demoniacs. <sup>34</sup>And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region. [29 <sup>a</sup>Lit *What is to us and to you* (a Heb idiom) <sup>b</sup>I.e. the appointed time of judgment <sup>33</sup> <sup>c</sup>Lit *and the things of*]

## MATTHEW 9 [\[Books\]](#)

### *A Paralytic Healed*

1 Getting into a boat, Jesus crossed over *the sea* and came to His own city.

2 And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, “Take courage, <sup>a</sup>son; your sins are forgiven.”

<sup>3</sup>And some of the scribes said <sup>b</sup>to themselves, “This *fellow* blasphemes.”

<sup>4</sup>And Jesus knowing their thoughts said, “Why are you thinking evil in your hearts? <sup>5</sup>Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk’? <sup>6</sup>But so that you may know that the Son of Man has authority on earth to forgive sins”—then He <sup>\*</sup>said to the paralytic, “Get up, pick up your bed and go home.” <sup>7</sup>And he got up and <sup>c</sup>went home. <sup>8</sup>But when the crowds saw *this*, they were <sup>d</sup>awestruck, and glorified God, who had given such authority to men. [2 <sup>a</sup>Lit *child* 3 <sup>b</sup>Lit *among* 7 <sup>c</sup>Or *departed* 8 <sup>d</sup>Lit *afraid*]

### *Matthew Called*

9 As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector’s booth; and He <sup>\*</sup>said to him, “Follow Me!” And he got up and followed Him.

10 Then it happened that as <sup>a</sup>Jesus was reclining *at the table* in the house, behold, many tax collectors and <sup>b</sup>sinners came and were dining with Jesus and His disciples. <sup>11</sup>When the Pharisees saw *this*, they said to His disciples, “Why is your Teacher eating with the tax collectors and sinners?” <sup>12</sup>But when Jesus heard *this*, He said, “*It is not those who are healthy who need a physician, but those who are sick.* <sup>13</sup>But go and learn <sup>c</sup>what this means: ‘I DESIRE <sup>d</sup>COMPASSION, <sup>e</sup>AND NOT SACRIFICE,’ for I did not come to call the righteous, but sinners.” [10 <sup>a</sup>Lit *He* <sup>b</sup>I.e. irreligious Jews 13 <sup>c</sup>Lit *what is* <sup>d</sup>Or *mercy* <sup>e</sup>I.e. more than]

***The Question about Fasting*** 14 Then the disciples of John \*came to Him, asking, “Why do we and the Pharisees fast, but Your disciples do not fast?” 15 And Jesus said to them, “The <sup>a</sup>attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. 16 But no one puts <sup>b</sup>a patch of unshrunk cloth on an old garment; for <sup>c</sup>the patch pulls away from the garment, and a worse tear results. 17 Nor do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.” [15 <sup>a</sup>Lit sons of the wedding place 16 <sup>b</sup>Lit that which is put on <sup>c</sup>Lit that which fills up]

### ***Miracles of Healing***

18 While He was saying these things to them, <sup>a</sup>a *synagogue* <sup>b</sup>official came and <sup>c</sup>bowed down before Him, and said, “My daughter has just died; but come and lay Your hand on her, and she will live.” 19 Jesus got up and *began* to follow him, and so *did* His disciples. [18 <sup>a</sup>Or one <sup>b</sup>Lit ruler <sup>c</sup>Or worshiped]

20 And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the <sup>a</sup>fringe of His <sup>b</sup>cloak; 21 for she was saying <sup>c</sup>to herself, “If I only touch His garment, I will <sup>d</sup>get well.” 22 But Jesus turning and seeing her said, “Daughter, take courage; your faith has <sup>e</sup>made you well.” <sup>f</sup>At once the woman was <sup>g</sup>made well. [20 <sup>a</sup>I.e. tassel fringe with a blue cord <sup>b</sup>Or outer garment 21 <sup>c</sup>Lit in herself <sup>d</sup>Lit be saved 22 <sup>e</sup>Lit saved you <sup>f</sup>Lit from that hour <sup>g</sup>Lit saved]

23 When Jesus came into the <sup>a</sup>official’s house, and saw the flute-players and the crowd in noisy disorder, 24 He said, “Leave; for the girl has not died, but is asleep.” And they *began* laughing at Him. 25 But when the crowd had been sent out, He entered and took her by the hand, and the girl <sup>b</sup>got up. 26 This news spread throughout all that land. [23 <sup>a</sup>Lit ruler’s 25 <sup>b</sup>Or was raised up]

27 As Jesus went on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!” 28 When He entered the house, the blind men came up to Him, and Jesus \*said to them, “Do you believe that I am able to do this?” They \*said to Him, “Yes, Lord.” 29 Then He touched their eyes, saying, “<sup>a</sup>It shall be done to you according to your faith.” 30 And their eyes were opened. And Jesus sternly warned them: “See that no one knows *about this!*” 31 But they went out and spread the news about Him throughout all that land. [29 <sup>a</sup>Or *Let it be done*; Gr command]

32 As they were going out, a mute, demon-possessed man <sup>a</sup>was brought to Him. 33 After the demon was cast out, the mute man spoke; and the crowds were amazed, *and were* saying, “Nothing like this has <sup>b</sup>ever been seen in Israel.” 34 But the Pharisees were saying, “He casts out the demons by the ruler of the demons.” [32 <sup>a</sup>Lit *they brought* 33 <sup>b</sup>Lit *ever appeared*]

35 Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

36 Seeing the <sup>a</sup>people, He felt compassion for them, because they were <sup>b</sup>distressed and <sup>c</sup>dispirited like sheep <sup>d</sup>without a shepherd. 37 Then He \*said to His disciples, “The harvest is plentiful, but the workers are few. 38 Therefore beseech the Lord of the harvest to send out workers into His harvest.” [36 <sup>a</sup>Lit *crowds* <sup>b</sup>Or *harassed* <sup>c</sup>Lit *thrown down* <sup>d</sup>Lit *not having*]

## MATTHEW 10 [\[Books\]](#)

*The Twelve Disciples; Instructions for Service* 1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and <sup>a</sup>James the son of Zebedee, and <sup>b</sup>John his brother; <sup>3</sup>Philip and <sup>c</sup>Bartholomew; Thomas and Matthew the tax collector; <sup>d</sup>James the son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the <sup>e</sup>Zealot, and Judas Iscariot, the one who betrayed Him. [2 <sup>a</sup>Or *Jacob*; James is the Eng form of Jacob <sup>b</sup>Gr *Joannes*, Heb *Johanan* 3 <sup>c</sup>I.e. son of Talmai (Aram) <sup>d</sup>Or *Jacob* 4 <sup>e</sup>Or *Cananaean*]

5 These twelve Jesus sent out after instructing them: “Do not <sup>a</sup>go <sup>b</sup>in the way of *the* Gentiles, and do not enter *any* city of the Samaritans; <sup>6</sup>but rather go to the lost sheep of the house of Israel. <sup>7</sup>And as you go, <sup>c</sup>preach, saying, ‘The kingdom of heaven <sup>d</sup>is at hand.’ <sup>8</sup>Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give. <sup>9</sup>Do not acquire gold, or silver, or copper for your money belts, <sup>10</sup>or a <sup>e</sup>bag for *your* journey, or even two <sup>f</sup>coats, or sandals, or a staff; for the worker is worthy of his <sup>g</sup>support. <sup>11</sup>And whatever city or village you enter, inquire who is worthy in it, and stay <sup>h</sup>at his house until you leave *that* city. <sup>12</sup>As you enter the <sup>i</sup>house, give it your <sup>j</sup>greeting. <sup>13</sup>If the house is worthy, <sup>k</sup>give it your *blessing of peace*. But if it is not worthy, <sup>l</sup>take back your *blessing of peace*. <sup>14</sup>Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. <sup>15</sup>Truly I say to you, it will be more tolerable for *the* land of Sodom and Gomorrah in the day of judgment than for that city. [5 <sup>a</sup>Or *go off* <sup>b</sup>Or *on the road of* (Gr *hodos*: way or road) 7 <sup>c</sup>Or *proclaim* <sup>d</sup>Lit *has come near* 10 <sup>e</sup>Or *knapsack, or beggar’s bag* <sup>f</sup>Or *inner garments* <sup>g</sup>Lit *nourishment* 11 <sup>h</sup>Lit *there until* 12 <sup>i</sup>Or *household* <sup>j</sup>I.e. the familiar Heb blessing, “Peace be to this house!” 13 <sup>k</sup>Lit *your peace is to come upon it* <sup>l</sup>Lit *your peace is to return to you*]

*A Hard Road before Them* 16 “Behold, I send you out as sheep in the midst of wolves; so <sup>a</sup>be shrewd as serpents and innocent as doves. 17But beware of men, for they will hand you over to *the* courts and scourge you in their synagogues; 18and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20For it is not you who speak, but *it is* the Spirit of your Father who speaks in you. [16 <sup>a</sup>Or *show yourselves to be*]

21 “Brother will betray brother to death, and a father *his* child; and children will rise up against parents and <sup>a</sup>cause them to be put to death. 22You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. [21 <sup>a</sup>Lit *put them to death*]

23 “But whenever they persecute you in <sup>a</sup>one city, flee to <sup>b</sup>the next; for truly I say to you, you will not finish *going through* the cities of Israel until the Son of Man comes. [23 <sup>a</sup>Lit *this* <sup>b</sup>Lit *the other*]

*The Meaning of Discipleship* 24 “A <sup>a</sup>disciple is not above his teacher, nor a slave above his master. 25It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house <sup>b</sup>Beelzebul, how much more *will they malign* the members of his household! [24 <sup>a</sup>Or *student* 25 <sup>b</sup>Or *Beezebul: ruler of demons*]

26 “Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. 27What I tell you in the darkness, speak in the light; and what you hear *whispered* in your ear, proclaim upon the housetops. 28Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in <sup>a</sup>hell. 29Are not two sparrows sold for a <sup>b</sup>cent? And yet not one of them will fall to the ground apart from your

Father. <sup>30</sup>But the very hairs of your head are all numbered. <sup>31</sup>So do not fear; you are more valuable than many sparrows. [28 <sup>a</sup>Gr *Gehenna* 29 <sup>b</sup>Gr *assarion*, the smallest copper coin]

<sup>32</sup> “Therefore everyone who <sup>a</sup>confesses Me before men, I will also confess <sup>b</sup>him before My Father who is in heaven. <sup>33</sup>But whoever <sup>c</sup>denies Me before men, I will also deny him before My Father who is in heaven. [32 <sup>a</sup>Lit *will confess in Me* <sup>b</sup>Lit *in him* 33 <sup>c</sup>Lit *will deny*]

<sup>34</sup> “Do not think that I came to <sup>a</sup>bring peace on the earth; I did not come to bring peace, but a sword. <sup>35</sup>For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; <sup>36</sup>and A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. [34 <sup>a</sup>Lit *cast*]

<sup>37</sup> “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who has found his <sup>a</sup>life will lose it, and he who has lost his <sup>a</sup>life for My sake will find it. [39 <sup>a</sup>Or *soul*]

*The Reward of Service* <sup>40</sup> “He who receives you receives Me, and he who receives Me receives Him who sent Me. <sup>41</sup>He who receives a prophet in *the* name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. <sup>42</sup>And whoever in the name of a disciple gives to one of these <sup>a</sup>little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.” [42 <sup>a</sup>I.e. *humble*]

## MATTHEW 11 [\[Books\]](#)

*John's Questions* 1 When Jesus had finished <sup>a</sup>giving instructions to His twelve disciples, He departed from there to teach and <sup>b</sup>preach in their cities. [1 <sup>a</sup>Or *commanding* <sup>b</sup>Or *proclaim*]

2 Now when John, <sup>a</sup>while imprisoned, heard of the works of Christ, he sent *word* by his disciples <sup>3</sup>and said to Him, "Are You the <sup>b</sup>Expected One, or shall we look for someone else?" <sup>4</sup>Jesus answered and said to them, "Go and report to John what you hear and see: <sup>5</sup>*the* BLIND RECEIVE SIGHT and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, *the* dead are raised up, and *the* POOR HAVE THE <sup>c</sup>GOSPEL PREACHED TO THEM. <sup>6</sup>And blessed is he <sup>d</sup>who does not <sup>e</sup>take offense at Me." [2 <sup>a</sup>Lit *in prison* <sup>3</sup><sup>b</sup>Lit *Coming One* <sup>5</sup><sup>c</sup>Or *good news* <sup>6</sup><sup>d</sup>Lit *whoever* <sup>e</sup>Or *stumble over Me*]

*Jesus' Tribute to John* 7 As these men were going away, Jesus began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8a</sup>But what did you go out to see? A man dressed in soft *clothing*? Those who wear soft *clothing* are in kings' <sup>b</sup>palaces! <sup>9a</sup>But what did you go out to see? A prophet? Yes, I tell you, and one who is more than a prophet. <sup>10</sup>This is the one about whom it <sup>c</sup>is written, 'BEHOLD, I SEND MY MESSENGER <sup>d</sup>AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.'

<sup>11</sup>Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! Yet the one who is <sup>e</sup>least in the kingdom of heaven is greater than he. <sup>12</sup>From the days of John the Baptist until now the kingdom of heaven <sup>f</sup>suffers violence, and violent men <sup>g</sup>take it by force. <sup>13</sup>For all the prophets and the Law prophesied until John. <sup>14</sup>And if you are willing to accept *it*, John himself is Elijah who <sup>h</sup>was to come. <sup>15</sup>He who has ears to hear, <sup>i</sup>let him hear. [8 <sup>a</sup>Or *Well then*, <sup>b</sup>Lit *houses* <sup>10</sup><sup>c</sup>Lit *has*

been written <sup>d</sup>Lit before your face <sup>11</sup> <sup>e</sup>Or less <sup>12</sup> <sup>f</sup>Or is forcibly entered <sup>g</sup>Or seize it for themselves <sup>14</sup> <sup>h</sup>Or is going to come <sup>15</sup> <sup>i</sup>Or hear! Or listen!]

16 “But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other *children*, <sup>17</sup>and say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not <sup>a</sup>mourn.’ <sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon!’ <sup>19</sup>The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a <sup>b</sup>drunkard, a friend of tax collectors and <sup>c</sup>sinners!’ Yet wisdom is vindicated by her deeds.” [17 <sup>a</sup>Lit *beat the breast* <sup>19</sup> <sup>b</sup>Or *wine-drinker* <sup>c</sup>I.e. irreligious Jews]

***The Unrepenting Cities*** <sup>20</sup> Then He began to denounce the cities in which most of His <sup>a</sup>miracles were done, because they did not repent. <sup>21</sup>“Woe to you, Chorazin! Woe to you, Bethsaida! For if the <sup>a</sup>miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in <sup>b</sup>sackcloth and ashes. <sup>22</sup>Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in *the* day of judgment than for you. <sup>23</sup>And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the <sup>a</sup>miracles had occurred in Sodom which occurred in you, it would have remained to this day. <sup>24</sup>Nevertheless I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.” [20 <sup>a</sup>Or *works of power* <sup>21</sup> <sup>b</sup>I.e. symbols of mourning]

### ***Come to Me***

<sup>25</sup> At that <sup>a</sup>time Jesus said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants. <sup>26</sup>Yes, Father, for this way was well-pleasing in Your sight. <sup>27</sup>All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal *Him*. [25 <sup>a</sup>Or *occasion*]

28 “Come to Me, all <sup>a</sup>who are weary and heavy-laden, and I will give you rest. <sup>29</sup>Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. <sup>30</sup>For My yoke is <sup>b</sup>easy and My burden is light.” [28 <sup>a</sup>Or *who work to exhaustion* 30 <sup>b</sup>Or *comfortable, or pleasant*]

## MATTHEW 12 [\[Books\]](#)

**Sabbath Questions** <sup>1</sup> At that <sup>a</sup>time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads *of grain* and eat. <sup>2</sup> But when the Pharisees saw *this*, they said to Him, “Look, Your disciples do what is not lawful to do on a Sabbath.”

<sup>3</sup> But He said to them, “Have you not read what David did when he became hungry, he and his companions, <sup>4</sup> how he entered the house of God, and they ate the <sup>b</sup>consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone? <sup>5</sup> Or have you not read in the Law, that on the Sabbath the priests in the temple <sup>c</sup>break the Sabbath and are innocent? <sup>6</sup> But I say to you that something greater than the temple is here. <sup>7</sup> But if you had known what this <sup>d</sup>means, ‘I DESIRE <sup>e</sup>COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent. [<sup>1</sup> <sup>a</sup>Or *occasion* <sup>4</sup> <sup>b</sup>Or *showbread*; lit *loaves of presentation* <sup>5</sup> <sup>c</sup>Or *profane* <sup>7</sup> <sup>d</sup>Lit is <sup>e</sup>Or *mercy*]

**Lord of the Sabbath** <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

<sup>9</sup> Departing from there, He went into their synagogue. <sup>10</sup> And a man *was there* whose hand was withered. And they questioned <sup>a</sup> Jesus, asking, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him.

<sup>11</sup> And He said to them, “What man <sup>b</sup> is there among you who <sup>c</sup> has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? <sup>12</sup> How much more valuable then is a man than a sheep! So then, it is lawful to do <sup>d</sup> good on the Sabbath.” <sup>13</sup> Then He <sup>\*</sup>said to the man, “Stretch out your hand!” He stretched it out, and it was restored to <sup>e</sup> normal, like the other. <sup>14</sup> But the Pharisees went out and <sup>f</sup> conspired against Him, *as to how they might destroy Him*. [<sup>10</sup> <sup>a</sup>Lit *Him* <sup>11</sup> <sup>b</sup>Lit *will be from you* <sup>c</sup>Lit *will have* <sup>12</sup> <sup>d</sup>Lit *well* <sup>13</sup> <sup>e</sup>Lit *health* <sup>14</sup> <sup>f</sup>Lit *took counsel*]

<sup>15</sup> But Jesus, <sup>a</sup> aware of *this*, withdrew from there. Many followed Him,

and He healed them all, <sup>16</sup>and warned them not to <sup>b</sup>tell who He was.  
<sup>17</sup>*This was to fulfill what was spoken through Isaiah the prophet: [15  
<sup>a</sup>Lit knowing <sup>16</sup> <sup>b</sup>Lit make Him known]*

<sup>18</sup>“BEHOLD, MY <sup>a</sup>SERVANT WHOM I <sup>b</sup>HAVE CHOSEN; MY BELOVED IN WHOM  
MY SOUL <sup>c</sup>IS WELL-PLEASSED; I WILL PUT MY SPIRIT UPON HIM, AND HE  
SHALL PROCLAIM <sup>d</sup>JUSTICE TO THE <sup>e</sup>GENTILES. [<sup>a</sup>Lit Child <sup>b</sup>Lit chose <sup>c</sup>Or  
took pleasure <sup>d</sup>Or judgment <sup>e</sup>Or nations]

<sup>19</sup>“HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS  
VOICE IN THE STREETS.

<sup>20</sup>“A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK  
HE WILL NOT PUT OUT, UNTIL HE <sup>a</sup>LEADS <sup>b</sup>JUSTICE TO VICTORY. [<sup>a</sup>Or  
puts forth <sup>b</sup>Or judgment]

<sup>21</sup>“AND IN HIS NAME THE <sup>a</sup>GENTILES WILL HOPE.” [<sup>a</sup>Or nations]

***The Pharisees Rebuked*** <sup>22</sup> Then a demon-possessed man *who was blind and mute* was brought to <sup>a</sup>Jesus, and He healed him, so that the mute man spoke and saw. <sup>23</sup>All the crowds were amazed, and were saying, “This man cannot be the Son of David, can he?” <sup>24</sup>But when the Pharisees heard *this*, they said, “This man casts out demons only by <sup>b</sup>Beelzebul the ruler of the demons.” [<sup>22</sup> <sup>a</sup>Lit Him <sup>24</sup> <sup>b</sup>Or Beezebul; i.e. ruler of demons]

<sup>25</sup> And knowing their thoughts Jesus said to them, “<sup>a</sup>Any kingdom divided against itself is laid waste; and <sup>a</sup>any city or house divided

against itself will not stand. <sup>26</sup>If Satan casts out Satan, he <sup>b</sup>is divided against himself; how then will his kingdom stand? <sup>27</sup>If I by <sup>c</sup>Beelzebul cast out demons, by whom do your sons cast *them* out? For this reason they will be your judges. <sup>28</sup>But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. <sup>29</sup>Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong *man*? And then he will plunder his house. [25 <sup>a</sup>Lit *Every*  
26 <sup>b</sup>Lit *was* 27 <sup>c</sup>V 24, note 1]

*The Unpardonable Sin* <sup>30</sup>He who is not with Me is against Me; and he who does not gather with Me scatters.

<sup>31</sup>“Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven.  
<sup>32</sup>Whoever <sup>a</sup>speaks a word against the Son of Man, it shall be forgiven him; but whoever <sup>a</sup>speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the *age* to come. [32 <sup>a</sup>Lit *will speak*]

*Words Reveal Character* <sup>33</sup>“Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. <sup>34</sup>You brood of vipers, how can you, being evil, speak <sup>a</sup>what is good? For the mouth speaks out of that which fills the heart. <sup>35</sup>The good man brings out of *his* good treasure <sup>a</sup>what is good; and the evil man brings out of *his* evil treasure <sup>b</sup>what is evil. <sup>36</sup>But I tell you that every <sup>c</sup>careless word that people <sup>d</sup>speak, they shall give an accounting for it in the day of judgment. <sup>37</sup>For <sup>e</sup>by your words you will be justified, and <sup>e</sup>by your words you will be condemned.” [34 <sup>a</sup>Lit *good things* 35 <sup>b</sup>Lit *evil things* 36 <sup>c</sup>Or *useless* <sup>d</sup>Lit *will speak* 37 <sup>e</sup>Or *in accordance with*]

*The Desire for Signs* <sup>38</sup>Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a <sup>a</sup>sign from You.” <sup>39</sup>But He answered and said to them, “An evil and adulterous generation craves for a <sup>a</sup>sign;

and yet no <sup>a</sup>sign will be given to it but the <sup>a</sup>sign of Jonah the prophet;  
<sup>40</sup>for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF  
THE SEA MONSTER, so will the Son of Man be three days and three nights  
in the heart of the earth. <sup>41</sup>The men of Nineveh will stand up with this  
generation at the judgment, and will condemn it because they repented  
at the preaching of Jonah; and behold, something greater than Jonah is  
here. <sup>42</sup>The Queen of *the South* will rise up with this generation at the  
judgment and will condemn it, because she came from the ends of the  
earth to hear the wisdom of Solomon; and behold, something greater  
than Solomon is here. [38 <sup>a</sup>I.e. attesting miracle]

<sup>43</sup> “Now when the unclean spirit goes out of a man, it passes through  
waterless places seeking rest, and does not find *it*. <sup>44</sup>Then it says, ‘I will  
return to my house from which I came’; and when it comes, it finds *it*  
unoccupied, swept, and put in order. <sup>45</sup>Then it goes and takes along  
with it seven other spirits more wicked than itself, and they go in and  
live there; and the last state of that man becomes worse than the first.  
That is the way it will also be with this evil generation.”

*Changed Relationships* <sup>46</sup> While He was still speaking to the crowds,  
behold, His mother and brothers were standing outside, seeking to  
speak to Him. <sup>47</sup>Someone said to Him, “Behold, Your mother and Your  
brothers are standing outside seeking to speak to You.”<sup>a</sup> <sup>48</sup>But <sup>b</sup>Jesus  
answered the one who was telling Him and said, “Who is My mother  
and who are My brothers?” <sup>49</sup>And stretching out His hand toward His  
disciples, He said, “Behold My mother and My brothers! <sup>50</sup>For whoever  
does the will of My Father who is in heaven, he is My brother and sister  
and mother.” [47 <sup>a</sup>This verse is not found in early mss 48 <sup>b</sup>Lit *He*]

## MATTHEW 13 [\[Books\]](#)

*Jesus Teaches in Parables* 1 That day Jesus went out of the house and was sitting by the sea. 2And <sup>a</sup>large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. [2 <sup>a</sup>Lit *Many*]

3 And He spoke many things to them in parables, saying, “Behold, the sower went out to sow; 4and as he sowed, some *seeds* fell beside the road, and the birds came and ate them up. 5Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6But when the sun had risen, they were scorched; and because they had no root, they withered away. 7Others fell <sup>a</sup>among the thorns, and the thorns came up and choked them out. 8And others fell on the good soil and \*yielded a crop, some a hundredfold, some sixty, and some thirty. 9He who has ears, <sup>b</sup>let him hear.” [7 <sup>a</sup>Lit *upon* 9 <sup>b</sup>Or *hear! Or listen!*]

### *An Explanation*

10 And the disciples came and said to Him, “Why do You speak to them in parables?” 11<sup>a</sup>Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14<sup>b</sup>In their case the prophecy of Isaiah is being fulfilled, which says, ‘<sup>c</sup>YOU WILL KEEP ON HEARING, <sup>d</sup>BUT WILL NOT UNDERSTAND; <sup>e</sup>YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; [11 <sup>a</sup>Lit *He* 14 <sup>b</sup>Lit *For them* <sup>c</sup>Lit *With a hearing you will hear* <sup>d</sup>Lit *and* <sup>e</sup>Lit *Seeing you will see*]

<sup>15</sup>FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.’

<sup>16</sup>But blessed are your eyes, because they see; and your ears, because they hear. <sup>17</sup>For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

***The Sower Explained*** <sup>18</sup>“Hear then the parable of the sower. <sup>19</sup>When anyone hears the <sup>a</sup>word of the kingdom and does not understand it, the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. <sup>20</sup>The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; <sup>21</sup>yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the <sup>a</sup>word, immediately he <sup>b</sup>falls away. <sup>22</sup>And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the <sup>c</sup>world and the deceitfulness of wealth choke the word, and it becomes unfruitful. <sup>23</sup>And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.” [19 <sup>a</sup>I.e. message 21 <sup>b</sup>Lit *is caused to stumble* 22 <sup>c</sup>Or *age*]

### ***Tares among Wheat***

<sup>24</sup> Jesus presented another parable to them, saying, “The kingdom of heaven <sup>a</sup>may be compared to a man who sowed good seed in his field. <sup>25</sup>But while his men were sleeping, his enemy came and sowed <sup>b</sup>tares among the wheat, and went away. <sup>26</sup>But when the <sup>c</sup>wheat sprouted and bore grain, then the tares became evident also. <sup>27</sup>The slaves of the landowner came and said to

him, ‘Sir, did you not sow good seed in your field? <sup>d</sup>How then does it have tares?’ <sup>28</sup>And he said to them, ‘An <sup>e</sup>enemy has done this!’ The slaves \*said to him, ‘Do you want us, then, to go and gather them up?’ <sup>29</sup>But he \*said, ‘No; for while you are gathering up the tares, you may uproot the wheat with them. <sup>30</sup>Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, “First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.” ’ ’ [24 <sup>a</sup>Lit *was compared to* 25 <sup>b</sup>Or *darnel*, a weed resembling wheat 26 <sup>c</sup>Lit *grass* 27 <sup>d</sup>Lit *From where* 28 <sup>e</sup>Lit *enemy man*]

### ***The Mustard Seed***

31 He presented another parable to them, saying, “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; <sup>32</sup>and this is smaller than all *other* seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE <sup>a</sup>AIR come and NEST IN ITS BRANCHES.” [32 <sup>a</sup>Or *sky*]

### ***The Leaven***

33 He spoke another parable to them, “The kingdom of heaven is like leaven, which a woman took and hid in three <sup>a</sup>pecks of flour until it was all leavened.” [33 <sup>a</sup>Gr *sata*]

34 All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable. <sup>35</sup>*This was to fulfill what was spoken through the prophet: “I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.”*

***The Tares Explained*** 36 Then He left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the <sup>a</sup>tares of the field.” 37 And He said, “The one who sows the good seed is the Son of Man, 38 and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy who sowed them is the devil, and the harvest is the <sup>b</sup>end of the age; and the reapers are angels. 40 So just as the tares are gathered up and burned with fire, so shall it be at the <sup>b</sup>end of the age. 41 The Son of Man will send forth His angels, and they will gather out of His kingdom <sup>c</sup>all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43 Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, <sup>d</sup>let him hear. [36 <sup>a</sup>Or *darnel*, a weed resembling wheat 39 <sup>b</sup>Or *consummation* 41 <sup>c</sup>Or *everything that is offensive* 43 <sup>d</sup>Or *hear! Or listen!*]

### ***Hidden Treasure***

44 “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field.

### ***A Costly Pearl***

45 “Again, the kingdom of heaven is like a merchant seeking fine pearls, 46 and upon finding one pearl of great value, he went and sold all that he had and bought it.

### ***A Dragnet***

47 “Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; 48 and when it was filled, they drew it up on the

beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away. <sup>49</sup>So it will be at the <sup>a</sup>end of the age; the angels will come forth and <sup>b</sup>take out the wicked from among the righteous, <sup>50</sup>and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. [49 <sup>a</sup>Or *consummation* <sup>b</sup>Or *separate*]

<sup>51</sup> “Have you understood all these things?” They \*said to Him, “Yes.” <sup>52</sup>And <sup>a</sup>Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.” [52 <sup>a</sup>Lit *He*]

***Jesus Revisits Nazareth*** <sup>53</sup> When Jesus had finished these parables, He departed from there. <sup>54</sup>He came to <sup>a</sup>His hometown and *began* teaching them in their synagogue, so that they were astonished, and said, “Where *did* this man *get* this wisdom and *these* <sup>b</sup>miraculous powers? <sup>55</sup>Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? <sup>56</sup>And His sisters, are they not all with us? Where then *did* this man *get* all these things?” <sup>57</sup>And they took offense at Him. But Jesus said to them, “A prophet is not without honor except in his <sup>c</sup>hometown and in his own household.” <sup>58</sup>And He did not do many <sup>d</sup>miracles there because of their unbelief. [54 <sup>a</sup>Or *His own part of the country* <sup>b</sup>Or *miracles* 57 <sup>c</sup>Or *own part of the country* 58 <sup>d</sup>Or *works of power*]

## MATTHEW 14 [\[Books\]](#)

*John the Baptist Beheaded* <sup>1</sup> At that <sup>a</sup>time Herod the tetrarch heard the news about Jesus, <sup>2</sup>and said to his servants, “This is John the Baptist; <sup>b</sup>he has risen from the dead, and that is why miraculous powers are at work in him.” [<sup>1</sup> <sup>a</sup>Or *occasion* <sup>2</sup> <sup>b</sup>Or *he, himself*]

<sup>3</sup> For when Herod had John arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philip. <sup>4</sup>For John had been saying to him, “It is not lawful for you to have her.”

<sup>5</sup>Although Herod wanted to put him to death, he feared the crowd, because they regarded <sup>a</sup>John as a prophet. [<sup>5</sup> <sup>a</sup>Lit *him*]

<sup>6</sup> But when Herod’s birthday came, the daughter of Herodias danced <sup>a</sup>before *them* and pleased Herod, <sup>7</sup>so *much* that he promised with an oath to give her whatever she asked. <sup>8</sup>Having been prompted by her mother, she *\*said*, “Give me here on a platter the head of John the Baptist.” <sup>9</sup>Although he was grieved, the king commanded *it* to be given because of his oaths, and because of <sup>b</sup>his dinner guests. <sup>10</sup>He sent and had John beheaded in the prison. <sup>11</sup>And his head was brought on a platter and given to the girl, and she brought it to her mother. <sup>12</sup>His disciples came and took away the body and buried <sup>c</sup>it; and they went and reported to Jesus. [<sup>6</sup> <sup>a</sup>Lit *in the midst* <sup>9</sup> <sup>b</sup>Lit *those who reclined at the table with him* <sup>12</sup> <sup>c</sup>Lit *him*]

*Five Thousand Fed* <sup>13</sup> Now when Jesus heard *about John*, He withdrew from there in a boat to a secluded place by Himself; and when the <sup>a</sup>people heard *of this*, they followed Him on foot from the cities. <sup>14</sup>When He went <sup>b</sup>ashore, He saw a large crowd, and felt compassion for them and healed their sick. [<sup>13</sup> <sup>a</sup>Lit *the crowds* <sup>14</sup> <sup>b</sup>Lit *out*]

<sup>15</sup> When it was evening, the disciples came to Him and said, “This place

is desolate and the hour is already <sup>a</sup>late; so send the crowds away, that they may go into the villages and buy food for themselves.” <sup>16</sup>But Jesus said to them, “They do not need to go away; you give them *something* to eat!” <sup>17</sup>They \*said to Him, “We have here only five loaves and two fish.” <sup>18</sup>And He said, “Bring them here to Me.” <sup>19</sup>Ordering the <sup>b</sup>people to <sup>c</sup>sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food*, and breaking the loaves He gave them to the disciples, and the disciples *gave them* to the crowds, <sup>20</sup>and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets. <sup>21</sup>There were about five thousand men who ate, besides women and children. [15 <sup>a</sup>Lit *past* 19 <sup>b</sup>Lit *crowds* <sup>c</sup>Lit *recline*]

*Jesus Walks on the Water* <sup>22</sup> Immediately He <sup>a</sup>made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. <sup>23</sup>After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. <sup>24</sup>But the boat was already <sup>b</sup>a long distance from the land, <sup>c</sup>battered by the waves; for the wind was <sup>d</sup>contrary. <sup>25</sup>And in the <sup>e</sup>fourth watch of the night He came to them, walking on the sea. <sup>26</sup>When the disciples saw Him walking on the sea, they were terrified, and said, “It is a ghost!” And they cried out <sup>f</sup>in fear. <sup>27</sup>But immediately Jesus spoke to them, saying, “Take courage, it is I; do not be afraid.” [22 <sup>a</sup>Lit *compelled* 24 <sup>b</sup>Lit *many stadia from*; a stadion was about 600 feet or about 182 meters <sup>c</sup>Lit *tormented* <sup>d</sup>Or *adverse* 25 <sup>e</sup>I.e. 3-6 a.m. 26 <sup>f</sup>Lit *from*]

<sup>28</sup> Peter said to Him, “Lord, if it is You, command me to come to You on the water.” <sup>29</sup>And He said, “Come!” And Peter got out of the boat, and walked on the water and came toward Jesus. <sup>30</sup>But seeing the wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” <sup>31</sup>Immediately Jesus stretched out His hand and took hold of him, and \*said to him, “You of little faith, why did you doubt?” <sup>32</sup>When they got into the boat, the wind stopped. <sup>33</sup>And those who were in the boat worshiped Him, saying, “You are certainly God’s Son!”

**34 When they had crossed over, they came to land at Gennesaret. <sup>35</sup>And when the men of that place <sup>a</sup>recognized Him, they sent *word* into all that surrounding district and brought to Him all who were sick; <sup>36</sup>and they implored Him that they might just touch the fringe of His cloak; and as many as touched *it* were cured. [<sup>35</sup> <sup>a</sup>Or *knew*]**

## MATTHEW 15 [\[Books\]](#)

***Tradition and Commandment*** <sup>1</sup> Then some Pharisees and scribes \*came to Jesus from Jerusalem and said, <sup>2</sup>“Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.” <sup>3</sup>And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition? <sup>4</sup>For God said, ‘HONOR YOUR FATHER AND MOTHER,’ and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO <sup>a</sup>BE PUT TO DEATH.’ <sup>5</sup>But you say, ‘Whoever says to *his* father or mother, “Whatever I have that would help you has been <sup>b</sup>given to God,” <sup>6</sup>he is not to honor his father or his mother<sup>c</sup>.’ And *by this* you invalidated the word of God for the sake of your tradition. <sup>7</sup>You hypocrites, rightly did Isaiah prophesy of you: [4 <sup>a</sup>Lit *die the death* 5 <sup>b</sup>Lit *a gift*; i.e. an offering 6 <sup>c</sup>I.e. by supporting them with it]

<sup>8</sup>“THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME.

<sup>9</sup>“BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’ ”

<sup>10</sup> After Jesus called the crowd to Him, He said to them, “Hear and understand. <sup>11</sup>*It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.*”

<sup>12</sup> Then the disciples \*came and \*said to Him, “Do You know that the Pharisees were <sup>a</sup>offended when they heard this statement?” <sup>13</sup>But He answered and said, “Every plant which My heavenly Father did not plant shall be uprooted. <sup>14</sup>Let them alone; they are blind guides <sup>b</sup>of the blind. And if a blind man guides a blind man, both will fall into a pit.” [12 <sup>a</sup>Lit *caused to stumble* 14 <sup>b</sup>Later mss add *of the blind*]

## *The Heart of Man*

15 Peter <sup>a</sup>said to Him, “Explain the parable to us.” <sup>16b</sup>Jesus said, “Are you still lacking in understanding also? <sup>17</sup>Do you not understand that everything that goes into the mouth passes into the stomach, and is <sup>c</sup>eliminated? <sup>18</sup>But the things that proceed out of the mouth come from the heart, and those defile the man. <sup>19</sup>For out of the heart come evil thoughts, murders, adulteries, <sup>d</sup>fornications, thefts, false witness, slanders. <sup>20</sup>These are the things which defile the man; but to eat with unwashed hands does not defile the man.” [15 <sup>a</sup>Lit *answered and said* 16 <sup>b</sup>Lit *and He* 17 <sup>c</sup>Lit *thrown out into the latrine* 19 <sup>d</sup>I.e. sexual immorality]

***The Syrophenician Woman*** <sup>21</sup>Jesus went away from there, and withdrew into the district of Tyre and Sidon. <sup>22</sup>And a Canaanite woman from that region came out and *began* to cry out, saying, “Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed.”

<sup>23</sup>But He did not answer her a word. And His disciples came and implored Him, saying, “Send her away, because she keeps shouting <sup>a</sup>at us.” <sup>24</sup>But He answered and said, “I was sent only to the lost sheep of the house of Israel.” <sup>25</sup>But she came and *began* <sup>b</sup>to bow down before Him, saying, “Lord, help me!” <sup>26</sup>And He answered and said, “It is not <sup>c</sup>good to take the children’s bread and throw it to the dogs.” <sup>27</sup>But she said, “Yes, Lord; <sup>d</sup>but even the dogs feed on the crumbs which fall from their masters’ table.” <sup>28</sup>Then Jesus said to her, “O woman, your faith is great; it shall be done for you as you wish.” And her daughter was healed <sup>e</sup>at once. [23 <sup>a</sup>Lit *behind us* 25 <sup>b</sup>Or *worshiped* 26 <sup>c</sup>Or *proper* 27 <sup>d</sup>Lit *for* 28 <sup>e</sup>Lit *from that hour*]

## *Healing Crowds*

<sup>29</sup>Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, He was sitting there. <sup>30</sup>And <sup>a</sup>large crowds came to

Him, bringing with them *those who were* lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them. <sup>31</sup>So the crowd marveled as they saw the mute speaking, the crippled <sup>b</sup>restored, and the lame walking, and the blind seeing; and they glorified the God of Israel. [<sup>30</sup> <sup>a</sup>Lit *many* <sup>31</sup> <sup>b</sup>Or *healthy*]

### ***Four Thousand Fed***

<sup>32</sup> And Jesus called His disciples to Him, and said, “I feel compassion for the <sup>a</sup>people, because they <sup>b</sup>have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.” <sup>33</sup>The disciples \*said to Him, “Where would we get so many loaves in *this* desolate place to satisfy such a large crowd?” <sup>34</sup>And Jesus \*said to them, “How many loaves do you have?” And they said, “Seven, and a few small fish.” <sup>35</sup>And He directed the <sup>a</sup>people to <sup>c</sup>sit down on the ground; <sup>36</sup>and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples *gave them* to the people. <sup>37</sup>And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. <sup>38</sup>And those who ate were four thousand men, besides women and children. [<sup>32</sup> <sup>a</sup>Lit *crowd* <sup>b</sup>Lit *are remaining* <sup>35</sup> <sup>c</sup>Lit *recline*]

<sup>39</sup> And sending away the crowds, Jesus got into the boat and came to the region of Magadan.

## MATTHEW 16 [\[Books\]](#)

### *Pharisees Test Jesus*

1 The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a <sup>a</sup>sign from heaven. <sup>2</sup>But He replied to them, “<sup>b</sup>When it is evening, you say, ‘*It will be fair weather, for the sky is red.*’ <sup>3</sup>And in the morning, ‘*There will be a storm today, for the sky is red and threatening.*’ Do you know how to discern the <sup>c</sup>appearance of the sky, but cannot *discern* the signs of the times? <sup>4</sup>An evil and adulterous generation seeks after a <sup>a</sup>sign; and a <sup>a</sup>sign will not be given it, except the sign of Jonah.” And He left them and went away. [1 <sup>a</sup>Or *attesting miracle* 2 <sup>b</sup>Early mss do not contain the rest of v 2 and v 3 3 <sup>c</sup>Lit *face*]

5 And the disciples came to the other side *of the sea*, but they had forgotten to bring *any* bread. <sup>6</sup>And Jesus said to them, “Watch out and beware of the <sup>a</sup>leaven of the Pharisees and Sadducees.” <sup>7</sup>They began to discuss *this* among themselves, saying, “*He said that* because we did not bring *any* bread.” <sup>8</sup>But Jesus, aware of this, said, “You men of little faith, why do you discuss among yourselves that you have no bread? <sup>9</sup>Do you not yet understand or remember the five loaves of the five thousand, and how many baskets *full* you picked up? <sup>10</sup>Or the seven loaves of the four thousand, and how many large baskets *full* you picked up? <sup>11</sup>How is it that you do not understand that I did not speak to you concerning bread? But beware of the <sup>a</sup>leaven of the Pharisees and Sadducees.” <sup>12</sup>Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. [6 <sup>a</sup>Or *yeast*]

***Peter’s Confession of Christ*** <sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, “Who do people say that the Son of Man is?” <sup>14</sup>And they said, “Some say John the Baptist; and others, <sup>a</sup>Elijah; but still others, <sup>b</sup>Jeremiah, or one of the prophets.”

<sup>15</sup>He \*said to them, “But who do you say that I am?” <sup>16</sup>Simon Peter answered, “You are <sup>c</sup>the Christ, the Son of the living God.” <sup>17</sup>And Jesus said to him, “Blessed are you, Simon <sup>d</sup>Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. <sup>18</sup>I also say to you that you are <sup>e</sup>Peter, and upon this <sup>f</sup>rock I will build My church; and the gates of Hades will not overpower it. <sup>19</sup>I will give you the keys of the kingdom of heaven; and whatever you bind on earth <sup>g</sup>shall have been bound in heaven, and whatever you loose on earth <sup>h</sup>shall have been loosed in heaven.” <sup>20</sup>Then He <sup>i</sup>warned the disciples that they should tell no one that He was <sup>c</sup>the Christ. [14 <sup>a</sup>Gr *Elias* <sup>b</sup>Gr *Jeremias* 16 <sup>c</sup>I.e. the Messiah 17 <sup>d</sup>I.e. son of Jonah 18 <sup>e</sup>Gr *Petros*, a stone <sup>f</sup>Gr *petra*, large rock; bed-rock 19 <sup>g</sup>Gr *estai dedemenon*, fut. pft. pass. <sup>h</sup>Gr *estai lelumenon*, fut. pft. pass. 20 <sup>i</sup>Or *strictly admonished*]

*Jesus Foretells His Death* <sup>21</sup> From that time <sup>a</sup>Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. <sup>22</sup>Peter took Him aside and began to rebuke Him, saying, “<sup>b</sup>God forbid it, Lord! This shall never <sup>c</sup>happen to You.” <sup>23</sup>But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on <sup>d</sup>God’s interests, but man’s.” [21 <sup>a</sup>Two early mss read *Jesus Christ* 22 <sup>b</sup>Lit (God be) *merciful to You* <sup>c</sup>Lit *be* 23 <sup>d</sup>Lit *the things of God*]

### *Discipleship Is Costly*

<sup>24</sup> Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. <sup>25</sup>For whoever wishes to save his <sup>a</sup>life will lose it; but whoever loses his <sup>a</sup>life for My sake will find it. <sup>26</sup>For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? <sup>27</sup>For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN <sup>b</sup>REPAY EVERY MAN ACCORDING TO HIS <sup>c</sup>DEEDS. [25 <sup>a</sup>Or *soul* 27 <sup>b</sup>Or *recompense* <sup>c</sup>Lit *doing*]

28 “Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.”

## MATTHEW 17 [\[Books\]](#)

*The Transfiguration* <sup>1</sup> Six days later Jesus \*took with Him Peter and <sup>a</sup>James and John his brother, and \*led them up on a high mountain by themselves. <sup>2</sup>And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. <sup>3</sup>And behold, Moses and Elijah appeared to them, talking with Him. <sup>4</sup>Peter said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three <sup>b</sup>tabernacles here, one for You, and one for Moses, and one for Elijah.”

<sup>5</sup>While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” <sup>6</sup>When the disciples heard *this*, they fell <sup>c</sup>face down to the ground and were terrified. <sup>7</sup>And Jesus came to *them* and touched them and said, “Get up, and do not be afraid.” <sup>8</sup>And lifting up their eyes, they saw no one except Jesus Himself alone.

[<sup>1</sup> <sup>a</sup>Or *Jacob* <sup>4</sup> <sup>b</sup>Or *sacred tents* <sup>6</sup> <sup>c</sup>Lit on *their faces*]

<sup>9</sup> As they were coming down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man has risen from the dead.” <sup>10</sup>And His disciples asked Him, “Why then do the scribes say that Elijah must come first?” <sup>11</sup>And He answered and said, “Elijah is coming and will restore all things; <sup>12</sup>but I say to you that Elijah already came, and they did not recognize him, but did <sup>a</sup>to him whatever they wished. So also the Son of Man is going to suffer <sup>b</sup>at their hands.” <sup>13</sup>Then the disciples understood that He had spoken to them about John the Baptist. [<sup>12</sup> <sup>a</sup>Lit *in him*; or *in his case* <sup>b</sup>Lit *by them*]

*The Demoniac* <sup>14</sup> When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying, <sup>15</sup>“<sup>a</sup>Lord, have mercy on my son, for he is a <sup>b</sup>lunatic and is very ill; for he often falls into the fire and often into the water. <sup>16</sup>I brought him to Your disciples, and they could not cure him.” <sup>17</sup>And Jesus answered and said, “You unbelieving

and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”<sup>18</sup> And Jesus rebuked him, and the demon came out of him, and the boy was cured<sup>c</sup> at once. [15<sup>a</sup> Or *Sir* <sup>b</sup>Or moonstruck; Gr *seleniazo* 18<sup>c</sup> Lit from that hour]

19 Then the disciples came to Jesus privately and said, “Why could we not drive it out?”<sup>20</sup> And He \*said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith<sup>a</sup> the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.<sup>21</sup> [<sup>b</sup> But this kind does not go out except by prayer and fasting.”] [20<sup>a</sup> Lit as 21<sup>b</sup> Early mss do not contain this v]

22 And while they were gathering together in Galilee, Jesus said to them, “The Son of Man is going to be<sup>a</sup> delivered into the hands of men;<sup>23</sup> and they will kill Him, and He will be raised on the third day.” And they were deeply grieved. [22<sup>a</sup> Or *betrayed*]

*The Tribute Money* 24 When they came to Capernaum, those who collected the<sup>a</sup> two-drachma tax came to Peter and said, “Does your teacher not pay the<sup>a</sup> two-drachma tax?”<sup>25</sup> He \*said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?”<sup>26</sup> When Peter said, “From strangers,” Jesus said to him, “Then the sons are<sup>b</sup> exempt.<sup>27</sup> However, so that we do not<sup>c</sup> offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find<sup>d</sup> a shekel. Take that and give it to them for you and Me.” [24<sup>a</sup> Equivalent to two denarii or two days’ wages, paid as a temple tax 26<sup>b</sup> Or *free* 27<sup>c</sup> Lit cause them to stumble <sup>d</sup> Lit standard coin, which was a shekel]

## MATTHEW 18 [\[Books\]](#)

***Rank in the Kingdom*** 1 At that <sup>a</sup>time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?” 2 And He called a child to Himself and set him <sup>b</sup>before them, 3 and said, “Truly I say to you, unless you <sup>c</sup>are converted and become like children, you will not enter the kingdom of heaven. 4 Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. 5 And whoever receives one such child in My name receives Me; 6 but whoever causes one of these little ones who believe in Me to stumble, it <sup>d</sup>would be better for him to have a <sup>e</sup>heavy millstone hung around his neck, and to be drowned in the depth of the sea. [1 <sup>a</sup>Lit *hour* 2 <sup>b</sup>Lit *in their midst* 3 <sup>c</sup>Lit *are turned* 6 <sup>d</sup>Lit *is better* <sup>e</sup>Lit *millstone turned by a donkey*]

### ***Stumbling Blocks***

7 “Woe to the world because of *its* stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!

8 “If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than <sup>a</sup>to have two hands or two feet and be cast into the eternal fire. 9 If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than <sup>a</sup>to have two eyes and be cast into the <sup>b</sup>fiery hell. [8 <sup>a</sup>Lit *having*; Gr part. 9 <sup>b</sup>Lit *Gehenna of fire*]

10 “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. 11 [<sup>a</sup>For the Son of Man has come to save that which was lost.] [11 <sup>a</sup>Early mss do not contain this v]

*Ninety-nine Plus One* 12 “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? 13If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. 14So it is not *the will* <sup>a</sup>of your Father who is in heaven that one of these little ones perish. [14 <sup>a</sup>Lit *before*]

*Discipline and Prayer* 15 “If your brother sins<sup>a</sup>, go and <sup>b</sup>show him his fault <sup>c</sup>in private; if he listens to you, you have won your brother. 16But if he does not listen *to you*, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY <sup>d</sup>FACT MAY BE CONFIRMED. 17If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as <sup>e</sup>a Gentile and <sup>e</sup>a tax collector. 18Truly I say to you, whatever you <sup>f</sup>bind on earth <sup>g</sup>shall have been bound in heaven; and whatever you <sup>h</sup>loose on earth <sup>i</sup>shall have been loosed in heaven. [15 <sup>a</sup>Late mss add *against you* <sup>b</sup>Or *reprove* <sup>c</sup>Lit *between you and him alone* 16 <sup>d</sup>Lit *word* 17 <sup>e</sup>Lit *the* 18 <sup>f</sup>Or *forbid* <sup>g</sup>Gr fut. pft. pass. <sup>h</sup>Or *permit* <sup>i</sup>Gr fut. pft. pass.]

19 “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them <sup>a</sup>by My Father who is in heaven. 20For where two or three have gathered together in My name, I am there in their midst.” [19 <sup>a</sup>Lit *from*]

### *Forgiveness*

21 Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” 22Jesus \*said to him, “I do not say to you, up to seven times, but up to seventy times seven.

23 “For this reason the kingdom of heaven <sup>a</sup>may be compared to a king who wished to settle accounts with his slaves. 24When he had begun to settle *them*, one who owed him <sup>b</sup>ten thousand talents was brought to him. 25But

since he <sup>c</sup>did not have *the means* to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. <sup>26</sup>So the slave fell *to the ground* and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’ <sup>27</sup>And the lord of that slave felt compassion and released him and forgave him the <sup>d</sup>debt. <sup>28</sup>But that slave went out and found one of his fellow slaves who owed him a hundred <sup>e</sup>denarii; and he seized him and *began* to choke *him*, saying, ‘Pay back what you owe.’ <sup>29</sup>So his fellow slave fell *to the ground* and *began* to plead with him, saying, ‘Have patience with me and I will repay you.’ <sup>30</sup>But he was unwilling <sup>f</sup>and went and threw him in prison until he should pay back what was owed. <sup>31</sup>So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. <sup>32</sup>Then summoning him, his lord *said* to him, ‘You wicked slave, I forgave you all that debt because you pleaded with me. <sup>33</sup>Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?’ <sup>34</sup>And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. <sup>35</sup>My heavenly Father will also do the same to you, if each of you does not forgive his brother from <sup>g</sup>your heart.” [23 <sup>a</sup>Lit was compared to 24 <sup>b</sup>A talent was worth more than fifteen years’ wages of a laborer 25 <sup>c</sup>Or was unable to 27 <sup>d</sup>Or loan 28 <sup>e</sup>The denarius was a day’s wages 30 <sup>f</sup>Lit but 35 <sup>g</sup>Lit your hearts]

## MATTHEW 19 [\[Books\]](#)

*Concerning Divorce* <sup>1</sup> When Jesus had finished these words, He departed from Galilee and came into the region of Judea beyond the Jordan; <sup>2</sup> and <sup>a</sup> large crowds followed Him, and He healed them there. [<sup>2</sup> <sup>a</sup> Lit *many*]

<sup>3</sup> Some Pharisees came to <sup>a</sup> Jesus, testing Him and asking, “Is it lawful for a man to <sup>b</sup> divorce his wife for any reason at all?” <sup>4</sup> And He answered and said, “Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE, <sup>5</sup> and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH’? <sup>6</sup> So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”

<sup>7</sup> They \*said to Him, “Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her* AWAY?” <sup>8</sup> He \*said to them, “Because of your hardness of heart Moses permitted you to <sup>b</sup> divorce your wives; but from the beginning it has not been this way. <sup>9</sup> And I say to you, whoever <sup>c</sup> divorces his wife, except for <sup>d</sup> immorality, and marries another woman <sup>e</sup> commits adultery<sup>f</sup>.” [<sup>3</sup> <sup>a</sup> Lit *Him* <sup>b</sup> Or *send away* <sup>9</sup> <sup>c</sup> Or *sends away* <sup>d</sup> Lit *fornication* <sup>e</sup> Some early mss read *makes her commit adultery* <sup>f</sup> Some early mss add *and he who marries a divorced woman commits adultery*]

<sup>10</sup> The disciples \*said to Him, “If the relationship of the man with his wife is like this, it is better not to marry.” <sup>11</sup> But He said to them, “Not all men *can* accept this statement, but *only* those to whom it has been given. <sup>12</sup> For there are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are *also* eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept *this*, let him accept *it*.”

***Jesus Blesses Little Children*** 13 Then *some* children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. 14But Jesus said, “<sup>a</sup>Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.” 15After laying His hands on them, He departed from there. [14 <sup>a</sup>Or *Permit the children*]

***The Rich Young Ruler*** 16 And someone came to Him and said, “Teacher, what good thing shall I do that I may obtain eternal life?” 17And He said to him, “Why are you asking Me about what is good? There is *only* One who is good; but if you wish to enter into life, keep the commandments.” 18Then he \*said to Him, “Which ones?” And Jesus said, “YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS; 19HONOR YOUR FATHER AND MOTHER; and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” 20The young man \*said to Him, “All these things I have kept; what am I still lacking?” 21Jesus said to him, “If you wish to be <sup>a</sup>complete, go *and* sell your possessions and give to *the* poor, and you will have treasure in heaven; and come, follow Me.” 22But when the young man heard this statement, he went away grieving; for he was one who owned much property. [21 <sup>a</sup>Or *perfect*]

23 And Jesus said to His disciples, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 24Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” 25When the disciples heard *this*, they were very astonished and said, “Then who can be saved?” 26And looking at *them* Jesus said to them, “With people this is impossible, but with God all things are possible.”

***The Disciples' Reward*** 27 Then Peter said to Him, “Behold, we have left everything and followed You; what then will there be for us?” 28And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on <sup>a</sup>His glorious

throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And everyone who has left houses or brothers or sisters or father or mother <sup>b</sup>or children or farms for My name's sake, will receive <sup>c</sup>many times as much, and will inherit eternal life. <sup>30</sup>But many *who are* first will be last; and *the* last, first. [28 <sup>a</sup>Lit *the throne of His glory* 29 <sup>b</sup>One early ms adds *or wife* <sup>c</sup>One early ms reads *a hundred times*]

## MATTHEW 20 [\[Books\]](#)

*Laborers in the Vineyard* 1 “For the kingdom of heaven is like <sup>a</sup>a landowner who went out early in the morning to hire laborers for his vineyard. 2 When he had agreed with the laborers for a <sup>b</sup>denarius for the day, he sent them into his vineyard. 3 And he went out about the <sup>c</sup>third hour and saw others standing idle in the market place; 4 and to those he said, ‘You also go into the vineyard, and whatever is right I will give you.’ And so they went. 5 Again he went out about the <sup>d</sup>sixth and the ninth hour, and did <sup>e</sup>the same thing. 6 And about the <sup>f</sup>eleventh hour he went out and found others standing *around*; and he \*said to them, ‘Why have you been standing here idle all day long?’ 7 They \*said to him, ‘Because no one hired us.’ He \*said to them, ‘You go into the vineyard too.’ [1 <sup>a</sup>Lit *a man, a landowner* 2 <sup>b</sup>The denarius was a day’s wages 3 <sup>c</sup>I.e. 9 a.m. 5 <sup>d</sup>I.e. noon and 3 p.m. <sup>e</sup>Lit *similarly* 6 <sup>f</sup>I.e. 5 p.m.]

8 “When evening came, the <sup>a</sup>owner of the vineyard \*said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last *group* to the first.’ 9 When those *hired* about the eleventh hour came, each one received a <sup>b</sup>denarius. 10 When those *hired* first came, they thought that they would receive more; <sup>c</sup>but each of them also received a denarius. 11 When they received it, they grumbled at the landowner, 12 saying, ‘These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’ 13 But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 Take what is yours and go, but I wish to give to this last man the same as to you. 15 Is it not lawful for me to do what I wish with what is my own? Or is your eye <sup>d</sup>envious because I am <sup>e</sup>generous?’ 16 So the last shall be first, and the first last.” [8 <sup>a</sup>Or *lord* 9 <sup>b</sup>The denarius was a day’s wages 10 <sup>c</sup>Lit *each one a denarius* 15 <sup>d</sup>Lit *evil* <sup>e</sup>Lit *good*]

***Death, Resurrection Foretold*** 17 As Jesus was about to go up to Jerusalem, He took the twelve *disciples* aside by themselves, and on the way He said to them, 18“Behold, we are going up to Jerusalem; and the Son of Man will be <sup>a</sup>delivered to the chief priests and scribes, and they will condemn Him to death, 19and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up.” [18 <sup>a</sup>Or *betrayed*]

### ***Preferment Asked***

20 Then the mother of the sons of Zebedee came to <sup>a</sup>Jesus with her sons, bowing down and making a request of Him. 21And He said to her, “What do you wish?” She \*said to Him, “Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.” 22But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They \*said to Him, “We are able.” 23He \*said to them, “My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.” [20 <sup>a</sup>Lit *Him*]

24 And hearing *this*, the ten became indignant with the two brothers. 25But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them. 26It is not this way among you, but whoever wishes to become great among you shall be your servant, 27and whoever wishes to be first among you shall be your slave; 28just as the Son of Man did not come to be served, but to serve, and to give His <sup>a</sup>life a ransom for many.” [28 <sup>a</sup>Or *soul*]

***Sight for the Blind*** 29 As they were leaving Jericho, a large crowd followed Him. 30And two blind men sitting by the road, hearing that Jesus was passing by, cried out, “Lord, have mercy on us, Son of David!” 31The crowd sternly told them to be quiet, but they cried out all the more, “Lord, Son of David, have mercy on us!” 32And Jesus stopped and called them, and said, “What do you want Me to do for you?”

**<sup>33</sup>They \*said to Him, “Lord, *we want our eyes to be opened.*” <sup>34</sup>Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.**

## MATTHEW 21 [\[Books\]](#)

***The Triumphal Entry*** <sup>1</sup> When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, “Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie them and bring them to Me. <sup>3</sup>If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” <sup>4</sup>This <sup>a</sup>took place to fulfill what was spoken through the prophet: [<sup>4</sup> <sup>a</sup>Lit *has happened*]

<sup>5</sup>“SAY TO THE DAUGHTER OF ZION, ‘BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.’ ”

<sup>6</sup>The disciples went and did just as Jesus had instructed them, <sup>7</sup>and brought the donkey and the colt, and laid their coats on them; and He sat on <sup>a</sup>the coats. <sup>8</sup>Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. <sup>9</sup>The crowds going ahead of Him, and those who followed, were shouting, “Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!”

<sup>10</sup>When He had entered Jerusalem, all the city was stirred, saying, “Who is this?” <sup>11</sup>And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.” [<sup>7</sup> <sup>a</sup>Lit *them*]

***Cleansing the Temple*** <sup>12</sup> And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. <sup>13</sup>And He \*said to them, “It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS’ <sup>a</sup>DEN.” [<sup>13</sup> <sup>a</sup>Lit *cave*]

14 And *the* blind and *the* lame came to Him in the temple, and He healed them. 15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, “Hosanna to the Son of David,” they became indignant 16 and said to Him, “Do You hear what these *children* are saying?” And Jesus \*said to them, “Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF?’” 17 And He left them and went out of the city to Bethany, and spent the night there.

*The Barren Fig Tree* 18 Now in the morning, when He was returning to the city, He became hungry. 19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He \*said to it, “No longer shall there ever be *any* fruit from you.” And at once the fig tree withered.

20 Seeing *this*, the disciples were amazed and asked, “How did the fig tree wither *all* at once?” 21 And Jesus answered and said to them, “Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen. 22 And all things you ask in prayer, believing, you will receive.”

*Authority Challenged* 23 When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, “By what authority are You doing these things, and who gave You this authority?” 24 Jesus said to them, “I will also ask you one *a*thing, which if you tell Me, I will also tell you by what authority I do these things. 25 The baptism of John was from what *source*, from heaven or from men?” And they *began* reasoning among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Then why did you not believe him?’ 26 But if we say, ‘From men,’ we fear the *b*people; for they all regard John as a prophet.” 27 And answering Jesus, they said, “We do

not know.” He also said to them, “Neither will I tell you by what authority I do these things. [24 <sup>a</sup>Lit word 26 <sup>b</sup>Lit crowd]

*Parable of Two Sons* 28 “But what do you think? A man had two <sup>a</sup>sons, and he came to the first and said, ‘<sup>b</sup>Son, go work today in the vineyard.’<sup>29</sup> And he answered, ‘I will not’; but afterward he regretted it and went.

<sup>30</sup>The man came to the second and said the same thing; and he answered, ‘I will, sir’; but he did not go. <sup>31</sup>Which of the two did the will of his father?” They \*said, “The first.” Jesus \*said to them, “Truly I say to you that the tax collectors and prostitutes <sup>c</sup>will get into the kingdom of God before you. <sup>32</sup>For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing *this*, did not even feel remorse afterward so as to believe him. [28 <sup>a</sup>Lit children <sup>b</sup>Lit Child 31 <sup>c</sup>Lit are getting into]

*Parable of the Landowner* 33 “Listen to another parable. There was a <sup>a</sup>landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to <sup>b</sup>vine-growers and went on a journey. <sup>34</sup>When the <sup>c</sup>harvest time approached, he sent his slaves to the vine-growers to receive his produce. <sup>35</sup>The vine-growers took his slaves and beat one, and killed another, and stoned a third. <sup>36</sup>Again he sent another group of slaves larger than the first; and they did the same thing to them. <sup>37</sup>But afterward he sent his son to them, saying, ‘They will respect my son.’ <sup>38</sup>But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’ <sup>39</sup>They took him, and threw him out of the vineyard and killed him. <sup>40</sup>Therefore when the <sup>d</sup>owner of the vineyard comes, what will he do to those vine-growers?” <sup>41</sup>They \*said to Him, “He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons.” [33 <sup>a</sup>Lit a man, head of a household <sup>b</sup>Or tenant farmers, also vv 34, 35, 38, 40 34 <sup>c</sup>Lit the fruit season 40 <sup>d</sup>Lit lord]

**42 Jesus \*said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES’?**

<sup>43</sup>Therefore I say to you, the kingdom of God will be taken away from you and given to a <sup>a</sup>people, producing the fruit of it. <sup>44</sup>And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.” [<sup>43</sup> <sup>a</sup>Lit *nation*]

**45** When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. <sup>46</sup>When they sought to seize Him, they feared the <sup>a</sup>people, because they considered Him to be a prophet. [<sup>46</sup> <sup>a</sup>Lit *crowds*]

## MATTHEW 22 [\[Books\]](#)

*Parable of the Marriage Feast* 1 Jesus spoke to them again in parables, saying, 2“**The kingdom of heaven <sup>a</sup>may be compared to <sup>b</sup>a king who <sup>c</sup>gave a wedding feast for his son.** 3**And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.** 4**Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.”**’ 5**But they paid no attention and went their way, one to his own <sup>d</sup>farm, another to his business, 6and the rest seized his slaves and mistreated them and killed them.** 7**But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.** 8**Then he *\*said* to his slaves, ‘The wedding is ready, but those who were invited were not worthy. 9Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast.’** 10**Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with <sup>e</sup>dinner guests. [2 <sup>a</sup>Lit was compared to <sup>b</sup>Lit a man, a king <sup>c</sup>Lit made 5 <sup>d</sup>Or field 10 <sup>e</sup>Lit those reclining at the table]**

11 **“But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12and he *\*said* to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. 13Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’ 14For many are <sup>a</sup>called, but few *are* chosen.” [14 <sup>a</sup>Or invited]**

*Tribute to Caesar* 15 Then the Pharisees went and <sup>a</sup>plotted together how they might trap Him <sup>b</sup>in what He said. 16And they *\*sent* their disciples to Him, along with the Herodians, saying, “Teacher, we know that You

are truthful and teach the way of God in truth, and <sup>c</sup>defer to no one; for You are not partial to any. <sup>17</sup>Tell us then, what do You think? Is it <sup>d</sup>lawful to give a poll-tax to Caesar, or not?" <sup>18</sup>But Jesus perceived their <sup>e</sup>malice, and said, "Why are you testing Me, you hypocrites? <sup>19</sup>Show Me the coin *used* for the poll-tax." And they brought Him a <sup>f</sup>denarius. <sup>20</sup>And He \*said to them, "Whose likeness and inscription is this?" <sup>21</sup>They \*said to Him, "Caesar's." Then He \*said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." <sup>22</sup>And hearing *this*, they were amazed, and leaving Him, they went away. [<sup>15</sup> <sup>a</sup>Lit *took counsel* <sup>b</sup>Lit *in word* <sup>16</sup> <sup>c</sup>Lit *it is not a concern to You about anyone*; i.e. You do not seek anyone's favor <sup>17</sup> <sup>d</sup>Or *permissible* <sup>18</sup> <sup>e</sup>Or *wickedness* <sup>19</sup> <sup>f</sup>The denarius was a day's wages]

*Jesus Answers the Sadducees* <sup>23</sup> On that day *some* Sadducees (who say there is no resurrection) came to Jesus and questioned Him, <sup>24</sup>asking, "Teacher, Moses said, 'IF A MAN DIES HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN FOR HIS BROTHER.' <sup>25</sup>Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; <sup>26</sup>so also the second, and the third, down to the seventh. <sup>27</sup>Last of all, the woman died. <sup>28</sup>In the resurrection, therefore, whose wife of the seven will she be? For they all had *married* her."

<sup>29</sup> But Jesus answered and said to them, "You are mistaken, not <sup>a</sup>understanding the Scriptures nor the power of God. <sup>30</sup>For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. <sup>31</sup>But regarding the resurrection of the dead, have you not read what was spoken to you by God: <sup>32</sup>'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of the dead but of the living." <sup>33</sup>When the crowds heard *this*, they were astonished at His teaching. [<sup>29</sup> <sup>a</sup>Or *knowing*]

<sup>34</sup> But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. <sup>35</sup>One of them, <sup>a</sup>a lawyer, asked Him *a question*, testing Him, <sup>36</sup>"Teacher, which is the great commandment in

the Law?” <sup>37</sup>And He said to him, “ ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ <sup>38</sup>This is the great and <sup>b</sup>foremost commandment. <sup>39</sup>The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ <sup>40</sup>On these two commandments depend the whole Law and the Prophets.” [35 <sup>a</sup>I.e. an expert in the Mosaic Law 38 <sup>b</sup>Or *first*]

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question: <sup>42</sup>“What do you think about <sup>a</sup>the Christ, whose son is He?” They \*said to Him, “*The son of David.*” <sup>43</sup>He \*said to them, “Then how does David <sup>b</sup>in the Spirit call Him ‘Lord,’ saying, [42 <sup>a</sup>I.e. the Messiah 43 <sup>b</sup>Or *by inspiration*]

<sup>44</sup>“THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET” ’?

<sup>45</sup>If David then calls Him ‘Lord,’ how is He his son?” <sup>46</sup>No one was able to answer Him a word, nor did anyone dare from that day on to ask Him <sup>a</sup>another question. [46 <sup>a</sup>Lit *any longer*]

## MATTHEW 23 [\[Books\]](#)

*Pharisaism Exposed* <sup>1</sup> Then Jesus spoke to the crowds and to His disciples, <sup>2</sup>saying: “The scribes and the Pharisees have seated themselves in the chair of Moses; <sup>3</sup>therefore all that they tell you, do and observe, but do not do according to their deeds; for they say *things* and do not do *them*. <sup>4</sup>They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with *so much as* a finger. <sup>5</sup>But they do all their deeds to be noticed by men; for they broaden their <sup>a</sup>phylacteries and lengthen the tassels of *their garments*. <sup>6</sup>They love the place of honor at banquets and the chief seats in the synagogues, <sup>7</sup>and respectful greetings in the market places, and being called Rabbi by men. <sup>8</sup>But do not be called Rabbi; for One is your Teacher, and you are all brothers. <sup>9</sup>Do not call *anyone* on earth your father; for One is your Father, He who is in heaven. <sup>10</sup>Do not be called <sup>b</sup>leaders; for One is your Leader, *that is*, Christ. <sup>11</sup>But the greatest among you shall be your servant. <sup>12</sup>Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted. [<sup>5</sup> <sup>a</sup>I.e. small cases containing Scripture texts worn on the left arm and forehead for religious purposes <sup>10</sup> <sup>b</sup>Or *teachers*]

### *Eight Woes*

<sup>13</sup> “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven <sup>a</sup>from <sup>b</sup>people; for you do not enter in yourselves, nor do you allow those who are entering to go in. <sup>14</sup>[<sup>c</sup>Woe to you, scribes and Pharisees, hypocrites, because you devour widows’ houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.] [<sup>13</sup> <sup>a</sup>Lit *in front of* <sup>b</sup>Gr *anthropoi* <sup>14</sup> <sup>c</sup>This v not found in early mss]

<sup>15</sup> “Woe to you, scribes and Pharisees, hypocrites, because you travel

around on sea and land to make one <sup>a</sup>proselyte; and when he becomes one, you make him twice as much a son of <sup>b</sup>hell as yourselves. [15 <sup>a</sup>Or *convert*  
<sup>b</sup>Gr *Gehenna*]

16 “Woe to you, blind guides, who say, ‘Whoever swears by the <sup>a</sup>temple, *that* is nothing; but whoever swears by the gold of the <sup>a</sup>temple is obligated.’  
17 You fools and blind men! Which is <sup>b</sup>more important, the gold or the  
<sup>a</sup>temple that sanctified the gold? 18 And, ‘Whoever swears by the altar, *that* is  
nothing, but whoever swears by the <sup>c</sup>offering on it, he is obligated.’ 19 You  
blind men, which is <sup>b</sup>more important, the <sup>c</sup>offering, or the altar that  
sanctifies the <sup>c</sup>offering? 20 Therefore, <sup>d</sup>whoever swears by the altar, swears  
*both* by <sup>e</sup>the altar and by everything on it. 21 And <sup>d</sup>whoever swears by the  
<sup>a</sup>temple, swears *both* by <sup>e</sup>the temple and by Him who dwells within it. 22 And  
<sup>d</sup>whoever swears by heaven, swears *both* by the throne of God and by Him  
who sits upon it. [16 <sup>a</sup>Or *sanctuary* 17 <sup>b</sup>Lit *greater* 18 <sup>c</sup>Or *gift* 20 <sup>d</sup>Lit *he who*  
<sup>e</sup>Lit *it*]

23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and  
dill and <sup>a</sup>cummin, and have neglected the weightier provisions of the law:  
justice and mercy and faithfulness; but these are the things you should have  
done without neglecting the others. 24 You blind guides, who strain out a  
gnat and swallow a camel! [23 <sup>a</sup>Similar to caraway seeds]

25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside  
of the cup and of the dish, but inside they are full <sup>a</sup>of robbery and self-  
indulgence. 26 You blind Pharisee, first clean the inside of the cup and of the  
dish, so that the outside of it may become clean also. [25 <sup>a</sup>Or *as a result of*]

27 “Woe to you, scribes and Pharisees, hypocrites! For you are like  
whitewashed tombs which on the outside appear beautiful, but inside they  
are full of dead men’s bones and all uncleanness. 28 So you, too, outwardly  
appear righteous to men, but inwardly you are full of hypocrisy and  
lawlessness.

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs  
of the prophets and adorn the monuments of the righteous, <sup>30</sup>and say, ‘If we  
had been *living* in the days of our fathers, we would not have been partners

with them in *shedding* the blood of the prophets.’ <sup>31</sup>So you testify against yourselves, that you are <sup>a</sup>sons of those who murdered the prophets. <sup>32</sup>Fill up, then, the measure *of the guilt* of your fathers. <sup>33</sup>You serpents, you brood of vipers, how <sup>b</sup>will you escape the <sup>c</sup>sentence of <sup>d</sup>hell? [<sup>31</sup> <sup>a</sup>Or *descendants* <sup>33</sup> <sup>b</sup>Lit *would* <sup>c</sup>Or *judgment* <sup>d</sup>Gr *Gehenna*]

<sup>34</sup> “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, <sup>35</sup>so that upon you may fall *the guilt* of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the <sup>a</sup>temple and the altar. <sup>36</sup>Truly I say to you, all these things will come upon this generation. [<sup>35</sup> <sup>a</sup>Or *sanctuary*]

***Lament over Jerusalem*** <sup>37</sup> “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. <sup>38</sup>Behold, your house is being left to you desolate! <sup>39</sup>For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’ ”

## MATTHEW 24 [\[Books\]](#)

*Signs of Christ's Return* **1** Jesus came out from the temple and was going away <sup>a</sup>when His disciples came up to point out the temple buildings to Him. **2**And He said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.” [<sup>1</sup> <sup>a</sup>Lit *and*]

**3** As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things happen, and what will be the sign of Your coming, and of the <sup>a</sup>end of the age?” [<sup>3</sup> <sup>a</sup>Or *consummation*]

**4** And Jesus answered and said to them, “See to it that no one misleads you. **5**For many will come in My name, saying, ‘I am the <sup>a</sup>Christ,’ and will mislead many. **6**You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet the end. **7**For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. **8**But all these things are *merely* the beginning of birth pangs. [<sup>5</sup> <sup>a</sup>I.e. the Messiah]

**9** “Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. **10**At that time many will <sup>a</sup>fall away and will <sup>b</sup>betray one another and hate one another. **11**Many false prophets will arise and will mislead many. **12**Because lawlessness is increased, <sup>c</sup>most people’s love will grow cold. **13**But the one who endures to the end, he will be saved. **14**This gospel of the kingdom shall be preached in the whole <sup>d</sup>world as a testimony to all the nations, and then the end will come. [<sup>10</sup> <sup>a</sup>Lit *be caused to stumble* <sup>b</sup>Or *hand over* <sup>12</sup> <sup>c</sup>Lit *the love of many* <sup>14</sup> <sup>d</sup>Lit *inhabited earth*]

## *Perilous Times*

15 “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), <sup>16</sup>then those who are in Judea must flee to the mountains. <sup>17</sup><sup>a</sup>Whoever is on the housetop must not go down to get the things out that are in his house. <sup>18</sup><sup>a</sup>Whoever is in the field must not turn back to get his cloak. <sup>19</sup>But woe to those who are pregnant and to those who are nursing babies in those days! <sup>20</sup>But pray that your flight will not be in the winter, or on a Sabbath. <sup>21</sup>For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. <sup>22</sup>Unless those days had been cut short, no <sup>b</sup>life would have been saved; but for the sake of the <sup>c</sup>elect those days will be cut short. <sup>23</sup>Then if anyone says to you, ‘Behold, here is the <sup>d</sup>Christ,’ or ‘<sup>e</sup>There *He is*,’ do not believe *him*. <sup>24</sup>For false Christs and false prophets will arise and will <sup>f</sup>show great <sup>g</sup>signs and wonders, so as to mislead, if possible, even the <sup>c</sup>elect. <sup>25</sup>Behold, I have told you in advance. <sup>26</sup>So if they say to you, ‘Behold, He is in the wilderness,’ do not go out, *or*, ‘Behold, He is in the inner rooms,’ do not believe *them*. <sup>27</sup>For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. <sup>28</sup>Wherever the corpse is, there the <sup>h</sup>vultures will gather. [<sup>17</sup> <sup>a</sup>Lit *He who* <sup>22</sup> <sup>b</sup>Lit *flesh* <sup>c</sup>Or *chosen ones* <sup>23</sup> <sup>d</sup>I.e. Messiah <sup>e</sup>Lit *here* <sup>24</sup> <sup>f</sup>Lit *give* <sup>g</sup>Or *attesting miracles* <sup>28</sup> <sup>h</sup>Or *eagles*]

***The Glorious Return*** <sup>29</sup> “**But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from <sup>a</sup>the sky, and the powers of <sup>a</sup>the heavens will be shaken.** <sup>30</sup>**And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.** <sup>31</sup>**And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His <sup>b</sup>elect from the four winds, from one end of the sky to the other. [<sup>29</sup> <sup>a</sup>Or *heaven* <sup>31</sup> <sup>b</sup>Or *chosen ones*]**

**Parable of the Fig Tree** 32 “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; <sup>33</sup>so, you too, when you see all these things, <sup>a</sup>recognize that <sup>b</sup>He is near, *right* at the <sup>c</sup>door. <sup>34</sup>Truly I say to you, this <sup>d</sup>generation will not pass away until all these things take place. <sup>35</sup>Heaven and earth will pass away, but My words will not pass away. [33 <sup>a</sup>Or *know* <sup>b</sup>Or *it* <sup>c</sup>Lit *doors* 34 <sup>d</sup>Or *race*]

36 “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. <sup>37</sup>For <sup>a</sup>the coming of the Son of Man will be just like the days of Noah. <sup>38</sup>For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup>and they did not <sup>b</sup>understand until the flood came and took them all away; so will the coming of the Son of Man be. <sup>40</sup>Then there will be two men in the field; one <sup>c</sup>will be taken and one <sup>c</sup>will be left. <sup>41</sup>Two women *will be* grinding at the <sup>d</sup>mill; one <sup>c</sup>will be taken and one <sup>c</sup>will be left. [37 <sup>a</sup>Lit *just as...were the days* 39 <sup>b</sup>Lit *know* 40 <sup>c</sup>Lit *is* 41 <sup>d</sup>I.e. handmill]

**Be Ready for His Coming** 42 “Therefore be on the alert, for you do not know which day your Lord is coming. <sup>43</sup>But <sup>a</sup>be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be <sup>b</sup>broken into. <sup>44</sup>For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think *He will*. [43 <sup>a</sup>Lit *know this* <sup>b</sup>Lit *dug through*]

45 “Who then is the faithful and sensible slave whom his <sup>a</sup>master put in charge of his household to give them their food at the proper time? <sup>46</sup>Blessed is that slave whom his <sup>a</sup>master finds so doing when he comes. <sup>47</sup>Truly I say to you that he will put him in charge of all his possessions. <sup>48</sup>But if that evil slave says in his heart, ‘My <sup>a</sup>master <sup>b</sup>is not coming for a long time,’ <sup>49</sup>and begins to beat his fellow slaves and eat and drink with drunkards; <sup>50</sup>the <sup>a</sup>master of that slave will come on a day when he does not expect *him* and at an hour which he does not know, <sup>51</sup>and will <sup>c</sup>cut

him in pieces and <sup>d</sup>assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth. [45 <sup>a</sup>Or *lord* 48 <sup>b</sup>Lit *lingers* 51 <sup>c</sup>Or *severely scourge him* <sup>d</sup>Lit *appoint his portion*]

## MATTHEW 25 [\[Books\]](#)

*Parable of Ten Virgins* <sup>1</sup> “Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. <sup>2</sup>Five of them were foolish, and five were prudent. <sup>3</sup>For when the foolish took their lamps, they took no oil with them, <sup>4</sup>but the prudent took oil in flasks along with their lamps. <sup>5</sup>Now while the bridegroom was delaying, they all got drowsy and *began* to sleep. <sup>6</sup>But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet *him*.’ <sup>7</sup>Then all those virgins rose and trimmed their lamps. <sup>8</sup>The foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’ <sup>9</sup>But the prudent answered, ‘No, there will not be enough for us and you *too*; go instead to the dealers and buy *some* for yourselves.’

<sup>10</sup>And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. <sup>11</sup>Later the other virgins also came, saying, ‘Lord, lord, open up for us.’ <sup>12</sup>But he answered, ‘Truly I say to you, I do not know you.’ <sup>13</sup>Be on the alert then, for you do not know the day nor the hour.

*Parable of the Talents* <sup>14</sup> “For *it is* just like a man *about* to go on a journey, who called his own slaves and entrusted his possessions to them. <sup>15</sup>To one he gave five <sup>a</sup>talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.

<sup>16</sup>Immediately the one who had received the five talents went and traded with them, and gained five more talents. <sup>17</sup>In the same manner the one who *had received* the two *talents* gained two more. <sup>18</sup>But he who received the one *talent* went away, and dug a *hole* in the ground and hid his <sup>b</sup>master’s money. [<sup>15</sup> <sup>a</sup>A talent was worth about fifteen years’ wages of a laborer <sup>18</sup> <sup>b</sup>Or *lord’s*]

<sup>19</sup> “Now after a long time the master of those slaves *\*came and \*settled*

accounts with them. <sup>20</sup>The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' <sup>21</sup>His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your <sup>a</sup>master.' [21 <sup>a</sup>Or *lord*]

<sup>22</sup> "Also the one who *had received* the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' <sup>23</sup>His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

<sup>24</sup> "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*. <sup>25</sup>And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

<sup>26</sup> "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed*. <sup>27</sup>Then you ought to have put my money <sup>a</sup>in the bank, and on my arrival I would have received my *money* back with interest. <sup>28</sup>Therefore take away the talent from him, and give it to the one who has the ten talents.' [27 <sup>a</sup>Lit to *the bankers*]

<sup>29</sup> "For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. <sup>30</sup>Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

*The Judgment* <sup>31</sup> "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. <sup>32</sup>All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; <sup>33</sup>and

**He will put the sheep on His right, and the goats on the left.**

**34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; <sup>36</sup>naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’**

**<sup>37</sup>Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? <sup>38</sup>And when did we see You a stranger, and invite You in, or naked, and clothe You? <sup>39</sup>When did we see You sick, or in prison, and come to You?’**

**<sup>40</sup>The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.’**

**41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; <sup>42</sup>for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me *nothing* to drink; <sup>43</sup>I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ <sup>44</sup>Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not <sup>a</sup>take care of You?’**

**<sup>45</sup>Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ <sup>46</sup>These will go away into eternal punishment, but the righteous into eternal life.” [44 <sup>a</sup>Or *serve*]**

## MATTHEW 26 [\[Books\]](#)

### *The Plot to Kill Jesus*

<sup>1</sup> When Jesus had finished all these words, He said to His disciples, <sup>2</sup>“You know that after two days the Passover is coming, and the Son of Man is *to be handed over* for crucifixion.”

<sup>3</sup> Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; <sup>4</sup>and they plotted together to seize Jesus by stealth and kill Him. <sup>5</sup>But they were saying, “Not during the festival, otherwise a riot might occur among the people.”

### *The Precious Ointment*

<sup>6</sup> Now when Jesus was in Bethany, at the home of Simon the leper, <sup>7</sup>a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined *at the table*. <sup>8</sup>But the disciples were indignant when they saw *this*, and said, “Why this waste? <sup>9</sup>For this *perfume* might have been sold for a high price and *the money* given to the poor.” <sup>10</sup>But Jesus, aware of this, said to them, “Why do you bother the woman? For she has done a good deed to Me. <sup>11</sup>For you always have the poor with you; but you do not always have Me. <sup>12</sup>For when she poured this perfume on My body, she did it to prepare Me for burial. <sup>13</sup>Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.”

### *Judas's Bargain*

<sup>14</sup> Then one of the twelve, named Judas Iscariot, went to the chief priests <sup>15</sup>and said, “What are you willing to give me <sup>a</sup>to <sup>b</sup>betray Him to you?” And

they weighed out thirty <sup>c</sup>pieces of silver to him. <sup>16</sup>From then on he *began* looking for a good opportunity to <sup>b</sup>betray <sup>d</sup>Jesus. [<sup>15</sup> <sup>a</sup>Lit *and I will* <sup>b</sup>Or *deliver* <sup>c</sup>I.e. silver shekels <sup>16</sup> <sup>d</sup>Lit *Him*]

<sup>17</sup> Now on the first *day* of Unleavened Bread the disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?” <sup>18</sup>And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near; I *am to* keep the Passover at your house with My disciples.” ’ ” <sup>19</sup>The disciples did as Jesus had directed them; and they prepared the Passover.

### ***The Last Passover***

<sup>20</sup> Now when evening came, Jesus was reclining *at the table* with the twelve disciples. <sup>21</sup>As they were eating, He said, “Truly I say to you that one of you will betray Me.” <sup>22</sup>Being deeply grieved, they <sup>a</sup>each one began to say to Him, “Surely not I, Lord?” <sup>23</sup>And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me. <sup>24</sup>The Son of Man *is to* go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good <sup>b</sup>for that man if he had not been born.” <sup>25</sup>And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus *\*said* to him, “You have said *it* yourself.” [<sup>22</sup> <sup>a</sup>Or *one after another* <sup>24</sup> <sup>b</sup>Lit *for him if that man had not been born*]

***The Lord’s Supper Instituted*** <sup>26</sup> While they were eating, Jesus took *some* bread, and <sup>a</sup>after a blessing, He broke *it* and gave *it* to the disciples, and said, “Take, eat; this is My body.” <sup>27</sup>And when He had taken a cup and given thanks, He gave *it* to them, saying, “Drink from it, all of you; <sup>28</sup>for this is My blood of the covenant, which is poured out for many for forgiveness of sins. <sup>29</sup>But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” [<sup>26</sup> <sup>a</sup>Lit *having blessed*]

**<sup>30</sup> After singing a hymn, they went out to the Mount of Olives.**

**31 Then Jesus \*said to them, “You will all <sup>a</sup>fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.’ <sup>32</sup>But after I have been raised, I will go ahead of you to Galilee.” <sup>33</sup>But Peter said to Him, “Even though all may <sup>a</sup>fall away because of You, I will never fall away.” <sup>34</sup>Jesus said to him, “Truly I say to you that this very night, before a rooster crows, you will deny Me three times.” <sup>35</sup>Peter \*said to Him, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too. [31 <sup>a</sup>Or *stumble*]**

### *The Garden of Gethsemane*

**36 Then Jesus \*came with them to a place called Gethsemane, and \*said to His disciples, “Sit here while I go over there and pray.” <sup>37</sup>And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. <sup>38</sup>Then He \*said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me.”**

**39 And He went a little beyond *them*, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” <sup>40</sup>And He \*came to the disciples and \*found them sleeping, and \*said to Peter, “So, you *men* could not keep watch with Me for one hour? <sup>41</sup>Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.”**

**42 He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Your will be done.” <sup>43</sup>Again He came and found them sleeping, for their eyes were heavy. <sup>44</sup>And He left them again, and went away and prayed a third time, saying the same thing once more. <sup>45</sup>Then He \*came to the disciples and \*said to them, “<sup>a</sup>Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup>Get up, let us be going; behold, the one who betrays Me is at hand!” [45 <sup>a</sup>Or *Keep on sleeping therefore*]**

***Jesus' Betrayal and Arrest*** <sup>47</sup> While He was still speaking, behold, Judas, one of the twelve, came up <sup>a</sup>accompanied by a large crowd with swords and clubs, *who came from the chief priests and elders of the people.* <sup>48</sup>Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." <sup>49</sup>Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. <sup>50</sup>And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him. [<sup>47</sup> <sup>a</sup>Lit *and with him*]

<sup>51</sup> And behold, one of those who were with Jesus <sup>a</sup>reached and drew out his sword, and struck the slave of the high priest and <sup>b</sup>cut off his ear. <sup>52</sup>Then Jesus \*said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. <sup>53</sup>Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve <sup>c</sup>legions of angels? <sup>54</sup>How then will the Scriptures be fulfilled, *which say that it must happen this way?*" [<sup>51</sup> <sup>a</sup>Lit *extended the hand* <sup>b</sup>Lit *took off* <sup>53</sup> <sup>c</sup>A legion equaled 6,000 troops]

<sup>55</sup> At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as *you would* against a robber? Every day I used to sit in the temple teaching and you did not seize Me. <sup>56</sup>But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.

### ***Jesus before Caiaphas***

<sup>57</sup> Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. <sup>58</sup>But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the <sup>a</sup>officers to see the outcome. [<sup>58</sup> <sup>a</sup>Or *servants*]

<sup>59</sup> Now the chief priests and the whole <sup>a</sup>Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. <sup>60</sup>They did not find *any*, even though many false witnesses came forward. But later on two

came forward, <sup>61</sup>and said, “This man stated, ‘I am able to destroy the <sup>b</sup>temple of God and to rebuild it <sup>c</sup>in three days.’ ” <sup>62</sup>The high priest stood up and said to Him, “Do You not answer? What is it that these men are testifying against You?” <sup>63</sup>But Jesus kept silent. And the high priest said to Him, “I <sup>d</sup>adjure You by the living God, that You tell us whether You are <sup>e</sup>the Christ, the Son of God.” <sup>64</sup>Jesus \*said to him, “You have said it *yourself*; nevertheless I tell you, <sup>f</sup>hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN.” [59 <sup>a</sup>Or *Sanhedrin* 61 <sup>b</sup>Or *sanctuary* <sup>c</sup>Or *after* 63 <sup>d</sup>Or *charge You under oath* <sup>e</sup>I.e. the Messiah 64 <sup>f</sup>Or *from now on*]

<sup>65</sup> Then the high priest tore his <sup>a</sup>robes and said, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; <sup>66</sup>what do you think?” They answered, “He deserves death!” [65 <sup>a</sup>Or *outer garments*]

<sup>67</sup> Then they spat in His face and beat Him with their fists; and others <sup>a</sup>slapped Him, <sup>68</sup>and said, “Prophecy to us, You <sup>b</sup>Christ; who is the one who hit You?” [67 <sup>a</sup>Or *beat Him with rods* 68 <sup>b</sup>I.e. the Messiah]

### ***Peter's Denials***

<sup>69</sup> Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, “You too were with Jesus the Galilean.” <sup>70</sup>But he denied *it* before them all, saying, “I do not know what you are talking about.” <sup>71</sup>When he had gone out to the gateway, another *servant-girl* saw him and \*said to those who were there, “This man was with Jesus of Nazareth.” <sup>72</sup>And again he denied *it* with an oath, “I do not know the man.” <sup>73</sup>A little later the bystanders came up and said to Peter, “Surely you too are *one* of them; for even the way you talk <sup>a</sup>gives you away.” <sup>74</sup>Then he began to curse and swear, “I do not know the man!” And immediately a rooster crowed. <sup>75</sup>And Peter remembered the word which Jesus had said, “Before a rooster crows, you will deny Me three times.” And he went out and wept bitterly. [73 <sup>a</sup>Lit *makes you evident*]

## MATTHEW 27 [\[Books\]](#)

***Judas's Remorse*** <sup>1</sup> Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; <sup>2</sup> and they bound Him, and led Him away and delivered Him to Pilate the governor.

<sup>3</sup> Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty <sup>a</sup>pieces of silver to the chief priests and elders, <sup>4</sup>saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See *to that* yourself!" <sup>5</sup> And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. <sup>6</sup> The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." <sup>7</sup> And they conferred together and <sup>b</sup>with the money bought the Potter's Field as a burial place for strangers. <sup>8</sup> For this reason that field has been called the Field of Blood to this day. <sup>9</sup> Then that which was spoken through Jeremiah the prophet was fulfilled: "AND <sup>c</sup>THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; <sup>10</sup> AND <sup>d</sup>THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." [<sup>3</sup> <sup>a</sup>Or *silver shekels* <sup>7</sup> <sup>b</sup>Lit *from them* <sup>9</sup> <sup>c</sup>Or *I took*; cf Zech 11:13 <sup>10</sup> <sup>d</sup>Some early mss read *I gave*]

***Jesus before Pilate*** <sup>11</sup> Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "*It is as you say.*" <sup>12</sup> And while He was being accused by the chief priests and elders, He did not answer. <sup>13</sup> Then Pilate \*said to Him, "Do You not hear how many things they testify against You?" <sup>14</sup> And He did not answer him with regard to even a *single* <sup>a</sup>charge, so the governor was quite amazed. [<sup>14</sup> <sup>a</sup>Lit *word*]

15 Now at *the* feast the governor was accustomed to release for the <sup>a</sup>people *any* one prisoner whom they wanted. 16At that time they were holding a notorious prisoner, called Barabbas. 17So when the people gathered together, Pilate said to them, “Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?” 18For he knew that because of envy they had handed Him over. [15 <sup>a</sup>Lit *crowd*]

19 While he was sitting on the judgment seat, his wife sent him *a* message, saying, “Have nothing to do with that righteous Man; for <sup>a</sup>last night I suffered greatly in a dream because of Him.” 20But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. 21But the governor <sup>b</sup>said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” 22Pilate *\*said* to them, “Then what shall I do with Jesus who is called Christ?” They all *\*said*, “<sup>c</sup>Crucify Him!” 23And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “<sup>c</sup>Crucify Him!” [19 <sup>a</sup>Lit *today* 21 <sup>b</sup>Lit *answered and said to them* 22 <sup>c</sup>Lit *Let Him be crucified*]

24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood; see *to that* yourselves.” 25And all the people said, “His blood shall be on us and on our children!” 26Then he released Barabbas <sup>a</sup>for them; but after having Jesus scourged, he handed Him over to be crucified. [26 <sup>a</sup>Or *to them*]

*Jesus Is Mocked* 27 Then the soldiers of the governor took Jesus into the <sup>a</sup>Praetorium and gathered the whole *Roman* <sup>b</sup>cohort around Him.

28They stripped Him and put a scarlet robe on Him. 29And after twisting together a crown of thorns, they put it on His head, and a <sup>c</sup>reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!” 30They spat on Him, and took the reed and *began* to beat Him on the head. 31After they had mocked Him, they took the *scarlet* robe off Him and put His *own* garments back on Him, and led Him away to crucify Him. [27 <sup>a</sup>I.e. the governor’s official

residence <sup>b</sup>Or *battalion* 29 <sup>c</sup>Or *staff*; i.e. to mimic a king's scepter]

32 As they were coming out, they found a man of Cyrene named Simon, <sup>a</sup>whom they pressed into service to bear His cross. [32 <sup>a</sup>Lit *this one*]

*The Crucifixion* 33 And when they came to a place called Golgotha, which means Place of a Skull, <sup>34</sup>they gave Him wine to drink mixed with gall; and after tasting *it*, He was unwilling to drink.

35 And when they had crucified Him, they divided up His garments among themselves by casting <sup>a</sup>lots. <sup>36</sup>And sitting down, they *began* to keep watch over Him there. <sup>37</sup>And above His head they put up the charge against Him <sup>b</sup>which read, "THIS IS JESUS THE KING OF THE JEWS." [35 <sup>a</sup>Lit *a lot* 37 <sup>b</sup>Lit *written*]

38 At that time two robbers \*were crucified with Him, one on the right and one on the left. <sup>39</sup>And those passing by were <sup>a</sup>hurling abuse at Him, wagging their heads <sup>40</sup>and saying, "You who *are going to* destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." <sup>41</sup>In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, <sup>42</sup>"He saved others; <sup>b</sup>He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. <sup>43</sup>HE TRUSTS IN GOD; LET GOD RESCUE *Him* now, IF HE <sup>c</sup>DELIGHTS IN HIM; for He said, 'I am the Son of God.'" <sup>44</sup>The robbers who had been crucified with Him were also insulting Him with the same words. [39 <sup>a</sup>Or *blaspheming* 42 <sup>b</sup>Or *can He not save Himself?* 43 <sup>c</sup>Or *takes pleasure in; or cares for him*]

45 Now from the <sup>a</sup>sixth hour darkness <sup>b</sup>fell upon all the land until the <sup>c</sup>ninth hour. <sup>46</sup>About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" <sup>47</sup>And some of those who were standing there, when they heard it, *began* saying, "This man is calling for Elijah." <sup>48</sup>Immediately one of them ran, and taking a sponge, he filled it

with sour wine and put it on a reed, and gave Him a drink. <sup>49</sup>But the rest of them said, “<sup>d</sup>Let us see whether Elijah will come to save Him<sup>e</sup>.”  
<sup>50</sup>And Jesus cried out again with a loud voice, and yielded up His spirit.  
<sup>51</sup>And behold, the <sup>f</sup>veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. <sup>52</sup>The tombs were opened, and many bodies of the <sup>g</sup>saints who had fallen asleep were raised; <sup>53</sup>and coming out of the tombs after His resurrection they entered the holy city and appeared to many. <sup>54</sup>Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was <sup>h</sup>the Son of God!” [45 <sup>a</sup>I.e. 12 noon  
<sup>b</sup>Or occurred <sup>c</sup>I.e. 3 p.m. 49 <sup>d</sup>Lit *Permit that we see* <sup>e</sup>Some early mss read *And another took a spear and pierced His side, and there came out water and blood* (cf John 19:34) 51 <sup>f</sup>Or *curtain* 52 <sup>g</sup>Or *holy ones* 54 <sup>h</sup>Or *a son of God or a son of a god*]

<sup>55</sup> Many women were there looking on from a distance, who had followed Jesus from Galilee while <sup>a</sup>ministering to Him. <sup>56</sup>Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. [<sup>55</sup> <sup>a</sup>Or *caring for Him*]

*Jesus Is Buried* <sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. <sup>58</sup>This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given *to him*. <sup>59</sup>And Joseph took the body and wrapped it in a clean linen cloth, <sup>60</sup>and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. <sup>61</sup>And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

<sup>62</sup> Now on the next day, <sup>a</sup>the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, <sup>63</sup>and said, “Sir, we remember that when He was still alive that deceiver said, ‘After three days I *am to rise again*.’ <sup>64</sup>Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and

**steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." <sup>65</sup>Pilate said to them, "You have a guard; go, make it *as* secure as you know how." <sup>66</sup>And they went and made the grave secure, and along with the guard they set a seal on the stone. [62 <sup>a</sup>Lit *which is after*]**

## MATTHEW 28 [\[Books\]](#)

### *Jesus Is Risen!*

1 Now after the Sabbath, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary came to look at the grave. 2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 And his appearance was like lightning, and his clothing as white as snow. 4 The guards shook for fear of him and became like dead men. 5 The angel said to the women, “<sup>a</sup>Do not be afraid; for I know that you are looking for Jesus who has been crucified. 6 He is not here, for He has risen, just as He said. Come, see the place where He was lying. 7 Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you.” [5 <sup>a</sup>Or *Stop being afraid*]

8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples. 9 And behold, Jesus met them <sup>a</sup>and greeted them. And they came up and took hold of His feet and worshiped Him. 10 Then Jesus *\*said* to them, “<sup>b</sup>Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.” [9 <sup>a</sup>Lit *saying hello* 10 <sup>b</sup>Or *Stop being afraid*]

11 Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened. 12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, <sup>13</sup>and said, “You are to say, ‘His disciples came by night and stole Him away while we were asleep.’ 14 And if this should come to the governor’s ears, we will win him over and <sup>a</sup>keep you out of trouble.” 15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews, *and is to this day*. [14 <sup>a</sup>Lit *make you free from care*]

***The Great Commission*** 16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. 17When they saw Him, they worshiped *Him*; but some were doubtful. 18And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19<sup>a</sup>Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20teaching them to observe all that I commanded you; and lo, I am with you <sup>b</sup>always, even to the end of the age.” [19 <sup>a</sup>Or *Having gone*; Gr aorist part. 20 <sup>b</sup>Lit *all the days*]

## MARK 1 [\[Books\]](#)

***Preaching of John the Baptist* 1 The beginning of the gospel of Jesus Christ, the Son of God.**

**2 As it is written in Isaiah the prophet: “BEHOLD, I SEND MY MESSENGER <sup>a</sup>AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; [2 <sup>a</sup>Lit *before your face*]**

**<sup>3</sup>THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.’ ”**

**<sup>4</sup>John the Baptist appeared in the wilderness <sup>a</sup>preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup>And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins. <sup>6</sup>John was clothed with camel’s hair and wore a leather belt around his waist, and <sup>b</sup>his diet was locusts and wild honey. <sup>7</sup>And he was <sup>a</sup>preaching, and saying, “After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. <sup>8</sup>I baptized you <sup>c</sup>with water; but He will baptize you <sup>c</sup>with the Holy Spirit.” [4 <sup>a</sup>Or *proclaiming* 6 <sup>b</sup>Lit *he was eating* 8 <sup>c</sup>The Gr here can be translated *in, with* or *by*]**

***The Baptism of Jesus* 9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. <sup>10</sup>Immediately coming up out of the water, He saw the heavens <sup>a</sup>opening, and the Spirit like a dove descending upon Him; <sup>11</sup>and a voice came out of the heavens: “You are My beloved Son, in You I am well-pleased.” [10 <sup>a</sup>Or *being parted*]**

**12 Immediately the Spirit \*impelled Him to go out into the wilderness.**

**13** And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

*Jesus Preaches in Galilee* **14** Now after John had been <sup>a</sup>taken into custody, Jesus came into Galilee, <sup>b</sup>preaching the gospel of God, <sup>15</sup>and saying, “The time is fulfilled, and the kingdom of God <sup>c</sup>is at hand; repent and <sup>d</sup>believe in the gospel.” [**14** <sup>a</sup>Lit *delivered up* <sup>b</sup>Or *proclaiming* **15** <sup>c</sup>Lit *has come near* <sup>d</sup>Or *put your trust in*]

**16** As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. **17** And Jesus said to them, “Follow Me, and I will make you become fishers of men.” **18** Immediately they left their nets and followed Him. **19** Going on a little farther, He saw <sup>a</sup>James the son of Zebedee, and John his brother, who were also in the boat mending the nets. **20** Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away <sup>b</sup>to follow Him. [**19** <sup>a</sup>Or *Jacob* **20** <sup>b</sup>Lit *after Him*]

**21** They <sup>\*</sup>went into Capernaum; and immediately on the Sabbath He entered the synagogue and *began* to teach. **22** They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes. **23** Just then there was a man in their synagogue with an unclean spirit; and he cried out, **24**saying, “What <sup>a</sup>business do we have with each other, Jesus <sup>b</sup>of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” **25** And Jesus rebuked him, saying, “Be quiet, and come out of him!” **26** Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. **27** They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.” **28** Immediately the news about Him spread everywhere into all the surrounding district of Galilee. [**24** <sup>a</sup>Lit *What to us and to You* (a Heb idiom) <sup>b</sup>Lit *the Nazarene*]

*Crowds Healed* 29 And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with <sup>a</sup>James and John. <sup>30</sup>Now Simon's mother-in-law was lying sick with a fever; and immediately they \*spoke to <sup>b</sup>Jesus about her. <sup>31</sup>And He came to her and raised her up, taking her by the hand, and the fever left her, and she <sup>c</sup>waited on them. [29 <sup>a</sup>Or *Jacob* 30 <sup>b</sup>Lit *Him* 31 <sup>c</sup>Or *served*]

<sup>32</sup> When evening came, after the sun had set, they *began* bringing to Him all who were ill and those who were demon-possessed. <sup>33</sup>And the whole city had gathered at the door. <sup>34</sup>And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

<sup>35</sup> In the early morning, while it was still dark, Jesus got up, left *the house*, and went away to a secluded place, and was praying there. <sup>36</sup>Simon and his companions searched for Him; <sup>37</sup>they found Him, and \*said to Him, "Everyone is looking for You." <sup>38</sup>He \*said to them, "Let us go somewhere else to the towns nearby, so that I may <sup>a</sup>preach there also; for that is what I came for." <sup>39</sup>And He went into their synagogues throughout all Galilee, <sup>b</sup>preaching and casting out the demons. [38 <sup>a</sup>Or *proclaim* 39 <sup>b</sup>Or *proclaiming*]

<sup>40</sup> And a leper \*came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." <sup>41</sup>Moved with compassion, Jesus stretched out His hand and touched him, and \*said to him, "I am willing; be cleansed." <sup>42</sup>Immediately the leprosy left him and he was cleansed. <sup>43</sup>And He sternly warned him and immediately sent him away, <sup>44</sup>and He \*said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them." <sup>45</sup>But he went out and began to proclaim it freely and to spread the news around, to such an extent that <sup>a</sup>Jesus could no longer publicly enter a city, but <sup>b</sup>stayed out in unpopulated areas; and they were coming to Him from everywhere. [45 <sup>a</sup>Lit *He* <sup>b</sup>Lit *was*]

## MARK 2 [\[Books\]](#)

*The Paralytic Healed* <sup>1</sup> When He had come back to Capernaum several days afterward, it was heard that He was at home. <sup>2</sup> And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. <sup>3</sup> And they \*came, bringing to Him a paralytic, carried by four men. <sup>4</sup> Being unable to <sup>a</sup>get to Him because of the crowd, they removed the roof <sup>b</sup>above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. <sup>5</sup> And Jesus seeing their faith \*said to the paralytic, “<sup>c</sup>Son, your sins are forgiven.” <sup>6</sup> But some of the scribes were sitting there and reasoning in their hearts, <sup>7</sup> “Why does this man speak that way? He is blaspheming; who can forgive sins <sup>d</sup>but God alone?” <sup>8</sup> Immediately Jesus, aware <sup>e</sup>in His spirit that they were reasoning that way within themselves, \*said to them, “Why are you reasoning about these things in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? <sup>10</sup> But so that you may know that the Son of Man has authority on earth to forgive sins”—He \*said to the paralytic, <sup>11</sup> “I say to you, get up, pick up your pallet and go home.” <sup>12</sup> And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.” [4 <sup>a</sup>Lit bring to <sup>b</sup>Lit where He was 5 <sup>c</sup>Lit child 7 <sup>d</sup>Lit if not one, God 8 <sup>e</sup>Lit by]

<sup>13</sup> And He went out again by the seashore; and all the <sup>a</sup>people were coming to Him, and He was teaching them. [13 <sup>a</sup>Lit crowd]

*Levi (Matthew) Called* <sup>14</sup> As He passed by, He saw <sup>a</sup>Levi the son of Alphaeus sitting in the tax booth, and He \*said to him, “Follow Me!” And he got up and followed Him. [14 <sup>a</sup>also called Matthew]

15 And it <sup>a</sup>happened that He was reclining *at the table* in his house, and many tax collectors and <sup>b</sup>sinners <sup>c</sup>were dining with Jesus and His disciples; for there were many of them, and they were following Him.

<sup>16</sup>When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, “Why is He eating and drinking with tax collectors and <sup>b</sup>sinners?” <sup>17</sup>And hearing *this*, Jesus <sup>\*</sup>said to them, “*It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.*” [15 <sup>a</sup>Lit *happens* <sup>b</sup>I.e. irreligious Jews <sup>c</sup>Lit *were reclining with*]

18 John’s disciples and the Pharisees were fasting; and they <sup>\*</sup>came and <sup>\*</sup>said to Him, “Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?” <sup>19</sup>And Jesus said to them, “While the bridegroom is with them, <sup>a</sup>the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. <sup>20</sup>But the days will come when the bridegroom is taken away from them, and then they will fast in that day. [19 <sup>a</sup>Lit *sons of the bridal-chamber*]

21 “No one sews <sup>a</sup>a patch of unshrunk cloth on an old garment; otherwise <sup>b</sup>the patch pulls away from it, the new from the old, and a worse tear results. <sup>22</sup>No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins *as well*; but *one puts* new wine into fresh wineskins.” [21 <sup>a</sup>Lit *that which is put on* <sup>b</sup>Lit *that which fills up*]

*Question of the Sabbath* <sup>23</sup> And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads *of grain*. <sup>24</sup>The Pharisees were saying to Him, “Look, why are they doing what is not lawful on the Sabbath?” <sup>25</sup>And He <sup>\*</sup>said to them, “Have you never read what David did when he was in need and he and his companions became hungry; <sup>26</sup>how he entered the house of God in the time of Abiathar *the high priest*, and ate the <sup>a</sup>consecrated bread, which is not lawful for

*anyone* to eat except the priests, and he also gave it to those who were with him?” <sup>27</sup>Jesus said to them, “The Sabbath <sup>b</sup>was made <sup>c</sup>for man, and not man <sup>c</sup>for the Sabbath. <sup>28</sup>So the Son of Man is Lord even of the Sabbath.” [26 <sup>a</sup>Or *showbread*; lit *loaves of presentation* 27 <sup>b</sup>Or *came into being* <sup>c</sup>Lit *because for the sake of*]

## MARK 3 [\[Books\]](#)

***Jesus Heals on the Sabbath*** <sup>1</sup> He entered again into a synagogue; and a man was there whose hand was withered. <sup>2</sup>They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him. <sup>3</sup>He \*said to the man with the withered hand, “<sup>a</sup>Get up and come forward!” <sup>4</sup>And He \*said to them, “Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?” But they kept silent. <sup>5</sup>After looking around at them with anger, grieved at their hardness of heart, He \*said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately *began* <sup>b</sup>conspiring with the Herodians against Him, as to how they might destroy Him. [<sup>3</sup> <sup>a</sup>Lit *Arise into the midst* <sup>6</sup> <sup>b</sup>Lit *giving counsel*]

<sup>7</sup> Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and *also* from Judea, <sup>8</sup>and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him. <sup>9</sup>And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; <sup>10</sup>for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. <sup>11</sup>Whenever the unclean spirits saw Him, they would fall down before Him and shout, “You are the Son of God!” <sup>12</sup>And He earnestly warned them not to <sup>a</sup>tell who He was. [<sup>12</sup> <sup>a</sup>Lit *make Him known*]

***The Twelve Are Chosen*** <sup>13</sup> And He \*went up on the mountain and \*summoned those whom He Himself wanted, and they came to Him. <sup>14</sup>And He appointed twelve, so that they would be with Him and that He *could* send them out to preach, <sup>15</sup>and to have authority to cast out the demons. <sup>16</sup>And He appointed the twelve: Simon (to whom He gave the

name Peter), <sup>17</sup>and <sup>a</sup>James, the son of Zebedee, and John the brother of <sup>a</sup>James (to them He gave the name Boanerges, which means, “Sons of Thunder”); <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and <sup>a</sup>James the son of Alphaeus, and Thaddaeus, and Simon the <sup>b</sup>Zealot; <sup>19</sup>and Judas Iscariot, who betrayed Him. [<sup>17</sup> <sup>a</sup>Or *Jacob* <sup>18</sup> <sup>b</sup>Or *Cananaean*]

<sup>20</sup> And He \*came <sup>a</sup>home, and the crowd \*gathered again, to such an extent that they could not even eat <sup>b</sup>a meal. <sup>21</sup>When His own <sup>c</sup>people heard of *this*, they went out to take custody of Him; for they were saying, “He has lost His senses.” <sup>22</sup>The scribes who came down from Jerusalem were saying, “He is possessed by <sup>d</sup>Beelzebul,” and “He casts out the demons by the ruler of the demons.” <sup>23</sup>And He called them to Himself and began speaking to them in parables, “How can Satan cast out Satan? <sup>24</sup>If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup>If a house is divided against itself, that house will not be able to stand. <sup>26</sup>If Satan has risen up against himself and is divided, he cannot stand, but <sup>e</sup>he is finished! <sup>27</sup>But no one can enter the strong man’s house and plunder his property unless he first binds the strong man, and then he will plunder his house. [<sup>20</sup> <sup>a</sup>Lit *into a house* <sup>b</sup>Lit *bread* <sup>21</sup> <sup>c</sup>Or *kinsmen* <sup>22</sup> <sup>d</sup>Or *Beezebul*; others read *Beelzebub* <sup>26</sup> <sup>e</sup>Lit *he has an end*]

<sup>28</sup> “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; <sup>29</sup>but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—  
<sup>30</sup>because they were saying, “He has an unclean spirit.”

<sup>31</sup> Then His mother and His brothers \*arrived, and standing outside they sent *word* to Him and called Him. <sup>32</sup>A crowd was sitting around Him, and they \*said to Him, “Behold, Your mother and Your brothers are outside looking for You.” <sup>33</sup>Answering them, He \*said, “Who are My mother and My brothers?” <sup>34</sup>Looking about at those who were sitting around Him, He \*said, “Behold My mother and My brothers! <sup>35</sup>For whoever does the will of God, he is My brother and sister and mother.”

## MARK 4 [\[Books\]](#)

*Parable of the Sower and Soils* **1** He began to teach again by the sea. And such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land. **2**And He was teaching them many things in parables, and was saying to them in His teaching, **3**“Listen to *this!* Behold, the sower went out to sow; **4**as he was sowing, some *seed* fell beside the road, and the birds came and ate it up. **5**Other *seed* fell on the rocky *ground* where it did not have much soil; and immediately it sprang up because it had no depth of soil. **6**And after the sun had risen, it was scorched; and because it had no root, it withered away. **7**Other *seed* fell among the thorns, and the thorns came up and choked it, and it yielded no crop. **8**Other *seeds* fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold.” **9**And He was saying, “He who has ears to hear, <sup>a</sup>let him hear.” [9 <sup>a</sup>Or *hear!*; or *listen!*]

**10** As soon as He was alone, <sup>a</sup>His followers, along with the twelve, *began* asking Him *about* the parables. **11**And He was saying to them, “To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, **12**so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN.” [10 <sup>a</sup>Lit *those about Him*]

### *Explanation*

**13** And He \*said to them, “Do you not understand this parable? How will you understand all the parables? **14**The sower sows the word. **15**These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. **16**In a similar way these are the ones on whom seed was sown on the

rocky *places*, who, when they hear the word, immediately receive it with joy; <sup>17</sup>and they have no *firm* root in themselves, but are *only* temporary; then, when affliction or persecution arises because of the word, immediately they <sup>a</sup>fall away. <sup>18</sup>And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, <sup>19</sup>but the worries of the <sup>b</sup>world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. <sup>20</sup>And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold.” [<sup>17</sup> <sup>a</sup>Lit *are caused to stumble* <sup>19</sup> <sup>b</sup>Or *age*]

<sup>21</sup> And He was saying to them, “A lamp is not brought to be put under a <sup>a</sup>basket, is it, or under a bed? Is it not *brought* to be put on the lampstand? <sup>22</sup>For nothing is hidden, except to be revealed; nor has *anything* been secret, but that it would come to light. <sup>23</sup>If anyone has ears to hear, let him hear.” <sup>24</sup>And He was saying to them, “Take care what you listen to. <sup>b</sup>By your standard of measure it will be measured to you; and more will be given you besides. <sup>25</sup>For whoever has, to him *more* shall be given; and whoever does not have, even what he has shall be taken away from him.” [<sup>21</sup> <sup>a</sup>Or *peck-measure* <sup>24</sup> <sup>b</sup>Lit *By what measure you measure*]

### ***Parable of the Seed***

<sup>26</sup> And He was saying, “The kingdom of God is like a man who casts seed upon the soil; <sup>27</sup>and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. <sup>28</sup>The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. <sup>29</sup>But when the crop permits, he immediately <sup>a</sup>puts in the sickle, because the harvest has come.” [<sup>29</sup> <sup>a</sup>Lit *sends forth*]

***Parable of the Mustard Seed*** <sup>30</sup> And He said, “How shall we <sup>a</sup>picture the kingdom of God, or by what parable shall we present it? <sup>31</sup>*It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil,* <sup>32</sup>*yet when it is sown, it grows up*

**and becomes larger than all the garden plants and forms large branches; so that THE BIRDS OF THE <sup>b</sup>AIR can NEST UNDER ITS SHADE.” [30  
<sup>a</sup>Lit *compare* 32 <sup>b</sup>Or *sky*]**

**33 With many such parables He was speaking the word to them, so far as they were able to hear it; <sup>34</sup>and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.**

### ***Jesus Stills the Sea***

35 On that day, when evening came, He \*said to them, “Let us go over to the other side.” <sup>36a</sup>Leaving the crowd, they \*took Him along with them in the boat, just as He was; and other boats were with Him. <sup>37</sup>And there \*arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. <sup>38</sup>Jesus Himself was in the stern, asleep on the cushion; and they \*woke Him and \*said to Him, “Teacher, do You not care that we are perishing?” <sup>39</sup>And He got up and rebuked the wind and said to the sea, “Hush, be still.” And the wind died down and <sup>b</sup>it became perfectly calm. <sup>40</sup>And He said to them, “Why are you <sup>c</sup>afraid? Do you still have no faith?” <sup>41</sup>They became very much afraid and said to one another, “Who then is this, that even the wind and the sea obey Him?” [36 <sup>a</sup>Or *Sending away* 39 <sup>b</sup>Lit *a great calm occurred* 40 <sup>c</sup>Or *cowardly*]

## MARK 5 [\[Books\]](#)

*The Gerasene Demoniac* 1 They came to the other side of the sea, into the country of the Gerasenes. 2When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, 3and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; 4because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. 5Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. 6Seeing Jesus from a distance, he ran up and bowed down before Him; 7and shouting with a loud voice, he \*said, “<sup>a</sup>What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!” 8For He had been saying to him, “Come out of the man, you unclean spirit!” 9And He was asking him, “What is your name?” And he \*said to Him, “My name is Legion; for we are many.” 10And he *began* to implore Him earnestly not to send them out of the country. 11Now there was a large herd of swine feeding <sup>b</sup>nearby on the mountain. 12*The demons* implored Him, saying, “Send us into the swine so that we may enter them.” 13Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand *of them*; and they were drowned in the sea. [7 <sup>a</sup>Lit *What to me and to you* (a Heb idiom) 11 <sup>b</sup>Lit *there*]

14 Their herdsmen ran away and reported it in the city and in the country. And *the people* came to see what it was that had happened. 15They \*came to Jesus and \*observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the “legion”; and they became frightened. 16Those who had seen it described to them how it had happened to the demon-possessed man, and *all* about the swine. 17And they began to implore Him to leave their region. 18As He was getting into the boat, the man

who had been demon-possessed was imploring Him that he might <sup>a</sup>accompany Him. <sup>19</sup>And He did not let him, but He \*said to him, “Go home to your people and report to them <sup>b</sup>what great things the Lord has done for you, and *how* He had mercy on you.” <sup>20</sup>And he went away and began to proclaim in Decapolis <sup>b</sup>what great things Jesus had done for him; and everyone was amazed. [<sup>18</sup> <sup>a</sup>Lit *be with Him* <sup>19</sup> <sup>b</sup>Or *everything that*]

*Miracles and Healing* <sup>21</sup> When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He <sup>a</sup>stayed by the seashore. <sup>22</sup>One of the synagogue <sup>b</sup>officials named Jairus \*came up, and on seeing Him, \*fell at His feet <sup>23</sup>and \*implored Him earnestly, saying, “My little daughter is at the point of death; *please* come and lay Your hands on her, so that she will <sup>c</sup>get well and live.” <sup>24</sup>And He went off with him; and a large crowd was following Him and pressing in on Him. [<sup>21</sup> <sup>a</sup>Lit *was* <sup>22</sup> <sup>b</sup>Or *rulers* <sup>23</sup> <sup>c</sup>Lit *be saved*]

<sup>25</sup> A woman who had had a hemorrhage for twelve years, <sup>26</sup>and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— <sup>27</sup>after hearing about Jesus, she came up in the crowd behind *Him* and touched His <sup>a</sup>cloak. <sup>28</sup>For she <sup>b</sup>thought, “If I just touch His garments, I will <sup>c</sup>get well.” <sup>29</sup>Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. <sup>30</sup>Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned around in the crowd and said, “Who touched My garments?” <sup>31</sup>And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’ ” <sup>32</sup>And He looked around to see the woman who had done this. <sup>33</sup>But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. <sup>34</sup>And He said to her, “Daughter, your faith has <sup>d</sup>made you well; go in peace and be healed of your affliction.” [<sup>27</sup> <sup>a</sup>Or *outer garment* <sup>28</sup> <sup>b</sup>Lit *was saying* <sup>c</sup>Lit *be saved* <sup>34</sup> <sup>d</sup>Lit *saved you*]

35 While He was still speaking, they \*came from the *house of the* synagogue official, saying, “Your daughter has died; why trouble the Teacher anymore?” 36 But Jesus, overhearing what was being spoken, \*said to the synagogue official, “Do not be afraid *any longer*, only <sup>a</sup>believe.” 37 And He allowed no one to accompany Him, except Peter and <sup>b</sup>James and John the brother of <sup>b</sup>James. 38 They \*came to the house of the synagogue official; and He \*saw a commotion, and *people* loudly weeping and wailing. 39 And entering in, He \*said to them, “Why make a commotion and weep? The child has not died, but is asleep.” 40 They *began* laughing at Him. But putting them all out, He \*took along the child’s father and mother and His own companions, and \*entered *the room* where the child was. 41 Taking the child by the hand, He \*said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”). 42 Immediately the girl got up and *began* to walk, for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this, and He said that *something* should be given her to eat. [36 <sup>a</sup>Or *keep on believing* 37 <sup>b</sup>Or *Jacob*; James is the Eng form of Jacob]

## MARK 6 [\[Books\]](#)

### *Teaching at Nazareth*

1 Jesus went out from there and \*came into <sup>a</sup>His hometown; and His disciples \*followed Him. <sup>2</sup>When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man *get* these things, and what is *this* wisdom given to Him, and such <sup>b</sup>miracles as these performed by His hands? <sup>3</sup>Is not this the carpenter, the son of Mary, and brother of <sup>c</sup>James and Joses and Judas and Simon? Are not His sisters here with us?” And they took offense at Him. <sup>4</sup>Jesus said to them, “A prophet is not without honor except in <sup>d</sup>his hometown and among his *own* relatives and in his *own* household.” <sup>5</sup>And He could do no <sup>e</sup>miracle there except that He laid His hands on a few sick people and healed them. <sup>6</sup>And He wondered at their unbelief. [<sup>1</sup> <sup>a</sup>Or *His own part of the country* <sup>2</sup> <sup>b</sup>Or *works of power* <sup>3</sup> <sup>c</sup>Or *Jacob* <sup>4</sup> <sup>d</sup>Or *his own part of the country* <sup>5</sup> <sup>e</sup>Or *work of power*]

And He was going around the villages teaching.

### *The Twelve Sent Out*

7 And He \*summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; <sup>8</sup>and He instructed them that they should take nothing for *their* journey, except a mere staff—no bread, no <sup>a</sup>bag, no money in their belt—<sup>9</sup>but <sup>b</sup>to wear sandals; and *He added*, “Do not put on two <sup>c</sup>tunics.” <sup>10</sup>And He said to them, “Wherever you enter a house, stay there until you <sup>d</sup>leave town. <sup>11</sup>Any place that does not receive you or listen to you, as you go out from there, shake the dust <sup>e</sup>off the soles of your feet for a testimony against them.” <sup>12</sup>They went out and <sup>f</sup>preached that *men* should repent. <sup>13</sup>And they were casting out many demons and were anointing with oil many sick people and healing them. [<sup>8</sup> <sup>a</sup>Or *knapsack* or

*beggar's bag* <sup>9</sup> *Lit being shod with* <sup>c</sup> *Or inner garments* <sup>10</sup> *Lit go out from there* <sup>11</sup> *Lit under your feet* <sup>12</sup> *Or proclaimed as a herald*]

### ***John's Fate Recalled***

14 And King Herod heard *of it*, for His name had become well known; and *people* were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him." <sup>15</sup>But others were saying, "He is Elijah." And others were saying, "*He is* a prophet, like one of the prophets *of old*." <sup>16</sup>But when Herod heard *of it*, he kept saying, "John, whom I beheaded, has risen!"

17 For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. <sup>18</sup>For John had been saying to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup>Herodias had a grudge against him and wanted to put him to death and could not *do so*; <sup>20</sup>for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; <sup>a</sup>but he <sup>b</sup>used to enjoy listening to him. <sup>21</sup>A strategic day came when Herod on his birthday gave a banquet for his lords and <sup>c</sup>military commanders and the leading men of Galilee; <sup>22</sup>and when the daughter of Herodias herself came in and danced, she pleased Herod and <sup>d</sup>his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." <sup>23</sup>And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom." <sup>24</sup>And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." <sup>25</sup>Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." <sup>26</sup>And although the king was very sorry, *yet* because of his oaths and because of <sup>e</sup>his dinner guests, he was unwilling to refuse her. <sup>27</sup>Immediately the king sent an executioner and commanded *him* to bring *back* his head. And he went and had him beheaded in the prison, <sup>28</sup>and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. <sup>29</sup>When his disciples heard *about this*, they came and took away his body and laid it in a tomb. [<sup>20</sup> <sup>a</sup>*Lit and* <sup>b</sup>*Lit was hearing him gladly* 21

<sup>c</sup>I.e. chiliarchs, in command of a thousand troops 22 <sup>d</sup>Lit *those who reclined at the table with him* 26 <sup>e</sup>Lit *those reclining at the table*]

30 The apostles \*gathered together with Jesus; and they reported to Him all that they had done and taught. <sup>31</sup>And He \*said to them, “Come away by yourselves to a secluded place and rest a while.” (For there were many *people* coming and going, and they did not even have time to eat.) <sup>32</sup>They went away in the boat to a secluded place by themselves.

### ***Five Thousand Fed***

<sup>33</sup>*The people* saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them. <sup>34</sup>When Jesus went <sup>a</sup>ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things. <sup>35</sup>When it was already quite late, His disciples came to Him and said, “<sup>b</sup>This place is desolate and it is already quite late; <sup>36</sup>send them away so that they may go into the surrounding countryside and villages and buy themselves <sup>c</sup>something to eat.” <sup>37</sup>But He answered them, “You give them *something* to eat!” And they \*said to Him, “Shall we go and spend two hundred <sup>d</sup>denarii on bread and give them *something* to eat?” <sup>38</sup>And He \*said to them, “How many loaves do you have? Go look!” And when they found out, they \*said, “Five, and two fish.” <sup>39</sup>And He commanded them all to <sup>e</sup>sit down by groups on the green grass. <sup>40</sup>They <sup>f</sup>sat down in groups of hundreds and of fifties. <sup>41</sup>And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* and broke the loaves and He kept giving *them* to the disciples to set before them; and He divided up the two fish among them all. <sup>42</sup>They all ate and were satisfied, <sup>43</sup>and they picked up twelve full baskets of the broken pieces, and also of the fish. <sup>44</sup>There were five thousand men who ate the loaves. [34 <sup>a</sup>Lit *out* 35 <sup>b</sup>Lit *The* 36 <sup>c</sup>Lit *what they may eat* 37 <sup>d</sup>The denarius was equivalent to one day’s wage 39 <sup>e</sup>Lit *recline* 40 <sup>f</sup>Lit *reclined*]

*Jesus Walks on the Water* <sup>45</sup> Immediately Jesus made His disciples get into the boat and go ahead of *Him* to the other side to Bethsaida, while He Himself was sending the crowd away. <sup>46</sup> After bidding them farewell, He left for the mountain to pray.

<sup>47</sup> When it was evening, the boat was in the middle of the sea, and He was alone on the land. <sup>48</sup> Seeing them <sup>a</sup>straining at the oars, for the wind was against them, at about the <sup>b</sup>fourth watch of the night He \*came to them, walking on the sea; and He intended to pass by them. <sup>49</sup> But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out; <sup>50</sup> for they all saw Him and were <sup>c</sup>terrified. But immediately He spoke with them and \*said to them, “Take courage; it is I, do not be afraid.” <sup>51</sup> Then He got into the boat with them, and the wind stopped; and they were utterly astonished, <sup>52</sup> for they <sup>d</sup>had not gained any insight from the *incident of the loaves*, but <sup>e</sup>their heart was hardened. [<sup>48</sup> <sup>a</sup>Lit *harassed in rowing* <sup>b</sup>I.e. 3-6 a.m. <sup>50</sup> <sup>c</sup>Or *troubled* <sup>52</sup> <sup>d</sup>Lit *had not understood on the basis of* <sup>e</sup>Or *their mind was closed, made dull, or insensible*]

### *Healing at Gennesaret*

<sup>53</sup> When they had crossed over they came to land at Gennesaret, and moored to the shore. <sup>54</sup> When they got out of the boat, immediately *the people* recognized Him, <sup>55</sup> and ran about that whole country and began to carry here and there on their pallets those who were sick, to <sup>a</sup>the place they heard He was. <sup>56</sup> Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured. [<sup>55</sup> <sup>a</sup>Lit *where they were hearing that He was*]

## MARK 7 [\[Books\]](#)

***Followers of Tradition*** <sup>1</sup> The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, <sup>2</sup>and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. <sup>3</sup>(For the Pharisees and all the Jews do not eat unless they <sup>a</sup>carefully wash their hands, *thus* observing the traditions of the elders; <sup>4</sup>and *when they come* from the market place, they do not eat unless they <sup>b</sup>cleanse themselves; and there are many other things which they have received in order to observe, such as the <sup>c</sup>washing of cups and pitchers and copper pots.) <sup>5</sup>The Pharisees and the scribes \*asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?” <sup>6</sup>And He said to them, “Rightly did Isaiah prophesy of you hypocrites, as it is written: ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. [<sup>3</sup> <sup>a</sup>Lit *with the fist* <sup>4</sup> <sup>b</sup>Or *sprinkle* <sup>c</sup>Lit *baptizing*]

<sup>7</sup>‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’

<sup>8</sup>Neglecting the commandment of God, you hold to the tradition of men.”

<sup>9</sup> He was also saying to them, “You are experts at setting aside the commandment of God in order to keep your tradition. <sup>10</sup>For Moses said, ‘HONOR YOUR FATHER AND YOUR MOTHER’; and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO <sup>a</sup>BE PUT TO DEATH’; <sup>11</sup>but you say, ‘If a man says to *his* father or *his* mother, whatever I have that would help you is Corban (that is to say, <sup>b</sup>given to God),’ <sup>12</sup>you no longer permit him to do anything for *his* father or *his* mother; <sup>13</sup>*thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that.” [<sup>10</sup> <sup>a</sup>Lit *die the death* <sup>11</sup> <sup>b</sup>Or *a gift*, i.e. *an offering*]

***The Heart of Man*** <sup>14</sup> After He called the crowd to Him again, He began saying to them, “Listen to Me, all of you, and understand: <sup>15</sup>there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. <sup>16</sup>[<sup>a</sup>If anyone has ears to hear, let him hear.”] [<sup>16</sup> <sup>a</sup>Early mss do not contain this verse]

<sup>17</sup> When he had left the crowd *and* entered the house, His disciples questioned Him about the parable. <sup>18</sup>And He \*said to them, “Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, <sup>19</sup>because it does not go into his heart, but into his stomach, and <sup>a</sup>is eliminated?” (*Thus He declared all foods clean.*) <sup>20</sup>And He was saying, “That which proceeds out of the man, that is what defiles the man. <sup>21</sup>For from within, out of the heart of men, proceed the evil thoughts, <sup>b</sup>fornications, thefts, murders, adulteries, <sup>22</sup>deeds of coveting *and* wickedness, *as well as* deceit, sensuality, <sup>c</sup>envy, slander, <sup>d</sup>pride *and* foolishness. <sup>23</sup>All these evil things proceed from within and defile the man.” [<sup>19</sup> <sup>a</sup>Lit goes out into the latrine <sup>21</sup> <sup>b</sup>I.e. acts of sexual immorality <sup>22</sup> <sup>c</sup>Lit an evil eye <sup>d</sup>Or arrogance]

***The Syrophenician Woman*** <sup>24</sup> Jesus got up and went away from there to the region of Tyre<sup>a</sup>. And when He had entered a house, He wanted no one to know of it; <sup>b</sup>yet He could not escape notice. <sup>25</sup>But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. <sup>26</sup>Now the woman was a <sup>c</sup>Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. <sup>27</sup>And He was saying to her, “Let the children be satisfied first, for it is not <sup>d</sup>good to take the children’s bread and throw it to the dogs.” <sup>28</sup>But she answered and \*said to Him, “Yes, Lord, *but* even the dogs under the table feed on the children’s crumbs.” <sup>29</sup>And He said to her, “Because of this <sup>e</sup>answer go; the demon has gone out of your daughter.” <sup>30</sup>And going back to her home, she found the child <sup>f</sup>lying on the bed, the demon having left. [<sup>24</sup> <sup>a</sup>Two early mss add *and Sidon* <sup>b</sup>Lit *and* <sup>26</sup> <sup>c</sup>Lit Greek <sup>27</sup> <sup>d</sup>Or proper <sup>29</sup> <sup>e</sup>Lit word <sup>30</sup> <sup>f</sup>Lit thrown]

**31** Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. **32** They \*brought to Him one who was deaf and spoke with difficulty, and they \*implored Him to lay His hand on him. **33** Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue *with the saliva*; **34** and looking up to heaven with a deep sigh, He \*said to him, “Ephphatha!” that is, “Be opened!” **35** And his ears were opened, and the <sup>a</sup>impediment of his tongue <sup>b</sup>was removed, and he *began* speaking plainly. **36** And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. **37** They were utterly astonished, saying, “He has done all things well; He makes even the deaf to hear and the mute to speak.” [35 <sup>a</sup>Or *bond* <sup>b</sup>Lit *was loosed*]

## MARK 8 [Books]

*Four Thousand Fed* 1 In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples and \*said to them, 2“I feel compassion for the <sup>a</sup>people because they have remained with Me now three days and have nothing to eat. 3If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance.” 4And His disciples answered Him, “Where will anyone be able to *find enough* <sup>b</sup>bread here in *this* desolate place to satisfy these people?” 5And He was asking them, “How many loaves do you have?” And they said, “Seven.” 6And He \*directed the <sup>a</sup>people to <sup>c</sup>sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to <sup>d</sup>serve to them, and they served them to the <sup>a</sup>people. 7They also had a few small fish; and after He had blessed them, He ordered these to be <sup>e</sup>served as well. 8And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces. 9About four thousand were *there*; and He sent them away. 10And immediately He entered the boat with His disciples and came to the district of Dalmanutha. [2 <sup>a</sup>Lit crowd 4 <sup>b</sup>Lit loaves 6 <sup>c</sup>Lit recline <sup>d</sup>Lit set before 7 <sup>e</sup>Lit set before them]

11 The Pharisees came out and began to argue with Him, seeking from Him a <sup>a</sup>sign from heaven, <sup>b</sup>to test Him. 12Sighing deeply <sup>c</sup>in His spirit, He \*said, “Why does this generation seek for a <sup>a</sup>sign? Truly I say to you, <sup>d</sup>no <sup>a</sup>sign will be given to this generation.” 13Leaving them, He again embarked and went away to the other side. [11 <sup>a</sup>Or *attesting miracle* <sup>b</sup>Lit *testing Him* 12 <sup>c</sup>Or *to Himself* <sup>d</sup>Lit *if a sign shall be given*]

14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them. 15And He was giving orders to them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.” 16They *began* to discuss with one another *the fact* that they had no bread. 17And Jesus, aware of this, \*said to them, “Why do

you discuss *the fact* that you have no bread? Do you not yet see or understand? Do you have a <sup>a</sup>hardened heart? <sup>18</sup>HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember, <sup>19</sup>when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?” They \*said to Him, “Twelve.” <sup>20</sup>“When *I broke* the seven for the four thousand, how many large baskets full of broken pieces did you pick up?” And they \*said to Him, “Seven.” <sup>21</sup>And He was saying to them, “Do you not yet understand?” [<sup>17</sup> <sup>a</sup>Or *dull, insensible*]

<sup>22</sup> And they \*came to Bethsaida. And they \*brought a blind man to Jesus and \*implored Him to touch him. <sup>23</sup>Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, “Do you see anything?” <sup>24</sup>And he <sup>a</sup>looked up and said, “I see men, for <sup>b</sup>I see *them* like trees, walking around.” <sup>25</sup>Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly. <sup>26</sup>And He sent him to his home, saying, “Do not even enter the village.” [<sup>24</sup> <sup>a</sup>Or *gained sight* <sup>b</sup>Or *they look to me*]

*Peter's Confession of Christ* <sup>27</sup> Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, “Who do people say that I am?” <sup>28</sup>They told Him, saying, “John the Baptist; and others say Elijah; but others, one of the prophets.” <sup>29</sup>And He *continued* by questioning them, “But who do you say that I am?” Peter \*answered and \*said to Him, “You are <sup>a</sup>the Christ.” <sup>30</sup>And He <sup>b</sup>warned them to tell no one about Him. [<sup>29</sup> <sup>a</sup>I.e. the Messiah <sup>30</sup> <sup>b</sup>Or *strictly admonished*]

<sup>31</sup> And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. <sup>32</sup>And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. <sup>33</sup>But turning around and seeing His disciples, He rebuked Peter and \*said, “Get behind Me, Satan; for you are not setting your

mind on <sup>a</sup>God's interests, but man's." [33 <sup>a</sup>Lit *the things of God*]

**34 And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. <sup>35</sup>For whoever wishes to save his <sup>a</sup>life will lose it, but whoever loses his <sup>a</sup>life for My sake and the gospel's will save it. <sup>36</sup>For what does it profit a man to gain the whole world, and forfeit his soul? <sup>37</sup>For what will a man give in exchange for his soul? <sup>38</sup>For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."** [35 <sup>a</sup>Or *soul*]

## MARK 9 [\[Books\]](#)

*The Transfiguration* 1 And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”

2 Six days later, Jesus \*took with Him Peter and <sup>a</sup>James and John, and \*brought them up on a high mountain by themselves. And He was transfigured before them; <sup>3</sup>and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. <sup>4</sup>Elijah appeared to them along with Moses; and they were talking with Jesus. <sup>5</sup>Peter \*said to Jesus, “Rabbi, it is good for us to be here; let us make three <sup>b</sup>tabernacles, one for You, and one for Moses, and one for Elijah.” <sup>6</sup>For he did not know what to answer; for they became terrified. <sup>7</sup>Then a cloud <sup>c</sup>formed, overshadowing them, and a voice <sup>c</sup>came out of the cloud, “This is My beloved Son, <sup>d</sup>listen to Him!” <sup>8</sup>All at once they looked around and saw no one with them anymore, except Jesus alone. [2 <sup>a</sup>Or *Jacob* 5 <sup>b</sup>Or *sacred tents* 7 <sup>c</sup>Or *occurred* <sup>d</sup>Or *give constant heed*]

9 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, <sup>a</sup>until the Son of Man rose from the dead. <sup>10</sup>They <sup>b</sup>seized upon <sup>c</sup>that statement, discussing with one another <sup>d</sup>what rising from the dead meant. <sup>11</sup>They asked Him, saying, “*Why is it* that the scribes say that Elijah must come first?” <sup>12</sup>And He said to them, “Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt? <sup>13</sup>But I say to you that Elijah has <sup>e</sup>indeed come, and they did to him whatever they wished, just as it is written of him.” [9 <sup>a</sup>Lit *except when* 10 <sup>b</sup>Or *kept to themselves* <sup>c</sup>Lit *the statement* <sup>d</sup>Lit *what was the rising from the dead* 13 <sup>e</sup>Lit *also*]

**All Things Possible** <sup>14</sup> When they came back to the disciples, they saw a large crowd around them, and *some* scribes arguing with them.

<sup>15</sup> Immediately, when the entire crowd saw Him, they were amazed and *began* running up to greet Him. <sup>16</sup> And He asked them, “What are you

discussing with them?” <sup>17</sup> And one of the crowd answered Him, “Teacher, I brought You my son, possessed with a spirit which makes him mute; <sup>18</sup> and <sup>a</sup> whenever it seizes him, it <sup>b</sup> slams him to the ground and he foams at the mouth, and grinds his teeth and <sup>c</sup> stiffens out. I told Your disciples to cast it out, and they could not *do it*.” <sup>19</sup> And He

*\*answered them and \*said*, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!”

<sup>20</sup> They brought <sup>d</sup> the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming at the mouth. <sup>21</sup> And He asked his father,

“How long has this been happening to him?” And he said, “From childhood. <sup>22</sup> It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!” <sup>23</sup> And Jesus said to him, “‘If You can?’ All things are possible to him who believes.” <sup>24</sup> Immediately the boy’s father cried out and said,

“I do believe; help my unbelief.” <sup>25</sup> When Jesus saw that a crowd was <sup>e</sup> rapidly gathering, He rebuked the unclean spirit, saying to it, “You deaf and mute spirit, I <sup>f</sup> command you, come out of him and do not enter him <sup>g</sup> again.” <sup>26</sup> After crying out and throwing him into terrible convulsions, it came out; and *the boy* became so much like a corpse that most of them said, “He is dead!” <sup>27</sup> But Jesus took him by the hand and raised him; and he got up. <sup>28</sup> When He came into *the house*, His disciples

*began* questioning Him privately, “Why could we not drive it out?”

<sup>29</sup> And He said to them, “This kind cannot come out by anything but prayer.” [18 <sup>a</sup> Or wherever <sup>b</sup> Or tears him <sup>c</sup> Or withers away 20 <sup>d</sup> Lit him 25 <sup>e</sup> Or running together <sup>f</sup> Or I Myself command <sup>g</sup> Or from now on]

**Death and Resurrection Foretold** <sup>30</sup> From there they went out and *began* to go through Galilee, and He did not want anyone to know *about it*.

<sup>31</sup> For He was teaching His disciples and telling them, “The Son of Man is to be <sup>a</sup> delivered into the hands of men, and they will kill Him; and

when He has been killed, He will rise three days later.”<sup>32</sup> But they <sup>b</sup>did not understand *this* statement, and they were afraid to ask Him. [31 <sup>a</sup>Or *betrayed* 32 <sup>b</sup>Lit *were not knowing*]

33 They came to Capernaum; and when He <sup>a</sup>was in the house, He *began* to question them, “What were you discussing on the way?”<sup>34</sup> But they kept silent, for on the way they had discussed with one another which *of them was the greatest*.<sup>35</sup> Sitting down, He called the twelve and *said* to them, “If anyone wants to be first, <sup>b</sup>he shall be last of all and servant of all.”<sup>36</sup> Taking a child, He set him <sup>c</sup>before them, and taking him in His arms, He said to them,<sup>37</sup> “Whoever receives <sup>d</sup>one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.” [33 <sup>a</sup>Lit *had come* 35 <sup>b</sup>Or *let him be* 36 <sup>c</sup>Lit *in their midst* 37 <sup>d</sup>Lit *one of such children*]

*Dire Warnings* 38 John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us.”<sup>39</sup> But Jesus said, “Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me.”<sup>40</sup> For he who is not against us is <sup>a</sup>for us.<sup>41</sup> For whoever gives you a cup of water to drink <sup>b</sup>because of your name as *followers* of Christ, truly I say to you, he will not lose his reward. [40 <sup>a</sup>Or *on our side* 41 <sup>b</sup>Lit *in a name that you are Christ’s*]

42 “Whoever causes one of these <sup>a</sup>little ones who believe to stumble, it <sup>b</sup>would be better for him if, with a heavy millstone hung around his neck, he <sup>c</sup>had been cast into the sea.<sup>43</sup> If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into <sup>d</sup>hell, into the unquenchable fire,<sup>44</sup> [<sup>e</sup>where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]<sup>45</sup> If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into <sup>d</sup>hell,<sup>46</sup> [<sup>f</sup>where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]<sup>47</sup> If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into <sup>d</sup>hell,<sup>48</sup> where THEIR

WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. [42 <sup>a</sup>I.e. humble <sup>b</sup>Lit is better for him if a millstone turned by a donkey is hung <sup>c</sup>Lit has been thrown 43 <sup>d</sup>Gr Gehenna 44 <sup>e</sup>Vv 44 and 46, which are identical to v 48, are not found in the early mss 46 <sup>f</sup>See v 44, note]

49 “For everyone will be salted with fire. <sup>50</sup>Salt is good; but if the salt becomes unsalty, with what will you <sup>a</sup>make it salty *again*? Have salt in yourselves, and be at peace with one another.” [50 <sup>a</sup>Lit season it]

## MARK 10 [\[Books\]](#)

*Jesus' Teaching about Divorce* **1** Getting up, He \*went from there to the region of Judea and beyond the Jordan; crowds \*gathered around Him again, and, according to His custom, He once more *began* to teach them.

**2** *Some* Pharisees came up to Jesus, testing Him, and *began* to question Him whether it was lawful for a man to <sup>a</sup>divorce a wife. **3** And He answered and said to them, “What did Moses command you?” **4** They said, “Moses permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND <sup>b</sup>SEND *her* AWAY.” **5** But Jesus said to them, “<sup>c</sup>Because of your hardness of heart he wrote you this commandment. **6** But from the beginning of creation, *God* MADE THEM MALE AND FEMALE. **7** FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER<sup>d</sup>, **8** AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh. **9** What therefore God has joined together, let no man separate.” [2 <sup>a</sup>Or *send away* 4 <sup>b</sup>Or *divorce her* 5 <sup>c</sup>Or *With reference to* 7 <sup>d</sup>Many late mss add *and shall cling to his wife*]

**10** In the house the disciples *began* questioning Him about this again. **11** And He \*said to them, “Whoever <sup>a</sup>divorces his wife and marries another woman commits adultery against her; **12** and if she herself <sup>a</sup>divorces her husband and marries another man, she is committing adultery.” [11 <sup>a</sup>Or *sends away*]

*Jesus Blesses Little Children* **13** And they were bringing children to Him so that He might touch them; but the disciples rebuked them. **14** But when Jesus saw this, He was indignant and said to them, “Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. **15** Truly I say to you, whoever does not receive

the kingdom of God like a child will not enter it *at all*.” <sup>16</sup>And He took them in His arms and *began* blessing them, laying His hands on them.

*The Rich Young Ruler* <sup>17</sup>As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit eternal life?” <sup>18</sup>And Jesus said to him, “Why do you call Me good? No one is good except God alone. <sup>19</sup>You know the commandments, ‘DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.’ ” <sup>20</sup>And he said to Him, “Teacher, I have kept all these things from my youth up.” <sup>21</sup>Looking at him, Jesus felt a love for him and said to him, “One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.” <sup>22</sup>But at these words <sup>a</sup>he was saddened, and he went away grieving, for he was one who owned much property. [<sup>22</sup> <sup>a</sup>Or *he became gloomy*]

<sup>23</sup>And Jesus, looking around, \*said to His disciples, “How hard it will be for those who are wealthy to enter the kingdom of God!” <sup>24</sup>The disciples were amazed at His words. But Jesus \*answered again and \*said to them, “Children, how hard it is to enter the kingdom of God! <sup>25</sup>It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” <sup>26</sup>They were even more astonished and said to Him, “<sup>a</sup>Then who can be saved?” <sup>27</sup>Looking at them, Jesus \*said, “With people it is impossible, but not with God; for all things are possible with God.” [<sup>26</sup> <sup>a</sup>Lit *And*]

<sup>28</sup>Peter began to say to Him, “Behold, we have left everything and followed You.” <sup>29</sup>Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, <sup>30</sup><sup>a</sup>but that he will receive a hundred times as much now in <sup>b</sup>the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. <sup>31</sup>But many *who are first* will be last, and the last, first.” [<sup>30</sup> <sup>a</sup>Lit *if not* <sup>b</sup>Lit *this time*]

*Jesus' Sufferings Foretold* 32 They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, 33saying, "Behold, we are going up to Jerusalem, and the Son of Man will be <sup>a</sup>delivered to the chief priests and the scribes; and they will condemn Him to death and will <sup>b</sup>hand Him over to the Gentiles. 34They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again." [33 <sup>a</sup>Or *betrayed* <sup>b</sup>Or *betray*]

35 <sup>a</sup>James and John, the two sons of Zebedee, \*came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You." 36And He said to them, "What do you want Me to do for you?" 37They said to Him, "<sup>b</sup>Grant that we may sit, one on Your right and one on *Your* left, in Your glory." 38But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" 39They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. 40But to sit on My right or on *My* left, this is not Mine to give; but it is for those for whom it has been prepared." [35 <sup>a</sup>Or *Jacob* 37 <sup>b</sup>Lit *Give to us*]

41 Hearing *this*, the ten began to feel indignant with <sup>a</sup>James and John. 42Calling them to Himself, Jesus \*said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. 43But it is not this way among you, but whoever wishes to become great among you shall be your servant; 44and whoever wishes to be first among you shall be slave of all. 45For even the Son of Man did not come to be served, but to serve, and to give His <sup>b</sup>life a ransom for many." [41 <sup>a</sup>Or *Jacob* 45 <sup>b</sup>Or *soul*]

***Bartimaeus Receives His Sight*** <sup>46</sup> Then they \*came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar *named* Bartimaeus, the son of Timaeus, was sitting by the road. <sup>47</sup>When he heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!” <sup>48</sup>Many were sternly telling him to be quiet, but he kept crying out all the more, “Son of David, have mercy on me!” <sup>49</sup>And Jesus stopped and said, “Call him *here*.” So they \*called the blind man, saying to him, “Take courage, stand up! He is calling for you.” <sup>50</sup>Throwing aside his cloak, he jumped up and came to Jesus. <sup>51</sup>And answering him, Jesus said, “What do you want Me to do for you?” And the blind man said to Him, “<sup>a</sup>Rabboni, I want to regain my sight!” <sup>52</sup>And Jesus said to him, “Go; your faith has <sup>b</sup>made you well.” Immediately he regained his sight and *began* following Him on the road. [<sup>51</sup> <sup>a</sup>I.e. My Master <sup>52</sup> <sup>b</sup>Lit *saved you*]

## MARK 11 [\[Books\]](#)

### *The Triumphal Entry*

1 As they \*approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He \*sent two of His disciples, <sup>2</sup>and \*said to them, “Go into the village opposite you, and immediately as you enter it, you will find a colt tied *there*, on which no one yet has ever sat; untie it and bring it *here*. <sup>3</sup>If anyone says to you, ‘Why are you doing this?’ you say, ‘The Lord has need of it’; and immediately he <sup>a</sup>will send it back here.” <sup>4</sup>They went away and found a colt tied at the door, outside in the street; and they \*untied it. <sup>5</sup>Some of the bystanders were saying to them, “What are you doing, untying the colt?” <sup>6</sup>They spoke to them just as Jesus had told *them*, and they gave them permission. <sup>7</sup>They \*brought the colt to Jesus and put their coats on it; and He sat on it. <sup>8</sup>And many spread their coats in the road, and others *spread* leafy branches which they had cut from the fields. <sup>9</sup>Those who went in front and those who followed were shouting: “Hosanna!

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; [3 <sup>a</sup>Lit *sends*]

<sup>10</sup>Blessed is the coming kingdom of our father David; Hosanna in the highest!”

11 Jesus entered Jerusalem *and came* into the temple; and after looking around at everything, He left for Bethany with the twelve, since it was already late.

12 On the next day, when they had left Bethany, He became hungry. <sup>13</sup>Seeing at a distance a fig tree in leaf, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. <sup>14</sup>He said to it, “May no one ever eat fruit from you again!” And His disciples were listening.

*Jesus Drives Money Changers from the Temple* 15 Then they \*came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling <sup>a</sup>doves; 16 and He would not permit anyone to carry <sup>b</sup>merchandise through the temple. 17 And He *began* to teach and say to them, “Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS’? But you have made it a ROBBERS’ <sup>c</sup>DEN.” 18 The chief priests and the scribes heard *this*, and *began* seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching. [15 <sup>a</sup>Lit *the doves* 16 <sup>b</sup>Lit *a vessel*; i.e. a receptacle or implement of any kind 17 <sup>c</sup>Lit *cave*]

19 When evening came, <sup>a</sup>they would go out of the city. [19 <sup>a</sup>I.e. Jesus and His disciples]

20 As they were passing by in the morning, they saw the fig tree withered from the roots *up*. 21 Being reminded, Peter \*said to Him, “Rabbi, look, the fig tree which You cursed has withered.” 22 And Jesus \*answered saying to them, “Have faith in God. 23 Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be *granted* him. 24 Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be *granted* you. 25 Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. 26 [<sup>a</sup>But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.”] [26 <sup>a</sup>Early mss do not contain this v]

*Jesus’ Authority Questioned* 27 They \*came again to Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders \*came to Him, 28 and *began* saying to Him, “By what authority are You doing these things, or who gave You this authority to do these things?” 29 And Jesus said to them, “I will ask you one question, and you

answer Me, and *then* I will tell you by what authority I do these things.

<sup>30</sup>Was the baptism of John from heaven, or from men? Answer Me.”

<sup>31</sup>They *began* reasoning among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Then why did you not believe him?’ <sup>32</sup>But <sup>a</sup>shall we say, ‘From men?’”—they were afraid of the people, for everyone considered John to have been a real prophet. <sup>33</sup>Answering Jesus, they \*said, “We do not know.” And Jesus \*said to them, “Nor <sup>b</sup>will I tell you by what authority I do these things.” [32 <sup>a</sup>Or if we say 33 <sup>b</sup>Lit do I tell]

## MARK 12 [\[Books\]](#)

*Parable of the Vine-growers* **1** And He began to speak to them in parables: “A man PLANTED A VINEYARD AND PUT A <sup>a</sup>WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to <sup>b</sup>vine-growers and went on a journey. **2**At the *harvest* time he sent a slave to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers. **3**They took him, and beat him and sent him away empty-handed. **4**Again he sent them another slave, and they wounded him in the head, and treated him shamefully. **5**And he sent another, and that one they killed; and so *with* many others, beating some and killing others. **6**He had one more *to send*, a beloved son; he sent him last *of all* to them, saying, ‘They will respect my son.’ **7**But those vine-growers said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours!’ **8**They took him, and killed him and threw him out of the vineyard. **9**What will the <sup>c</sup>owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others. **10**Have you not even read this Scripture: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; [**1** <sup>a</sup>Or *fence* <sup>b</sup>Or *tenant farmers*, also vv 2, 7, 9 <sup>c</sup>Lit *lord*]

<sup>11</sup>THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES’?”

**12** And they were seeking to seize Him, and *yet* they feared the <sup>a</sup>people, for they understood that He spoke the parable against them. And so they left Him and went away. [**12** <sup>a</sup>Lit *crowd*]

*Jesus Answers the Pharisees, Sadducees and Scribes* **13** Then they \*sent some of the Pharisees and Herodians to Him in order to trap Him in a statement. **14**They \*came and \*said to Him, “Teacher, we know that You

are truthful and <sup>a</sup>defer to no one; for You are not partial to any, but teach the way of God in truth. Is it <sup>b</sup>lawful to pay a poll-tax to Caesar, or not? <sup>15</sup>Shall we pay or shall we not pay?” But He, knowing their hypocrisy, said to them, “Why are you testing Me? Bring Me a <sup>c</sup>denarius to look at.” <sup>16</sup>They brought *one*. And He \*said to them, “Whose likeness and inscription is this?” And they said to Him, “Caesar’s.” <sup>17</sup>And Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they <sup>d</sup>were amazed at Him. [14 <sup>a</sup>Lit *it is not a concern to You about anyone*; i.e. You do not seek anyone’s favor <sup>b</sup>Or *permissible* 15 <sup>c</sup>The denarius was a day’s wages 17 <sup>d</sup>Or *were greatly marveling*]

<sup>18</sup> *Some Sadducees (who say that there is no resurrection) \*came to Jesus, and began questioning Him, saying,* <sup>19</sup>“Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD <sup>a</sup>MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. <sup>20</sup>There were seven brothers; and the first took a wife, and died leaving no children. <sup>21</sup>The second one <sup>b</sup>married her, and died leaving behind no children; and the third likewise; <sup>22</sup>and so <sup>c</sup>all seven left no children. Last of all the woman died also. <sup>23</sup>In the resurrection, <sup>d</sup>when they rise again, which one’s wife will she be? For <sup>e</sup>all seven had married her.” <sup>24</sup>Jesus said to them, “Is this not the reason you are mistaken, that you do not <sup>e</sup>understand the Scriptures or the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. <sup>26</sup>But <sup>f</sup>regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage about the burning bush*, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’? <sup>27</sup>He is not the God <sup>g</sup>of the dead, but of the living; you are greatly mistaken.” [19 <sup>a</sup>Lit *take* 21 <sup>b</sup>Lit *took* 22 <sup>c</sup>Lit *the seven* 23 <sup>d</sup>Early mss do not contain *when they rise again* 24 <sup>e</sup>Or *know* 26 <sup>f</sup>Lit *concerning the dead, that they rise* 27 <sup>g</sup>Or *of corpses*]

<sup>28</sup> One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the <sup>a</sup>foremost of all?” <sup>29</sup>Jesus answered, “The foremost is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; <sup>30</sup>AND YOU SHALL LOVE THE

LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.’<sup>31</sup>The second is this, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ There is no other commandment greater than these.”<sup>32</sup>The scribe said to Him, “Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM;<sup>33</sup>AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE’S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices.”<sup>34</sup>When Jesus saw that he had answered intelligently, He said to him, “You are not far from the kingdom of God.” After that, no one would venture to ask Him any more questions. [28 <sup>a</sup>Or *first*]

<sup>35</sup> And Jesus *began* to say, as He taught in the temple, “How is it that the scribes say that <sup>a</sup>the Christ is the son of David? <sup>36</sup>David himself said <sup>b</sup>in the Holy Spirit, ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.” ’

<sup>37</sup>David himself calls Him ‘Lord’; so in what sense is He his son?” And the large crowd <sup>c</sup>enjoyed listening to Him. [35 <sup>a</sup>I.e. the Messiah 36 <sup>b</sup>Or *by* 37 <sup>c</sup>Lit *was gladly hearing Him*]

<sup>38</sup> In His teaching He was saying: “Beware of the scribes who like to walk around in long robes, and *like* respectful greetings in the market places,<sup>39</sup>and chief seats in the synagogues and places of honor at banquets,<sup>40</sup>who devour widows’ houses, and for appearance’s sake offer long prayers; these will receive greater condemnation.”

*The Widow’s Mite* <sup>41</sup> And He sat down opposite the treasury, and *began* observing how the people were putting <sup>a</sup>money into the treasury; and many rich people were putting in large sums. <sup>42</sup>A poor widow came and put in two <sup>b</sup>small copper coins, which amount to a <sup>c</sup>cent. <sup>43</sup>Calling His disciples to Him, He said to them, “Truly I say to you, this poor widow put in more than all <sup>d</sup>the contributors to the treasury; <sup>44</sup>for they all put in out of their <sup>e</sup>surplus, but she, out of her poverty, put in all she owned, <sup>f</sup>all she had to live on.” [41 <sup>a</sup>I.e. copper coins 42 <sup>b</sup>Gr *lepta* <sup>c</sup>Gr *quadrans*;

**i.e. 164 of a denarius** <sup>43</sup> *⁹Lit those who were putting in* <sup>44</sup> *°Or abundance*  
*⁹Lit her whole livelihood]*

## MARK 13 [\[Books\]](#)

*Things to Come* 1 As He was going out of the temple, one of His disciples \*said to Him, “Teacher, behold <sup>a</sup>what wonderful stones and <sup>a</sup>what wonderful buildings!” 2And Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another which will not be torn down.” [1 <sup>a</sup>Lit *how great*]

3 As He was sitting on the Mount of Olives opposite the temple, Peter and <sup>a</sup>James and John and Andrew were questioning Him privately, 4“Tell us, when will these things be, and what *will be* the <sup>b</sup>sign when all these things are going to be fulfilled?” 5And Jesus began to say to them, “See to it that no one misleads you. 6Many will come in My name, saying, ‘I am *He!*’ and will mislead many. 7When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but *that is* not yet the end. 8For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will *also* be famines. These things are *merely* the beginning of birth pangs. [3 <sup>a</sup>Or *Jacob* 4 <sup>b</sup>Or *attesting miracle*]

9 “But <sup>a</sup>be on your guard; for they will deliver you to *the* <sup>b</sup>courts, and you will be flogged in *the* synagogues, and you will stand before governors and kings for My sake, as a testimony to them. 10The gospel must first be preached to all the nations. 11When they <sup>c</sup>arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but *it is* the Holy Spirit. 12Brother will betray brother to death, and a father *his* child; and children will rise up against parents and <sup>d</sup>have them put to death. 13You will be hated by all because of My name, but the one who endures to the end, he will be saved. [9 <sup>a</sup>Lit *look to yourselves* <sup>b</sup>Or *Sanhedrin* or *Council* 11 <sup>c</sup>Lit *lead* 12 <sup>d</sup>Lit *put them to death*]

14 “But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea

must flee to the mountains. <sup>15</sup>The one who is on the housetop must not go down, or go in to get anything out of his house; <sup>16</sup>and the one who is in the field must not turn back to get his coat. <sup>17</sup>But woe to those who are pregnant and to those who are nursing babies in those days! <sup>18</sup>But pray that it may not happen in the winter. <sup>19</sup>For those days will be a *time of tribulation* such as has not occurred since the beginning of the creation which God created until now, and never will. <sup>20</sup>Unless the Lord had shortened *those days*, no <sup>a</sup>life would have been saved; but for the sake of the <sup>b</sup>elect, whom He chose, He shortened the days. <sup>21</sup>And then if anyone says to you, ‘Behold, here is <sup>c</sup>the Christ’; or, ‘Behold, *He is there*’; do not believe *him*; <sup>22</sup>for false Christs and false prophets will arise, and will show <sup>d</sup>signs and wonders, in order to lead astray, if possible, the elect. <sup>23</sup>But take heed; behold, I have told you everything in advance. [<sup>20</sup> <sup>a</sup>Lit *flesh* <sup>b</sup>Or *chosen ones* <sup>21</sup> <sup>c</sup>I.e. the Messiah <sup>22</sup> <sup>d</sup>Or *attesting miracles*]

*The Return of Christ* <sup>24</sup> “But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, <sup>25</sup>AND THE STARS WILL BE FALLING from heaven, and the powers that are in <sup>a</sup>the heavens will be shaken. <sup>26</sup>Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory. <sup>27</sup>And then He will send forth the angels, and will gather together His <sup>b</sup>elect from the four winds, from the farthest end of the earth to the farthest end of heaven. [<sup>25</sup> <sup>a</sup>Or *heaven* <sup>27</sup> <sup>b</sup>Or *chosen ones*]

<sup>28</sup> “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near. <sup>29</sup>Even so, you too, when you see these things happening, <sup>a</sup>recognize that <sup>b</sup>He is near, *right at the* <sup>c</sup>door. <sup>30</sup>Truly I say to you, this <sup>d</sup>generation will not pass away until all these things take place. <sup>31</sup>Heaven and earth will pass away, but My words will not pass away. <sup>32</sup>But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father *alone*. [<sup>29</sup> <sup>a</sup>Or *know* <sup>b</sup>Or *it* <sup>c</sup>Lit *doors* <sup>30</sup> <sup>d</sup>Or *race*]

33 “Take heed, keep on the alert; for you do not know when the *appointed* time <sup>a</sup>will come. <sup>34</sup>*It is* like a man away on a journey, *who* upon leaving his house and <sup>b</sup>putting his slaves in charge, *assigning* to each one his task, also commanded the doorkeeper to stay on the alert. <sup>35</sup>Therefore, be on the alert—for you do not know when the <sup>c</sup>master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning— <sup>36</sup>in case he should come suddenly and find you asleep. <sup>37</sup>What I say to you I say to all, ‘Be on the alert!’ ”

[33 <sup>a</sup>Lit is 34 <sup>b</sup>Lit *giving the authority to* 35 <sup>c</sup>Lit *lord*]

## MARK 14 [\[Books\]](#)

***Death Plot and Anointing*** <sup>1</sup> Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill *Him*; <sup>2</sup>for they were saying, “Not during the festival, otherwise there might be a riot of the people.”

<sup>3</sup> While He was in Bethany at the home of Simon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure <sup>a</sup>nard; *and* she broke the vial and poured it over His head. <sup>4</sup>But some were indignantly *remarking* to one another, “Why has this perfume been wasted? <sup>5</sup>For this perfume might have been sold for over three hundred <sup>b</sup>denarii, and *the money* given to the poor.” And they were scolding her. <sup>6</sup>But Jesus said, “Let her alone; why do you bother her? She has done a good deed to Me. <sup>7</sup>For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. <sup>8</sup>She has done what she could; she has anointed My body beforehand for the burial. <sup>9</sup>Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.” [<sup>3</sup> <sup>a</sup>An aromatic oil extracted from an East Indian plant <sup>5</sup> <sup>b</sup>The denarius was equivalent to a day’s wages]

<sup>10</sup> Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to <sup>a</sup>betray Him to them. <sup>11</sup>They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time. [<sup>10</sup> <sup>a</sup>Or *hand Him over*]

### *The Last Passover*

<sup>12</sup> On the first day of Unleavened Bread, when <sup>a</sup>the Passover *lamb* was being sacrificed, His disciples \*said to Him, “Where do You want us to go

and prepare for You to eat the Passover?”<sup>13</sup> And He \*sent two of His disciples and \*said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him;<sup>14</sup> and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the Passover with My disciples?”’<sup>15</sup> And he himself will show you a large upper room furnished *and* ready; prepare for us there.”<sup>16</sup> The disciples went out and came to the city, and found *it* just as He had told them; and they prepared the Passover. [12 <sup>a</sup>Lit *they were sacrificing*]

<sup>17</sup> When it was evening He \*came with the twelve. <sup>18</sup> As they were reclining *at the table* and eating, Jesus said, “Truly I say to you that one of you will <sup>a</sup>betray Me—<sup>b</sup>one who is eating with Me.”<sup>19</sup> They began to be grieved and to say to Him one by one, “Surely not I?”<sup>20</sup> And He said to them, “*It is one of the twelve, <sup>b</sup>one who dips with Me in the bowl.* <sup>21</sup> For the Son of Man *is to go* just as it is written of Him; but woe to that man <sup>c</sup>by whom the Son of Man is betrayed! *It would have been good <sup>d</sup>for that man if he had not been born.*” [18 <sup>a</sup>Or *deliver Me over* <sup>b</sup>Or *the one* <sup>21</sup> <sup>c</sup>Or *through* <sup>d</sup>Lit *for him if that man had not been born*]

### ***The Lord’s Supper***

<sup>22</sup> While they were eating, He took *some* bread, and <sup>a</sup>after a blessing He broke *it*, and gave *it* to them, and said, “Take *it*; this is My body.”<sup>23</sup> And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.<sup>24</sup> And He said to them, “This is My blood of the covenant, which is poured out for many.<sup>25</sup> Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” [22 <sup>a</sup>Lit *having blessed*]

<sup>26</sup> After singing a hymn, they went out to the Mount of Olives.

<sup>27</sup> And Jesus \*said to them, “You will all <sup>a</sup>fall away, because it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.’<sup>28</sup> But after I have been raised, I will go ahead of you to Galilee.”<sup>29</sup> But Peter said to Him, “*Even though all may <sup>a</sup>fall away, yet I will not.*”<sup>30</sup> And Jesus \*said

to him, “Truly I say to you, that <sup>b</sup>this very night, before a rooster crows twice, you yourself will deny Me three times.” <sup>31</sup>But *Peter* kept saying insistently, “*Even* if I have to die with You, I will not deny You!” And they all were saying the same thing also. [<sup>27</sup> <sup>a</sup>Or *stumble* <sup>30</sup> <sup>b</sup>Lit *today, on this night*]

### ***Jesus in Gethsemane***

<sup>32</sup> They \*came to a place named Gethsemane; and He \*said to His disciples, “Sit here until I have prayed.” <sup>33</sup>And He \*took with Him Peter and <sup>a</sup>James and John, and began to be very distressed and troubled. <sup>34</sup>And He \*said to them, “My soul is deeply grieved to the point of death; remain here and keep watch.” <sup>35</sup>And He went a little beyond *them*, and fell to the ground and *began* to pray that if it were possible, the hour might <sup>b</sup>pass Him by. <sup>36</sup>And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.” <sup>37</sup>And He \*came and \*found them sleeping, and \*said to Peter, “Simon, are you asleep? Could you not keep watch for one hour? <sup>38</sup>Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak.” <sup>39</sup>Again He went away and prayed, saying the same <sup>c</sup>words. <sup>40</sup>And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. <sup>41</sup>And He \*came the third time, and \*said to them, “<sup>d</sup>Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being <sup>e</sup>betrayed into the hands of sinners. <sup>42</sup>Get up, let us be going; behold, the one who betrays Me is at hand!” [<sup>33</sup> <sup>a</sup>Or *Jacob* <sup>35</sup> <sup>b</sup>Lit *pass from Him* <sup>39</sup> <sup>c</sup>Lit *word* <sup>41</sup> <sup>d</sup>Or *Keep on sleeping therefore* <sup>e</sup>Or *delivered*]

### ***Betrayal and Arrest***

<sup>43</sup> Immediately while He was still speaking, Judas, one of the twelve, \*came up <sup>a</sup>accompanied by a crowd with swords and clubs, *who were* from the chief priests and the scribes and the elders. <sup>44</sup>Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one;

seize Him and lead Him away <sup>b</sup>under guard.” <sup>45</sup>After coming, Judas immediately went to Him, saying, “Rabbi!” and kissed Him. <sup>46</sup>They laid hands on Him and seized Him. <sup>47</sup>But one of those who stood by drew his sword, and struck the slave of the high priest and <sup>c</sup>cut off his ear. <sup>48</sup>And Jesus said to them, “Have you come out with swords and clubs to arrest Me, as *you would* against a robber? <sup>49</sup>Every day I was with you in the temple teaching, and you did not seize Me; but *this has taken place* to fulfill the Scriptures.” <sup>50</sup>And they all left Him and fled. [<sup>43</sup> <sup>a</sup>Lit *and with him* <sup>44</sup> <sup>b</sup>Lit *safely* <sup>47</sup> <sup>c</sup>Lit *took off*]

<sup>51</sup> A young man was following Him, wearing *nothing but* a linen sheet over *his naked body*; and they <sup>\*</sup>seized him. <sup>52</sup>But he <sup>a</sup>pulled free of the linen sheet and escaped naked. [<sup>52</sup> <sup>a</sup>Lit *left behind*]

***Jesus before His Accusers*** <sup>53</sup> They led Jesus away to the high priest; and all the chief priests and the elders and the scribes <sup>\*</sup>gathered together. <sup>54</sup>Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the <sup>a</sup>officers and warming himself at the <sup>b</sup>fire. <sup>55</sup>Now the chief priests and the whole <sup>c</sup>Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. <sup>56</sup>For many were giving false testimony against Him, but their testimony was not consistent. <sup>57</sup>Some stood up and *began* to give false testimony against Him, saying, <sup>58</sup>“We heard Him say, ‘I will destroy this <sup>d</sup>temple made with hands, and in three days I will build another made without hands.’ ” <sup>59</sup>Not even in this respect was their testimony consistent. <sup>60</sup>The high priest stood up *and came* forward and questioned Jesus, saying, “Do You not answer? <sup>e</sup>What is it that these men are testifying against You?” <sup>61</sup>But He kept silent and did not answer. Again the high priest was questioning Him, and <sup>f</sup>saying to Him, “Are You <sup>g</sup>the Christ, the Son of the Blessed One?” <sup>62</sup>And Jesus said, “I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN.” <sup>63</sup>Tearing his clothes, the high priest <sup>\*</sup>said, “What further need do we have of witnesses? <sup>64</sup>You have heard the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death. <sup>65</sup>Some began to spit at

Him, and <sup>h</sup>to blindfold Him, and to beat Him with their fists, and to say to Him, “Prophesy!” And the officers <sup>i</sup>received Him with <sup>j</sup>slaps *in the face*. [54 <sup>a</sup>Or *servants* <sup>b</sup>Lit *light* 55 <sup>c</sup>Or *Sanhedrin* 58 <sup>d</sup>Or *sanctuary* 60 <sup>e</sup>Or *what do these testify?* 61 <sup>f</sup>Lit *says* <sup>g</sup>I.e. *the Messiah* 65 <sup>h</sup>Or *cover over His face* <sup>i</sup>Or *treated* <sup>j</sup>Or *blows with rods*]

### *Peter’s Denials*

66 As Peter was below in the courtyard, one of the servant-girls of the high priest <sup>\*</sup>came, <sup>67</sup>and seeing Peter warming himself, she looked at him and <sup>\*</sup>said, “You also were with Jesus the Nazarene.” <sup>68</sup>But he denied *it*, saying, “I neither know nor understand what you are talking about.” And he went out onto the <sup>a</sup>porch. <sup>b</sup><sup>69</sup>The servant-girl saw him, and began once more to say to the bystanders, “This is *one* of them!” <sup>70</sup>But again he denied it. And after a little while the bystanders were again saying to Peter, “Surely you are *one* of them, for you are a Galilean too.” <sup>71</sup>But he began to <sup>c</sup>curse and swear, “I do not know this man you are talking about!” <sup>72</sup>Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, “Before a rooster crows twice, you will deny Me three times.” <sup>d</sup>And he began to weep. [68 <sup>a</sup>Or *forecourt, gateway* <sup>b</sup>Later mss add *and a rooster crowed* 71 <sup>c</sup>Or *put himself under a curse* 72 <sup>d</sup>Or *Thinking of this, he began weeping* or *Rushing out, he began weeping*]

## MARK 15 [\[Books\]](#)

*Jesus before Pilate* <sup>1</sup> Early in the morning the chief priests with the elders and scribes and the whole <sup>a</sup>Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate. <sup>2</sup>Pilate questioned Him, “Are You the King of the Jews?” And He \*answered him, “*It is as you say.*” <sup>3</sup>The chief priests *began* to accuse Him <sup>b</sup>harshly. <sup>4</sup>Then Pilate questioned Him again, saying, “Do You not answer? See how many charges they bring against You!” <sup>5</sup>But Jesus made no further answer; so Pilate was amazed. [<sup>1</sup> <sup>a</sup>Or *Sanhedrin* <sup>3</sup> <sup>b</sup>Or *of many things*]

<sup>6</sup> Now at *the* feast he used to release for them *any* one prisoner whom they requested. <sup>7</sup>The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.

<sup>8</sup>The crowd went up and began asking him *to do* as he had been accustomed to do for them. <sup>9</sup>Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” <sup>10</sup>For he was aware that the chief priests had handed Him over because of envy. <sup>11</sup>But the chief priests stirred up the crowd *to ask* him to release Barabbas for them instead. <sup>12</sup>Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” <sup>13</sup>They shouted <sup>a</sup>back, “Crucify Him!” <sup>14</sup>But Pilate said to them, “Why, what evil has He done?” But they shouted all the more, “Crucify Him!” <sup>15</sup>Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified. [<sup>13</sup> <sup>a</sup>Or *again*]

*Jesus Is Mocked* <sup>16</sup> The soldiers took Him away into the <sup>a</sup>palace (that is, the Praetorium), and they \*called together the whole Roman <sup>b</sup>cohort. <sup>17</sup>They \*dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; <sup>18</sup>and they began to acclaim Him, “Hail, King of the Jews!” <sup>19</sup>They kept beating His head with a <sup>c</sup>reed, and spitting on Him,

and kneeling and bowing before Him. <sup>20</sup>After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they \*led Him out to crucify Him. [16 <sup>a</sup>Or *court* <sup>b</sup>Or *battalion* 19 <sup>c</sup>Or *staff* (made of a reed)]

<sup>21</sup> They \*pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.

*The Crucifixion* <sup>22</sup> Then they \*brought Him to the place Golgotha, which is translated, Place of a Skull. <sup>23</sup>They tried to give Him wine mixed with myrrh; but He did not take it. <sup>24</sup>And they \*crucified Him, and \*divided up His garments among themselves, casting <sup>a</sup>lots for them *to decide* <sup>b</sup>what each man should take. <sup>25</sup>It was the <sup>c</sup>third hour <sup>d</sup>when they crucified Him. <sup>26</sup>The inscription of the charge against Him <sup>e</sup>read, “THE KING OF THE JEWS.” [24 <sup>a</sup>Lit *a lot upon* <sup>b</sup>Lit *who should take what* 25 <sup>c</sup>I.e. 9 a.m. <sup>d</sup>Lit *and* 26 <sup>e</sup>Lit *had been inscribed*]

<sup>27</sup> They \*crucified two robbers with Him, one on His right and one on His left. <sup>28</sup>[<sup>a</sup>And the Scripture was fulfilled which says, “And He was numbered with transgressors.”] <sup>29</sup>Those passing by were <sup>b</sup>hurling abuse at Him, wagging their heads, and saying, “Ha! You who *are going to* destroy the temple and rebuild it in three days, <sup>30</sup>save Yourself, and come down from the cross!” <sup>31</sup>In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, “He saved others; <sup>c</sup>He cannot save Himself. <sup>32</sup>Let *this* Christ, the King of Israel, now come down from the cross, so that we may see and believe!” Those who were crucified with Him were also insulting Him. [28 <sup>a</sup>Early mss do not contain this v 29 <sup>b</sup>Or *blaspheming* 31 <sup>c</sup>Or *can He not save Himself?*]

<sup>33</sup> When the <sup>a</sup>sixth hour came, darkness <sup>b</sup>fell over the whole land until the <sup>c</sup>ninth hour. <sup>34</sup>At the ninth hour Jesus cried out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI?” which is translated, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” <sup>35</sup>When some of the bystanders heard it, they *began* saying, “Behold, He is calling for Elijah.”

<sup>36</sup>Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “<sup>d</sup>Let us see whether Elijah will come to take Him down.” <sup>37</sup>And Jesus uttered a loud cry, and breathed His last. <sup>38</sup>And the veil of the temple was torn in two from top to bottom. <sup>39</sup>When the centurion, who was standing <sup>e</sup>right in front of Him, saw <sup>f</sup>the way He breathed His last, he said, “Truly this man was <sup>g</sup>the Son of God!” [33 <sup>a</sup>I.e. noon <sup>b</sup>Or *occurred* <sup>c</sup>I.e. 3 p.m. <sup>36</sup> <sup>d</sup>Lit *Permit that we see; or Hold off, let us see* <sup>39</sup> <sup>e</sup>Or *opposite Him* <sup>f</sup>Lit *that He thus* <sup>g</sup>Or *a son of God or son of a god*]

<sup>40</sup> There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of <sup>a</sup>James the <sup>b</sup>Less and Joses, and Salome. <sup>41</sup>When He was in Galilee, they used to follow Him and <sup>e</sup>minister to Him; and *there were* many other women who came up with Him to Jerusalem. [40 <sup>a</sup>Or *Jacob* <sup>b</sup>Lit *little* (either in stature or age) <sup>41</sup> <sup>c</sup>Or *wait on*]

*Jesus Is Buried* <sup>42</sup> When evening had already come, because it was the preparation day, that is, the day before the Sabbath, <sup>43</sup>Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. <sup>44</sup>Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. <sup>45</sup>And ascertaining this from the centurion, he granted the body to Joseph. <sup>46</sup>Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. <sup>47</sup>Mary Magdalene and Mary the *mother* of Joses were looking on *to see* where He was laid.

## MARK 16 [\[Books\]](#)

*The Resurrection* 1 When the Sabbath was over, Mary Magdalene, and Mary the *mother* of <sup>a</sup>James, and Salome, bought spices, so that they might come and anoint Him. 2Very early on the first day of the week, they \*came to the tomb when the sun had risen. 3They were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” 4Looking up, they \*saw that the stone had been rolled away, <sup>b</sup>although it was extremely large. 5Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. 6And he \*said to them, “Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him. 7But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’ ” 8They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid. [1 <sup>a</sup>Or *Jacob* 4 <sup>b</sup>Lit *for*]

9 [<sup>a</sup>Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons. 10She went and reported to those who had been with Him, while they were mourning and weeping. 11When they heard that He was alive and had been seen by her, they refused to believe it. [9 <sup>a</sup>Later mss add vv 9-20]

12 After that, He appeared in a different form to two of them while they were walking along on their way to the country. 13They went away and reported it to the others, but they did not believe them either.

*The Disciples Commissioned* 14 Afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their unbelief and hardness of heart, because they had not believed

those who had seen Him after He had risen. <sup>15</sup>And He said to them, “Go into all the world and preach the gospel to all creation. <sup>16</sup>He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. <sup>17</sup>These <sup>a</sup>signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; <sup>18</sup>they will pick up serpents, and if they drink any deadly *poison*, it will not hurt them; they will lay hands on the sick, and they will recover.” [17 <sup>a</sup>Or *attesting miracles*]

19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. <sup>20</sup>And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the <sup>a</sup>signs that followed.] [20 <sup>a</sup>Or *attesting miracles*]

[<sup>a</sup>And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.] [<sup>a</sup>A few late mss and versions contain this paragraph, usually after v 8; a few have it at the end of ch]

## LUKE 1 [\[Books\]](#)

### Introduction

1 Inasmuch as many have undertaken to compile an account of the things <sup>a</sup>accomplished among us, <sup>2</sup>just as they were handed down to us by those who from the beginning <sup>b</sup>were eyewitnesses and <sup>c</sup>servants of the <sup>d</sup>word, <sup>3</sup>it seemed fitting for me as well, having <sup>e</sup>investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; <sup>4</sup>so that you may know the exact truth about the things you have been <sup>f</sup>taught. [1 <sup>a</sup>Or *on which there is full conviction* 2 <sup>b</sup>Lit *became* <sup>c</sup>Or *ministers* <sup>d</sup>I.e. *gospel* 3 <sup>e</sup>Or *followed* 4 <sup>f</sup>Or *orally instructed in*]

***Birth of John the Baptist Foretold*** <sup>5</sup>In the days of Herod, king of Judea, there was a priest named <sup>a</sup>Zacharias, of the division of <sup>b</sup>Abijah; and he had a wife <sup>c</sup>from the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. <sup>7</sup>But they had no child, because Elizabeth was barren, and they were both advanced in <sup>d</sup>years. [5 <sup>a</sup>I.e. *Zechariah* <sup>b</sup>Gr *Abia* <sup>c</sup>I.e. *of priestly descent* 7 <sup>d</sup>Lit *days*]

<sup>8</sup>Now it happened *that* while he was performing his priestly service before God in the *appointed* order of his division, <sup>9</sup>according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. <sup>10</sup>And the whole multitude of the people were in prayer outside at the hour of the incense offering. <sup>11</sup>And an angel of the Lord appeared to him, standing to the right of the altar of incense. <sup>12</sup>Zacharias was troubled when he saw *the angel*, and fear <sup>a</sup>gripped him. <sup>13</sup>But the angel said to him, “Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will <sup>b</sup>give him the name John. <sup>14</sup>You will have joy and gladness, and many will rejoice at his birth. <sup>15</sup>For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit <sup>c</sup>while yet in his mother’s womb. <sup>16</sup>And he

will turn many of the sons of Israel back to the Lord their God. <sup>17</sup>It is he who will go *as a forerunner* before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.” [<sup>12</sup> <sup>a</sup>Or *fell upon* <sup>13</sup> <sup>b</sup>Lit *call his name* <sup>15</sup> <sup>c</sup>Lit *from*]

<sup>18</sup> Zacharias said to the angel, “How will I know this *for certain*? For I am an old man and my wife is advanced in <sup>a</sup>years.” <sup>19</sup>The angel answered and said to him, “I am Gabriel, who <sup>b</sup>stands in the presence of God, and I have been sent to speak to you and to bring you this good news. <sup>20</sup>And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time.” [<sup>18</sup> <sup>a</sup>Lit *days* <sup>19</sup> <sup>b</sup>Lit *stand beside*]

<sup>21</sup> The people were waiting for Zacharias, and were wondering at his delay in the temple. <sup>22</sup>But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept <sup>a</sup>making signs to them, and remained mute. <sup>23</sup>When the days of his priestly service were ended, he went back home. [<sup>22</sup> <sup>a</sup>Or *beckoning to or nodding to*]

<sup>24</sup> After these days Elizabeth his wife became pregnant, and she <sup>a</sup>kept herself in seclusion for five months, saying, <sup>25</sup>“This is the way the Lord has dealt with me in the days when He looked *with favor* upon *me*, to take away my disgrace among men.” [<sup>24</sup> <sup>a</sup>Lit *was hidden*]

*Jesus’ Birth Foretold* <sup>26</sup> Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, <sup>27</sup>to a virgin <sup>a</sup>engaged to a man whose name was Joseph, of the <sup>b</sup>descendants of David; and the virgin’s name was <sup>c</sup>Mary. <sup>28</sup>And coming in, he said to her, “Greetings, <sup>d</sup> favored one! The Lord <sup>e</sup>is with you.” <sup>29</sup>But she was very perplexed at *this* statement, and kept pondering what kind of salutation this was. <sup>30</sup>The angel said to her, “Do not be afraid, Mary;

for you have found favor with God. <sup>31</sup>And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. <sup>32</sup>He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; <sup>33</sup>and He will reign over the house of Jacob forever, and His kingdom will have no end.” <sup>34</sup>Mary said to the angel, “How <sup>f</sup>can this be, since I <sup>g</sup>am a virgin?” <sup>35</sup>The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the <sup>h</sup>holy Child shall be called the Son of God. <sup>36</sup>And behold, even your relative Elizabeth has also conceived a son in her old age; and <sup>i</sup>she who was called barren is now in her sixth month. <sup>37</sup>For <sup>j</sup>nothing will be impossible with God.” <sup>38</sup>And Mary said, “Behold, the <sup>k</sup>bondslave of the Lord; may it be done to me according to your word.” And the angel departed from her. [27 <sup>a</sup>Or *betrothed*; i.e. the first stage of marriage in Jewish culture, usually lasting for a year before the wedding night. More legal than engagement <sup>b</sup>Lit *house* <sup>c</sup>Gr *Mariam*; i.e. Heb Miriam; so throughout Luke 28 <sup>d</sup>Or *woman richly blessed* <sup>e</sup>Or *be* 34 <sup>f</sup>Lit *will* <sup>g</sup>Lit *know no man* 35 <sup>h</sup>Lit *the holy thing begotten* 36 <sup>i</sup>Lit *this is the sixth month to her who* 37 <sup>j</sup>Lit *not any word* 38 <sup>k</sup>I.e. female slave]

*Mary Visits Elizabeth* <sup>39</sup> Now <sup>a</sup>at this time Mary arose and went in a hurry to the hill country, to a city of Judah, <sup>40</sup>and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup>And she cried out with a loud voice and said, “Blessed *are* you among women, and blessed *is* the fruit of your womb! <sup>43</sup>And <sup>b</sup>how has it *happened* to me, that the mother of my Lord would come to me? <sup>44</sup>For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. <sup>45</sup>And blessed *is* she who <sup>c</sup>believed that there would be a fulfillment of what had been spoken to her <sup>d</sup>by the Lord.” [39 <sup>a</sup>Lit *in these days* 43 <sup>b</sup>Lit *from where this to me* 45 <sup>c</sup>Or *believed, because there will be* <sup>d</sup>Lit *from*]

***The Magnificat*** 46 And Mary said: “My soul <sup>a</sup>exalts the Lord, [46 <sup>a</sup>Lit makes great]

47 And my spirit has rejoiced in God my Savior.

48 “For He has had regard for the humble state of His <sup>a</sup>bondsman; For behold, from this time on all generations will count me blessed. [<sup>a</sup>I.e. female slave]

49 “For the Mighty One has done great things for me; And holy is His name.

50 “AND HIS MERCY IS <sup>a</sup>UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM. [<sup>a</sup>Lit *unto generations and generations*]

51 “He has done <sup>a</sup>mighty deeds with His arm; He has scattered *those who were proud* in the <sup>b</sup>thoughts of their heart. [<sup>a</sup>Lit *might* <sup>b</sup>Lit *thought, attitude*]

52 “He has brought down rulers from *their* thrones, And has exalted those who were humble.

53 “HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-handed.

54 “He has given help to Israel His servant, <sup>a</sup>In remembrance of His mercy, [<sup>a</sup>Lit *So as to remember*]

55 “As He spoke to our fathers, To Abraham and his <sup>a</sup>descendants forever.” [<sup>a</sup>Lit *seed*]

56 And Mary stayed with her about three months, and *then* returned to her home.

***John Is Born*** 57 Now the time <sup>a</sup>had come for Elizabeth to give birth, and she gave birth to a son. 58 Her neighbors and her relatives heard that the Lord had <sup>b</sup>displayed His great mercy toward her; and they were rejoicing with her. [57 <sup>a</sup>Lit *was fulfilled* 58 <sup>b</sup>Lit *magnified*]

59 And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, <sup>a</sup>after his father. 60 But his mother answered and said, “No indeed; but he shall be called John.” 61 And they said to her, “There is no one among your relatives who is called by that name.” 62 And they made signs to his father, as to

what he wanted him called. <sup>63</sup>And he asked for a tablet and wrote as follows, “His name is John.” And they were all astonished. <sup>64</sup>And at once his mouth was opened and his tongue *loosed*, and he *began* to speak in praise of God. <sup>65</sup>Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. <sup>66</sup>All who heard them kept them in mind, saying, “What then will this child *turn out to be*?” For the hand of the Lord was certainly with him. [<sup>59</sup> <sup>a</sup>Lit *after the name of*]

*Zacharias’s Prophecy* <sup>67</sup>And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: <sup>68</sup>“Blessed *be* the Lord God of Israel, For He has visited us and accomplished redemption for His people, <sup>69</sup>And has raised up a horn of salvation for us In the house of David His servant— <sup>70</sup>As He spoke by the mouth of His holy prophets from of old— <sup>71a</sup>Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US; [<sup>a</sup>Or *Deliverance*]

<sup>72</sup>To show mercy toward our fathers, And to remember His holy covenant, <sup>73</sup>The oath which He swore to Abraham our father, <sup>74</sup>To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, <sup>75</sup>In holiness and righteousness before Him all our days.

<sup>76</sup>“And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; <sup>77</sup>To give to His people *the* knowledge of salvation <sup>a</sup>By the forgiveness of their sins, [<sup>a</sup>Or *Consisting in*]

<sup>78</sup>Because of the tender mercy of our God, With which the Sunrise from on high will visit us, <sup>79</sup>TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace.”

<sup>80</sup>And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

## LUKE 2 [\[Books\]](#)

***Jesus' Birth in Bethlehem*** <sup>1</sup> Now in those days a decree went out from Caesar Augustus, that a census be taken of all <sup>a</sup>the inhabited earth.

<sup>2b</sup>This was the first census taken while <sup>c</sup>Quirinius was governor of Syria. <sup>3</sup>And everyone was on his way to register for the census, each to his own city. <sup>4</sup>Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, <sup>5</sup>in order to register along with Mary, who was engaged to him, and was with child. <sup>6</sup>While they were there, the days were completed for her to give birth. <sup>7</sup>And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a <sup>d</sup>manger, because there was no room for them in the inn.

[<sup>1</sup> <sup>a</sup>I.e. the Roman empire <sup>2</sup> <sup>b</sup>Or *This took place as a first census* <sup>c</sup>Gr Kyrenios <sup>7</sup> <sup>d</sup>Or *feeding trough*]

<sup>8</sup> In the same region there were *some* shepherds staying out in the fields and keeping watch over their flock by night. <sup>9</sup>And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. <sup>10</sup>But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; <sup>11</sup>for today in the city of David there has been born for you a Savior, who is <sup>a</sup>Christ the Lord. <sup>12</sup>*This will be* a sign for you: you will find a baby wrapped in cloths and lying in a <sup>b</sup>manger.”

<sup>13</sup>And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, [<sup>11</sup> <sup>a</sup>I.e. Messiah <sup>12</sup> <sup>b</sup>Or *feeding trough*]

<sup>14</sup>“Glory to God in the highest, And on earth peace among men <sup>a</sup>with whom He is pleased.” [<sup>a</sup>*Lit of good pleasure; or of good will*]

<sup>15</sup> When the angels had gone away from them into heaven, the shepherds *began* saying to one another, “Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us.” <sup>16</sup>So

they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the <sup>a</sup>manger. <sup>17</sup>When they had seen this, they made known the statement which had been told them about this Child. <sup>18</sup>And all who heard it wondered at the things which were told them by the shepherds. <sup>19</sup>But Mary treasured all these things, pondering them in her heart. <sup>20</sup>The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them. [16 <sup>a</sup>Or *feeding trough*]

***Jesus Presented at the Temple*** <sup>21</sup> And when eight days had passed, <sup>a</sup>before His circumcision, His name was *then* called Jesus, the name given by the angel before He was conceived in the womb. [<sup>21</sup> <sup>a</sup>Lit so as to circumcise Him]

<sup>22</sup> And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord <sup>23</sup>(as it is written in the Law of the Lord, “EVERY *firstborn* MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD”), <sup>24</sup>and to offer a sacrifice according to what was said in the Law of the Lord, “A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS.”

<sup>25</sup> And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. <sup>26</sup>And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s <sup>a</sup>Christ. <sup>27</sup>And he came in the Spirit into the temple; and when the parents brought in the child Jesus, <sup>b</sup>to carry out for Him the custom of the Law, <sup>28</sup>then he took Him into his arms, and blessed God, and said, [<sup>26</sup> <sup>a</sup>I.e. Messiah <sup>27</sup> <sup>b</sup>Lit to do for Him according to]

<sup>29</sup>“Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;

<sup>30</sup>For my eyes have seen Your salvation,

<sup>31</sup>Which You have prepared in the presence of all peoples,

<sup>32</sup>A LIGHT <sup>a</sup>OF REVELATION TO THE GENTILES, And the glory of Your people Israel.” [<sup>a</sup>Or *for*]

<sup>33</sup> And His father and mother were amazed at the things which were being said about Him. <sup>34</sup>And Simeon blessed them and said to Mary His mother, “Behold, this *Child* is appointed for the fall and <sup>a</sup>rise of many in Israel, and for a sign to be opposed— <sup>35</sup>and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed.” [<sup>34</sup> <sup>a</sup>Or *resurrection*]

<sup>36</sup> And there was a prophetess, <sup>a</sup>Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in <sup>b</sup>years and had lived with *her* husband seven years after her <sup>c</sup>marriage, <sup>37</sup>and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. <sup>38</sup>At that very <sup>d</sup>moment she came up and *began* giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem. [<sup>36</sup> <sup>a</sup>Or *Hannah* <sup>b</sup>Lit *days* <sup>c</sup>Lit *virginity* <sup>38</sup> <sup>d</sup>Lit *hour*]

### ***Return to Nazareth***

<sup>39</sup> When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. <sup>40</sup>The Child continued to grow and become strong, <sup>a</sup>increasing in wisdom; and the grace of God was upon Him. [<sup>40</sup> <sup>a</sup>Lit *becoming full of*]

### ***Visit to Jerusalem***

41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up *there* according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they *began* looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "a Son, why have You treated us this way? Behold, Your father and I b have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's c house?" 50 But they did not understand the statement which He d had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these e things in her heart. [48 a Or *Child* b Lit *are looking* 49 c Or *affairs*; lit *in the things of My Father* 50 d Lit *had spoken* 51 e Lit *words*]

52 And Jesus kept increasing in wisdom and a stature, and in favor with God and men. [52 a Or *age*]

## LUKE 3 [\[Books\]](#)

***John the Baptist Preaches*** <sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, <sup>2</sup>in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. <sup>3</sup>And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; <sup>4</sup>as it is written in the book of the words of Isaiah the prophet, “THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

<sup>5</sup>‘EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE <sup>a</sup>BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; [<sup>a</sup>Or *leveled*]

<sup>6</sup>AND ALL <sup>a</sup>FLESH WILL SEE THE SALVATION OF GOD.’ ” [<sup>a</sup>Or *mankind*]

<sup>7</sup> So he *began* saying to the crowds who were going out to be baptized by him, “You brood of vipers, who warned you to flee from the wrath to come? <sup>8</sup>Therefore bear fruits in keeping with repentance, and do not begin to say <sup>a</sup>to yourselves, ‘We have Abraham for our father,’ for I say to you that from these stones God is able to raise up children to Abraham. <sup>9</sup>Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire.” [<sup>8</sup> <sup>a</sup>Or *in*]

<sup>10</sup> And the crowds were questioning him, saying, “Then what shall we do?” <sup>11</sup>And he would answer and say to them, “The man who has two tunics is to share with him who has none; and he who has food is to do likewise.” <sup>12</sup>And

some tax collectors also came to be baptized, and they said to him, “Teacher, what shall we do?” <sup>13</sup>And he said to them, “<sup>a</sup>Collect no more than what you have been ordered to.” <sup>14</sup>Some soldiers were questioning him, saying, “And *what about* us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages.” [<sup>13</sup> <sup>a</sup>Or *Exact*]

<sup>15</sup> Now while the people were in a state of expectation and all were <sup>a</sup>wondering in their hearts about John, as to whether he was <sup>b</sup>the Christ, <sup>16</sup>John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you <sup>c</sup>with the Holy Spirit and fire. <sup>17</sup>His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.” [<sup>15</sup> <sup>a</sup>Or *reasoning* or *debating* <sup>b</sup>I.e. the Messiah <sup>16</sup> <sup>c</sup>The Gr here can be translated *in, with* or *by*]

<sup>18</sup> So with many other exhortations he preached the gospel to the people. <sup>19</sup>But when Herod the tetrarch was reprimanded by him because of Herodias, his brother’s wife, and because of all the wicked things which Herod had done, <sup>20</sup>Herod also added this to them all: he locked John up in prison.

***Jesus Is Baptized*** <sup>21</sup> Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, <sup>22</sup>and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, “You are My beloved Son, in You I am well-pleased.”

***Genealogy of Jesus*** <sup>23</sup> When He began His ministry, Jesus Himself was about thirty years of age, being, <sup>a</sup>as was supposed, the son of Joseph, <sup>b</sup>the son of <sup>c</sup>Eli, <sup>24</sup>the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup>the son of Mattathias, the son of Amos, the son of Nahum, the son of <sup>d</sup>Hesli, the son of Naggai, <sup>26</sup>the son

of Maath, the son of Mattathias, the son of Semein, the son of Josech,  
the son of Joda, <sup>27</sup>the son of Joanan, the son of Rhesa, the son of  
Zerubbabel, the son of <sup>e</sup>Shealtiel, the son of Neri, <sup>28</sup>the son of Melchi,  
the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,  
<sup>29</sup>the son of <sup>f</sup>Joshua, the son of Eliezer, the son of Jorim, the son of  
Matthat, the son of Levi, <sup>30</sup>the son of Simeon, the son of <sup>g</sup>Judah, the son  
of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup>the son of Melea, the  
son of Menna, the son of Mattatha, the son of Nathan, the son of David,  
<sup>32</sup>the son of Jesse, the son of Obed, the son of Boaz, the son of <sup>h</sup>Salmon,  
the son of <sup>i</sup>Nahshon, <sup>33</sup>the son of Amminadab, the son of Admin, the son  
of <sup>j</sup>Ram, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup>the son  
of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son  
of Nahor, <sup>35</sup>the son of Serug, the son of <sup>k</sup>Reu, the son of Peleg, the son of  
<sup>l</sup>Heber, the son of Shelah, <sup>36</sup>the son of Cainan, the son of Arphaxad, the  
son of Shem, the son of Noah, the son of Lamech, <sup>37</sup>the son of  
Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel,  
the son of Cainan, <sup>38</sup>the son of Enosh, the son of Seth, the son of Adam,  
the son of God. [23 <sup>a</sup>Lit as it was being thought <sup>b</sup>Lit of Eli, and so  
throughout the genealogy <sup>c</sup>Also spelled *Heli* 25 <sup>d</sup>Also spelled *Esli* 27 <sup>e</sup>Gr  
*Salathiel*; names of people in the Old Testament are given in their Old  
Testament form through v 38 29 <sup>f</sup>Gr *Jesus* 30 <sup>g</sup>Gr *Judas* 32 <sup>h</sup>Gr *Sala* <sup>i</sup>Gr  
*Naasson* 33 <sup>j</sup>Gr *Arni* 35 <sup>k</sup>Gr *Ragau* <sup>l</sup>Gr *Eber*]

## LUKE 4 [\[Books\]](#)

*The Temptation of Jesus* <sup>1</sup> Jesus, full of the Holy Spirit, returned from the Jordan and was led around <sup>a</sup>by the Spirit in the wilderness <sup>2</sup>for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry. <sup>3</sup>And the devil said to Him, “If You are the Son of God, tell this stone to become bread.” <sup>4</sup>And Jesus answered him, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE.’ ” [1 <sup>a</sup>Or *under the influence of; lit in*]

<sup>5</sup> And he led Him up and showed Him all the kingdoms of <sup>a</sup>the world in a moment of time. <sup>6</sup>And the devil said to Him, “I will give You all this domain and <sup>b</sup>its glory; for it has been handed over to me, and I give it to whomever I wish. <sup>7</sup>Therefore if You <sup>c</sup>worship before me, it shall all be Yours.” <sup>8</sup>Jesus answered him, “It is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.’ ” [5 <sup>a</sup>Lit *the inhabited earth* 6 <sup>b</sup>Lit *their* (referring to the kingdoms in v 5) 7 <sup>c</sup>Or *bow down before*]

<sup>9</sup> And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here; <sup>10</sup>for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,’

<sup>11</sup>and, ‘ON *their* HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’ ”

<sup>12</sup>And Jesus answered and said to him, “It is said, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’ ”

<sup>13</sup> When the devil had finished every temptation, he left Him until an opportune time.

**Jesus' Public Ministry** <sup>14</sup> And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. <sup>15</sup> And He *began* teaching in their synagogues and was praised by all.

<sup>16</sup> And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. <sup>17</sup> And the <sup>a</sup>book of the prophet Isaiah was handed to Him. And He opened the <sup>a</sup>book and found the place where it was written, [<sup>17</sup> <sup>a</sup>Or scroll]

<sup>18</sup>“THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

<sup>19</sup>TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

<sup>20</sup> And He closed the <sup>a</sup>book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.

<sup>21</sup> And He began to say to them, “Today this Scripture has been fulfilled in your <sup>b</sup>hearing.” <sup>22</sup> And all were <sup>c</sup>speaking well of Him, and wondering at the <sup>d</sup>gracious words which <sup>e</sup>were falling from His lips; and they were saying, “Is this not Joseph’s son?” <sup>23</sup> And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’ ” <sup>24</sup> And He said, “Truly I say to you, no prophet is welcome in his hometown. <sup>25</sup> But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; <sup>26</sup> and yet Elijah was sent to none of them, but only to <sup>f</sup>Zarephath, *in the land* of Sidon, to a woman who was a widow. <sup>27</sup> And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.” <sup>28</sup> And all *the people* in the synagogue were filled with rage as they heard these things; <sup>29</sup> and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had

been built, in order to throw Him down the cliff. <sup>30</sup>But passing through their midst, He went His way. [<sup>20</sup> <sup>a</sup>Or *scroll* <sup>21</sup> <sup>b</sup>Lit *ears* <sup>22</sup> <sup>c</sup>Or *testifying* <sup>d</sup>Or *words of grace* <sup>e</sup>Lit *were proceeding out of His mouth* <sup>26</sup> <sup>f</sup>Gr *Sarepta*]

31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath; <sup>32</sup>and they were amazed at His teaching, for His <sup>a</sup>message was with authority. <sup>33</sup>In the synagogue there was a man <sup>b</sup>possessed by the spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup>“Let us alone! <sup>c</sup>What business do we have with each other, Jesus <sup>d</sup>of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” <sup>35</sup>But Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in the midst *of the people*, he came out of him without doing him any harm. <sup>36</sup>And amazement came upon them all, and they *began* talking with one another saying, “What is <sup>e</sup>this message? For with authority and power He commands the unclean spirits and they come out.” <sup>37</sup>And the report about Him was spreading into every locality in the surrounding district. [<sup>32</sup> <sup>a</sup>Lit *word* <sup>33</sup> <sup>b</sup>Lit *having a spirit* <sup>34</sup> <sup>c</sup>Lit *What to us and to you* (a Heb idiom) <sup>d</sup>Lit *the Nazarene* <sup>36</sup> <sup>e</sup>Or *this word, that with authority...come out?*]

***Many Are Healed*** <sup>38</sup> Then He got up and *left* the synagogue, and entered Simon’s home. Now Simon’s mother-in-law was suffering from a high fever, and they asked Him <sup>a</sup>to help her. <sup>39</sup>And standing over her, He rebuked the fever, and it left her; and she immediately got up and <sup>b</sup>waited on them. [<sup>38</sup> <sup>a</sup>Lit *about her* <sup>39</sup> <sup>b</sup>Or *served*]

<sup>40</sup> While the sun was setting, all those who had any *who were* sick with various diseases brought them to Him; and laying His hands on each one of them, He was healing them. <sup>41</sup>Demons also were coming out of many, shouting, “You are the Son of God!” But rebuking them, He would not allow them to speak, because

they knew Him to be <sup>a</sup>the Christ. [41 <sup>a</sup>I.e. the Messiah]

**42 When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them. <sup>43</sup>But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”**

**44 So He kept on preaching in the synagogues of <sup>a</sup>Judea. [44 <sup>a</sup>I.e. the country of the Jews (including Galilee)]**

## LUKE 5 [\[Books\]](#)

*The First Disciples* <sup>1</sup> Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; <sup>2</sup>and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. <sup>3</sup>And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and *began* teaching the <sup>a</sup>people from the boat. <sup>4</sup>When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." <sup>5</sup>Simon answered and said, "Master, we worked hard all night and caught nothing, but <sup>b</sup>I will do as You say *and* let down the nets." <sup>6</sup>When they had done this, they enclosed a great quantity of fish, and their nets *began* to break; <sup>7</sup>so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink. <sup>8</sup>But when Simon Peter saw *that*, he fell down at Jesus' <sup>c</sup>feet, saying, "Go away from me Lord, for I am a sinful man!" <sup>9</sup>For amazement had seized him and all his companions because of the catch of fish which they had taken; <sup>10</sup>and so also *were* <sup>d</sup>James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." <sup>11</sup>When they had brought their boats to land, they left everything and followed Him. [3 <sup>a</sup>Lit *crowds* 5 <sup>b</sup>Lit *upon Your word* 8 <sup>c</sup>Lit *knees* 10 <sup>d</sup>Or *Jacob*]

*The Leper and the Paralytic* <sup>12</sup> While He was in one of the cities, behold, *there was* a man <sup>a</sup>covered with leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean." <sup>13</sup>And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him. <sup>14</sup>And He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing, just as

Moses commanded, as a testimony to them.”<sup>15</sup> But the news about Him was spreading even farther, and large crowds were gathering to hear *Him* and to be healed of their sicknesses.<sup>16</sup> But Jesus Himself would often slip away <sup>b</sup>to the <sup>c</sup>wilderness and pray. [12 <sup>a</sup>Lit *full of* 16 <sup>b</sup>Lit *in* <sup>c</sup>Or *deserted places*]

17 <sup>a</sup>One day He was teaching; and there were *some* Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judea and *from* Jerusalem; and the power of the Lord was *present* for Him to perform healing.<sup>18</sup> And *some* men were carrying on a <sup>b</sup>bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him.<sup>19</sup> But not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, into the middle *of the crowd*, in front of Jesus.<sup>20</sup> Seeing their faith, He said, “<sup>c</sup>Friend, your sins are forgiven you.”<sup>21</sup> The scribes and the Pharisees began to reason, saying, “Who is this *man* who speaks blasphemies? Who can forgive sins, but God alone?”<sup>22</sup> But Jesus, <sup>d</sup>aware of their reasonings, answered and said to them, “Why are you reasoning in your hearts?<sup>23</sup> Which is easier, to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk’?<sup>24</sup> But, so that you may know that the Son of Man has authority on earth to forgive sins,”—He said to the paralytic—“I say to you, get up, and pick up your stretcher and go home.”<sup>25</sup> Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God.<sup>26</sup> They were all struck with astonishment and *began* glorifying God; and they were filled with fear, saying, “We have seen remarkable things today.” [17 <sup>a</sup>Lit *On one of the days* 18 <sup>b</sup>Or *stretcher* 20 <sup>c</sup>Lit *Man* 22 <sup>d</sup>Or *perceiving* 26 <sup>e</sup>Lit *Astonishment took them all*]

*Call of Levi (Matthew)* 27 After that He went out and noticed a tax collector named <sup>a</sup>Levi sitting in the tax booth, and He said to him, “Follow Me.”<sup>28</sup> And he left everything behind, and got up and *began* to follow Him. [27 <sup>a</sup>Also called *Matthew*]

29 And Levi gave a big reception for Him in his house; and there was a

great crowd of tax collectors and other *people* who were reclining *at the table* with them. <sup>30</sup>The Pharisees and their scribes *began* grumbling at His disciples, saying, “Why do you eat and drink with the tax collectors and <sup>a</sup>sinners?” <sup>31</sup>And Jesus answered and said to them, “*It is not those who are well who need a physician, but those who are sick.*” <sup>32</sup>I have not come to call the righteous but sinners to repentance.” [30 <sup>a</sup>I.e. irreligious Jews]

<sup>33</sup> And they said to Him, “The disciples of John often fast and offer prayers, the *disciples* of the Pharisees also do <sup>a</sup>the same, but Yours eat and drink.” <sup>34</sup>And Jesus said to them, “You cannot make the <sup>b</sup>attendants of the bridegroom fast while the bridegroom is with them, can you? <sup>35</sup>But *the days will come; and when the bridegroom is taken away from them, then they will fast in those days.*” <sup>36</sup>And He was also telling them a parable: “No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. <sup>37</sup>And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. <sup>38</sup>But new wine must be put into fresh wineskins. <sup>39</sup>And no one, after drinking old wine wishes for new; for he says, ‘The old is good *enough.*’ ” [33 <sup>a</sup>Or *likewise* <sup>34</sup> <sup>b</sup>Lit *sons of the bridal-chamber*]

## LUKE 6 [Books]

*Jesus Is Lord of the Sabbath* 1 Now it happened that He was passing through *some* grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating *the grain*. 2But some of the Pharisees said, “Why do you do what is not lawful on the Sabbath?” 3And Jesus answering them said, “Have you not even read what David did when he was hungry, he and those who were with him, 4how he entered the house of God, and took and ate the <sup>a</sup>consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?” 5And He was saying to them, “The Son of Man is Lord of the Sabbath.” [4 <sup>a</sup>Or *showbread*; lit *loaves of presentation*]

6 On another Sabbath He entered the synagogue and was teaching; and there was a man there <sup>a</sup>whose right hand was withered. 7The scribes and the Pharisees were watching Him closely *to see* if He healed on the Sabbath, so that they might find *reason* to accuse Him. 8But He knew <sup>b</sup>what they were thinking, and He said to the man with the withered hand, “Get up and <sup>c</sup>come forward!” And he got up and <sup>d</sup>came forward. 9And Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” 10After looking around at them all, He said to him, “Stretch out your hand!” And he did so; and his hand was restored. 11But they themselves were filled with <sup>e</sup>rage, and discussed together what they might do to Jesus. [6 <sup>a</sup>Lit *and his* 8 <sup>b</sup>Lit *their thoughts* <sup>c</sup>Lit *stand into the middle* <sup>d</sup>Lit *stood* 11 <sup>e</sup>Lit *folly*]

*Choosing the Twelve* 12 It was <sup>a</sup>at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. 13And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: 14Simon, whom He also

named Peter, and Andrew his brother; and <sup>b</sup>James and John; and Philip and Bartholomew; <sup>15</sup>and Matthew and Thomas; James *the son of Alphaeus*, and Simon who was called the Zealot; <sup>16</sup>Judas *the son of James*, and Judas Iscariot, who became a traitor. [<sup>12</sup> <sup>a</sup>Lit *in these days* <sup>14</sup> <sup>b</sup>Or *Jacob*, also vv 15 and 16]

<sup>17</sup> Jesus came down with them and stood on a level place; and *there was* a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, <sup>18</sup>who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. <sup>19</sup>And all the <sup>a</sup>people were trying to touch Him, for power was coming from Him and healing *them* all. [<sup>19</sup> <sup>a</sup>Lit *crowd*]

### *The Beatitudes*

<sup>20</sup> And turning His gaze toward His disciples, He *began* to say, “Blessed are <sup>a</sup>you who are poor, for yours is the kingdom of God. <sup>21</sup>Blessed are <sup>a</sup>you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. <sup>22</sup>Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. <sup>23</sup>Be glad in that day and leap *for joy*, for behold, your reward is great in heaven. For in the same way their fathers used to <sup>b</sup>treat the prophets. <sup>24</sup>But woe to you who are rich, for you are receiving your comfort in full. <sup>25</sup>Woe to you who <sup>c</sup>are well-fed now, for you shall be hungry. Woe *to you* who laugh now, for you shall mourn and weep. <sup>26</sup>Woe *to you* when all men speak well of you, for their fathers used to <sup>b</sup>treat the false prophets in the same way. [<sup>20</sup> <sup>a</sup>Lit *the* <sup>23</sup> <sup>b</sup>Lit *do to* <sup>25</sup> <sup>c</sup>Lit *having been filled*]

<sup>27</sup> “But I say to you who hear, love your enemies, do good to those who hate you, <sup>28</sup>bless those who curse you, pray for those who <sup>a</sup>mistreat you. <sup>29</sup>Whoever hits you on the cheek, offer him the other also; and whoever takes away your <sup>b</sup>coat, do not withhold your <sup>c</sup>shirt from him either. <sup>30</sup>Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. <sup>31</sup><sup>d</sup>Treat others the same way you want <sup>e</sup>them to treat you.

<sup>32</sup>If you love those who love you, what credit is *that* to you? For even sinners love those who love them. <sup>33</sup>If you do good to those who do good to you, what credit is *that* to you? For even sinners do the same. <sup>34</sup>If you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount*. <sup>35</sup>But love your enemies, and do good, and lend, <sup>f</sup>expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men*. <sup>36g</sup>Be merciful, just as your Father is merciful. [28 <sup>a</sup>Or *revile* 29 <sup>b</sup>I.e. outer garment <sup>c</sup>Or *tunic*; i.e. garment worn next to body 31 <sup>d</sup>Lit *Do to* <sup>e</sup>Lit *people* 35 <sup>f</sup>Or *not despairing at all* 36 <sup>g</sup>Or *Become*]

37 “Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; <sup>a</sup>pardon, and you will be pardoned. <sup>38</sup>Give, and it will be given to you. They will <sup>b</sup>pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return.” [37 <sup>a</sup>Lit *release* 38 <sup>b</sup>Lit *give*]

39 And He also spoke a parable to them: “A blind man cannot guide a blind man, can he? Will they not both fall into a pit? <sup>40</sup>A <sup>a</sup>pupil is not above his teacher; but everyone, after he has been fully trained, will <sup>b</sup>be like his teacher. <sup>41</sup>Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>42</sup>Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye. <sup>43</sup>For there is no good tree which produces bad fruit, nor, <sup>c</sup>on the other hand, a bad tree which produces good fruit. <sup>44</sup>For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. <sup>45</sup>The good man out of the good <sup>d</sup>treasure of his heart brings forth what is good; and the evil *man* out of the evil *treasure* brings forth what is evil; for his mouth speaks from <sup>e</sup>that which fills his heart. [40 <sup>a</sup>Or *disciple* <sup>b</sup>Or *reach his teacher’s level* 43 <sup>c</sup>Lit *again* 45 <sup>d</sup>Or *treasury, storehouse* <sup>e</sup>Lit *the abundance of*]

***Builders and Foundations*** 46 “Why do you call Me, ‘Lord, Lord,’ and do not do what I say? 47Everyone who comes to Me and hears My words and <sup>a</sup>acts on them, I will show you whom he is like: 48he is like a man building a house, who <sup>b</sup>dug deep and laid a foundation on the rock; and when a flood occurred, the <sup>c</sup>torrent burst against that house and could not shake it, because it had been well built. 49But the one who has heard and has not acted *accordingly*, is like a man who built a house on the ground without any foundation; and the <sup>c</sup>torrent burst against it and immediately it collapsed, and the ruin of that house was great.” [47 <sup>a</sup>Lit does 48 <sup>b</sup>Lit dug and went deep <sup>c</sup>Lit river]

## LUKE 7 [\[Books\]](#)

*Jesus Heals a Centurion's Servant* **1** When He had completed all His discourse in the hearing of the people, He went to Capernaum.

**2** And a centurion's slave, <sup>a</sup>who was highly regarded by him, was sick and about to die. **3** When he heard about Jesus, he sent some <sup>b</sup>Jewish elders asking Him to come and <sup>c</sup>save the life of his slave. **4** When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him; **5** for he loves our nation and it was he who built us our synagogue." **6** Now Jesus *started* on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "<sup>d</sup>Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; **7** for this reason I did not even consider myself worthy to come to You, but *just* <sup>e</sup>say the word, and my <sup>f</sup>servant will be healed. **8** For I also am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." **9** Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, "I say to you, not even in Israel have I found such great faith." **10** When those who had been sent returned to the house, they found the slave in good health. [2 <sup>a</sup>Lit to whom he was honorable 3 <sup>b</sup>Lit elders of the Jews <sup>c</sup>Lit bring safely through, rescue 6 <sup>d</sup>Or Sir 7 <sup>e</sup>Lit say with a word <sup>f</sup>Or boy]

**11** Soon afterwards He went to a city called Nain; and His disciples were going along with Him, <sup>a</sup>accompanied by a large crowd. **12** Now as He approached the gate of the city, <sup>b</sup>a dead man was being carried out, the <sup>c</sup>only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. **13** When the Lord saw her, He felt compassion for her, and said to her, "<sup>d</sup>Do not weep." **14** And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" **15** The <sup>e</sup>dead man sat up and began to speak. And *Jesus* gave him back to his mother. **16** Fear gripped them all,

and they *began* glorifying God, saying, “A great prophet has arisen among us!” and, “God has <sup>f</sup>visited His people!” <sup>17</sup>This report concerning Him went out all over Judea and in all the surrounding district. [<sup>11</sup> <sup>a</sup>Lit *and* <sup>12</sup> <sup>b</sup>Lit *one who had died* <sup>c</sup>Or *only begotten* <sup>13</sup> <sup>d</sup>Or *Stop weeping* <sup>15</sup> <sup>e</sup>Or *corpse* <sup>16</sup> <sup>f</sup>Or *cared for*]

*A Deputation from John* <sup>18</sup> The disciples of John reported to him about all these things. <sup>19</sup>Summoning <sup>a</sup>two of his disciples, John sent them to the Lord, saying, “Are You the <sup>b</sup>Expected One, or do we look for someone else?” <sup>20</sup>When the men came to Him, they said, “John the Baptist has sent us to You, to ask, ‘Are You the <sup>b</sup>Expected One, or do we look for someone else?’ ” <sup>21</sup>At that <sup>c</sup>very time He cured many *people* of diseases and afflictions and evil spirits; and He gave sight to many *who were blind*. <sup>22</sup>And He answered and said to them, “Go and report to John what you have seen and heard: *the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.* <sup>23</sup>Blessed is he <sup>d</sup>who does not take offense at Me.” [<sup>19</sup> <sup>a</sup>Lit *a certain two* <sup>b</sup>Lit *Coming One* <sup>21</sup> <sup>c</sup>Lit *hour* <sup>23</sup> <sup>d</sup>Lit *whoever*]

<sup>24</sup> When the messengers of John had left, He began to speak to the crowds about John, “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>25a</sup>But what did you go out to see? A man dressed in soft <sup>b</sup>clothing? Those who are splendidly clothed and live in luxury are *found* in royal palaces! <sup>26</sup>But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. <sup>27</sup>This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER <sup>c</sup>AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’

<sup>28</sup>I say to you, among those born of women there is no one greater than John; yet he who is <sup>d</sup>least in the kingdom of God is greater than he.” <sup>29</sup>When all the people and the tax collectors heard *this*, they <sup>e</sup>acknowledged God’s justice, having been baptized with the baptism of John. <sup>30</sup>But the Pharisees and the <sup>f</sup>lawyers rejected God’s purpose for themselves, not having been baptized by <sup>g</sup>John. [<sup>25</sup> <sup>a</sup>Or *Well then, what* <sup>b</sup>Or *garments* <sup>27</sup> <sup>c</sup>Lit *before Your*

face <sup>28</sup> <sup>d</sup>Or less <sup>29</sup> <sup>e</sup>Or justified God <sup>30</sup> <sup>f</sup>I.e. experts in the Mosaic Law <sup>8</sup>Lit him]

<sup>31</sup> “To what then shall I compare the men of this generation, and what are they like? <sup>32</sup>They are like children who sit in the market place and call to one another, and they say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’ <sup>33</sup>For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ <sup>34</sup>The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a <sup>a</sup>drunkard, a friend of tax collectors and <sup>b</sup>sinners!’ <sup>35</sup>Yet wisdom is vindicated by all her children.” [<sup>34</sup> <sup>a</sup>Or wine-drinker <sup>b</sup>I.e. irreligious Jews]

<sup>36</sup> Now one of the Pharisees was requesting Him to <sup>a</sup>dine with him, and He entered the Pharisee’s house and reclined *at the table*. <sup>37</sup>And there was a woman in the city who was a <sup>b</sup>sinner; and when she learned that He was reclining *at the table* in the Pharisee’s house, she brought an alabaster vial of perfume, <sup>38</sup>and standing behind *Him* at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume. <sup>39</sup>Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a <sup>b</sup>sinner.” [<sup>36</sup> <sup>a</sup>Lit eat <sup>37</sup> <sup>b</sup>I.e. an immoral woman]

***Parable of Two Debtors*** <sup>40</sup>And Jesus answered him, “Simon, I have something to say to you.” And he <sup>a</sup>replied, “Say it, Teacher.” <sup>41</sup>“A moneylender had two debtors: one owed five hundred <sup>b</sup>denarii, and the other fifty. <sup>42</sup>When they were unable to repay, he graciously forgave them both. So which of them will love him more?” <sup>43</sup>Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.” <sup>44</sup>Turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. <sup>45</sup>You gave Me no kiss; but she, since the time

I came in, has not ceased to kiss My feet. <sup>46</sup>You did not anoint My head with oil, but she anointed My feet with perfume. <sup>47</sup>For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.” <sup>48</sup>Then He said to her, “Your sins have been forgiven.” <sup>49</sup>Those who were reclining *at the table* with Him began to say <sup>5</sup>to themselves, “Who is this *man* who even forgives sins?” <sup>50</sup>And He said to the woman, “Your faith has saved you; go in peace.” [40 <sup>a</sup>Lit says 41 <sup>b</sup>The denarius was equivalent to a day’s wages 49 <sup>c</sup>Or *among*]

## LUKE 8 [\[Books\]](#)

### *Ministering Women*

1 Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, <sup>2</sup>and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, <sup>3</sup>and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

### *Parable of the Sower*

4 When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: <sup>5</sup>“The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the <sup>a</sup>air ate it up. <sup>6</sup>Other *seed* fell on rocky *soil*, and as soon as it grew up, it withered away, because it had no moisture. <sup>7</sup>Other *seed* fell among the thorns; and the thorns grew up with it and choked it out. <sup>8</sup>Other *seed* fell into the good soil, and grew up, and produced a crop a hundred times as great.” As He said these things, He would call out, “He who has ears to hear, <sup>b</sup>let him hear.” [5 <sup>a</sup>Lit *heaven* 8 <sup>b</sup>Or *hear! Or listen!*]

9 His disciples *began* questioning Him as to what this parable meant. <sup>10</sup>And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest *it is* in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

11 “Now the parable is this: the seed is the word of God. <sup>12</sup>Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. <sup>13</sup>Those on

the rocky soil are those who, when they hear, receive the word with joy; and these have no *firm* root; <sup>a</sup>they believe for a while, and in time of temptation fall away. <sup>14</sup>The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity. <sup>15</sup>But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with <sup>b</sup>perseverance. [13 <sup>a</sup>Lit *who believe* 15 <sup>b</sup>Or *steadfastness*]

### ***Parable of the Lamp***

<sup>16</sup> “Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. <sup>17</sup>For nothing is hidden that will not become evident, nor *anything* secret that will not be known and come to light. <sup>18</sup>So take care how you listen; for whoever has, to him *more* shall be given; and whoever does not have, even what he <sup>a</sup>thinks he has shall be taken away from him.” [18 <sup>a</sup>Or *seems to have*]

<sup>19</sup> And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. <sup>20</sup>And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.” <sup>21</sup>But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

### ***Jesus Stills the Sea***

<sup>22</sup> Now on one of *those* days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.” So they launched out. <sup>23</sup>But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they *began* to be swamped and to be in danger. <sup>24</sup>They came to Jesus and woke Him up, saying, “Master, Master, we are perishing!” And He got up and rebuked the wind and the surging waves, and they stopped, and <sup>a</sup>it became calm. <sup>25</sup>And He said to

them, “Where is your faith?” They were fearful and amazed, saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?” [24 <sup>a</sup>Lit *a calm occurred*]

### ***The Demoniac Cured***

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. 28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “<sup>a</sup>What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me.” 29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert. 30 And Jesus asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. 31 They were imploring Him not to command them to go away into the abyss. [28 <sup>a</sup>Lit *What to me and to you* (a Heb idiom)]

32 Now there was a herd of many swine feeding there on the mountain; and *the demons* implored Him to permit them to enter <sup>a</sup>the swine. And He gave them permission. 33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned. [32 <sup>a</sup>Lit *them*]

34 When the herdsmen saw what had happened, they ran away and reported it in the city and *out* in the country. 35 *The people* went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. 36 Those who had seen it reported to them how the man who was demon-possessed had been <sup>a</sup>made well. 37 And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned. 38 But the man from whom the demons had gone

out was begging Him that he might <sup>b</sup>accompany Him; but He sent him away, saying, <sup>39</sup>“Return to your house and describe what great things God has done for you.” So he went away, proclaiming throughout the whole city what great things Jesus had done for him. [<sup>36</sup> <sup>a</sup>Or *saved* <sup>38</sup> <sup>b</sup>Lit *be with*]

### ***Miracles of Healing***

**40** And as Jesus returned, the <sup>a</sup>people welcomed Him, for they had all been waiting for Him. <sup>41</sup>And there came a man named Jairus, and he was an <sup>b</sup>official of the synagogue; and he fell at Jesus’ feet, and *began* to implore Him to come to his house; <sup>42</sup>for he had an <sup>c</sup>only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him. [<sup>40</sup> <sup>a</sup>Lit *crowd* <sup>41</sup> <sup>b</sup>Lit *ruler* <sup>42</sup> <sup>c</sup>Or *only begotten*]

**43** And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, <sup>44</sup>came up behind Him and touched the fringe of His <sup>a</sup>cloak, and immediately her hemorrhage stopped. <sup>45</sup>And Jesus said, “Who is the one who touched Me?” And while they were all denying it, Peter said, “Master, the <sup>b</sup>people are crowding and pressing in on You.” <sup>46</sup>But Jesus said, “Someone did touch Me, for I was aware that power had gone out of Me.” <sup>47</sup>When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. <sup>48</sup>And He said to her, “Daughter, your faith has <sup>c</sup>made you well; go in peace.” [<sup>44</sup> <sup>a</sup>Or *outer garment* <sup>45</sup> <sup>b</sup>Lit *crowds* <sup>48</sup> <sup>c</sup>Or *saved you*]

**49** While He was still speaking, someone <sup>\*</sup>came from *the house of* the synagogue official, saying, “Your daughter has died; do not trouble the Teacher anymore.” <sup>50</sup>But when Jesus heard *this*, He answered him, “Do not be afraid *any longer*; only believe, and she will be <sup>a</sup>made well.” <sup>51</sup>When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl’s father and mother. <sup>52</sup>Now they were all weeping and lamenting for her; but He said, “Stop weeping, for she has not died, but is asleep.” <sup>53</sup>And they *began* laughing at Him, knowing that she had died. <sup>54</sup>He, however, took her by the hand and called, saying, “Child,

arise!”<sup>55</sup> And her spirit returned, and she got up immediately; and He gave orders for *something* to be given her to eat.<sup>56</sup> Her parents were amazed; but He instructed them to tell no one what had happened. [50 <sup>a</sup>Or *saved*]

## LUKE 9 [\[Books\]](#)

*Ministry of the Twelve* 1 And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. 2And He sent them out to proclaim the kingdom of God and to perform healing. 3And He said to them, “Take nothing for *your* journey, neither a staff, nor a <sup>a</sup>bag, nor bread, nor money; and do not *even* have <sup>b</sup>two tunics a piece. 4Whatever house you enter, stay there <sup>c</sup>until you leave that city. 5And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.” 6Departing, they *began* going <sup>d</sup>throughout the villages, preaching the gospel and healing everywhere. [<sup>3</sup> <sup>a</sup>Or *knapsack* or *beggar’s bag* <sup>b</sup>Or *inner garments* 4 <sup>c</sup>Lit *and leave from there* 6 <sup>d</sup>Or *from village to village*]

7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, <sup>8</sup>and by some that Elijah had appeared, and by others that one of the prophets of old had risen again. <sup>9</sup>Herod said, “I myself had John beheaded; but who is this man about whom I hear such things?” And he kept trying to see Him.

10 When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida. <sup>11</sup>But the crowds were aware of this and followed Him; and welcoming them, He *began* speaking to them about the kingdom of God and curing those who had need of healing.

### *Five Thousand Fed*

12 Now the day <sup>a</sup>was ending, and the twelve came and said to Him, “Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get <sup>b</sup>something to eat; for here we are in a

desolate place.”<sup>13</sup> But He said to them, “You give them *something* to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people.”<sup>14</sup> (For there were about five thousand men.) And He said to His disciples, “Have them <sup>c</sup>sit down to eat in groups of about fifty each.”<sup>15</sup> They did so, and had them all <sup>c</sup>sit down.<sup>16</sup> Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke *them*, and kept giving *them* to the disciples to set before the <sup>d</sup>people.<sup>17</sup> And they all ate and were satisfied; and <sup>e</sup>the broken pieces which they had left over were picked up, twelve baskets *full*. [12 <sup>a</sup>Lit *began to decline* <sup>b</sup>Lit *provisions* 14 <sup>c</sup>Lit *recline* 16 <sup>d</sup>Lit *crowd* 17 <sup>e</sup>Lit *that which was left over to them of the broken pieces was*]

18 And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, “Who do the <sup>a</sup>people say that I am?”<sup>19</sup> They answered and said, “John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again.”<sup>20</sup> And He said to them, “But who do you say that I am?” And Peter answered and said, “The <sup>b</sup>Christ of God.”<sup>21</sup> But He <sup>c</sup>warned them and instructed *them* not to tell this to anyone,<sup>22</sup> saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.” [18 <sup>a</sup>Lit *crowds* 20 <sup>b</sup>I.e. *Messiah* 21 <sup>c</sup>Or *strictly admonished*]

23 And He was saying to *them* all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.<sup>24</sup> For whoever wishes to save his <sup>a</sup>life will lose it, but whoever loses his <sup>a</sup>life for My sake, he is the one who will save it.<sup>25</sup> For what is a man profited if he gains the whole world, and loses or forfeits himself?<sup>26</sup> For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and *the glory* of the Father and of the holy angels.<sup>27</sup> But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God.” [24 <sup>a</sup>Or *soul*]

### ***The Transfiguration***

28 Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. <sup>29</sup>And while He was praying, the appearance of His face became different, and His clothing *became white and* <sup>a</sup>gleaming. <sup>30</sup>And behold, two men were talking with Him; and they were Moses and Elijah, <sup>31</sup>who, appearing in <sup>b</sup>glory, were speaking of His departure which He was about to accomplish at Jerusalem. <sup>32</sup>Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. <sup>33</sup>And as <sup>c</sup>these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three <sup>d</sup>tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying. <sup>34</sup>While he was saying this, a cloud <sup>e</sup>formed and *began* to overshadow them; and they were afraid as they entered the cloud. <sup>35</sup>Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!” <sup>36</sup>And when the voice <sup>e</sup>had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen. [29 <sup>a</sup>Lit *flashing like lightning* 31 <sup>b</sup>Or *splendor* 33 <sup>c</sup>Lit *they* <sup>d</sup>Or *sacred tents* 34 <sup>e</sup>Lit *occurred*]

37 On the next day, when they came down from the mountain, a large crowd met Him. <sup>38</sup>And a man from the crowd shouted, saying, “Teacher, I beg You to look at my son, for he is my <sup>a</sup>only boy, <sup>39</sup>and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth*; and only with difficulty does it leave him, mauling him *as it leaves*. <sup>40</sup>I begged Your disciples to cast it out, and they could not.” <sup>41</sup>And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here.” <sup>42</sup>While he was still approaching, the demon <sup>b</sup>slammed him *to the ground* and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father. <sup>43</sup>And they were all amazed at the <sup>c</sup>greatness of God. [38 <sup>a</sup>Or *only begotten* 42 <sup>b</sup>Or *tore him* 43 <sup>c</sup>Or *majesty*]

But while everyone was marveling at all that He was doing, He said to His disciples, <sup>44</sup>“Let these words sink into your ears; for the Son of Man is going to be <sup>a</sup>delivered into the hands of men.” <sup>45</sup>But they <sup>b</sup>did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement. [44 <sup>a</sup>Or *betrayed* 45 <sup>b</sup>Lit *were not knowing*]

*The Test of Greatness* 46 An argument <sup>a</sup>started among them as to which of them might be the greatest. 47 But Jesus, knowing <sup>b</sup>what they were thinking in their heart, took a child and stood him by His side, 48 and said to them, “Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great.” [46 <sup>a</sup>Lit *entered in* 47 <sup>b</sup>Lit *the reasoning; or argument*]

49 John answered and said, “Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us.” 50 But Jesus said to him, “Do not hinder *him*; for he who is not against you is <sup>a</sup>for you.” [50 <sup>a</sup>Or *on your side*]

51 When the days were approaching for His <sup>a</sup>ascension, He <sup>b</sup>was determined to go to Jerusalem; 52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to <sup>c</sup>make arrangements for Him. 53 But they did not receive Him, because <sup>d</sup>He was traveling toward Jerusalem. 54 When His disciples James and John saw *this*, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” 55 But He turned and rebuked them, [<sup>e</sup>and said, “You do not know what kind of spirit you are of; 56 for the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village. [51 <sup>a</sup>Lit *taking up* <sup>b</sup>Lit *set His face* 52 <sup>c</sup>Or *prepare* 53 <sup>d</sup>Lit *His face was proceeding toward* 55 <sup>e</sup>Early mss do not contain bracketed portion]

*Exactng Discipleship* 57 As they were going along the road, someone said to Him, “I will follow You wherever You go.” 58 And Jesus said to him, “The foxes have holes and the birds of the <sup>a</sup>air have <sup>b</sup>nest, but the Son of Man has nowhere to lay His head.” 59 And He said to another, “Follow Me.” But he said, “Lord, permit me first to go and bury my father.” 60 But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.”

**<sup>61</sup>Another also said, “I will follow You, Lord; but first permit me to say good-bye to those at home.” <sup>62</sup>But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.” [58 <sup>a</sup>Or *sky* <sup>b</sup>Or *roosting-places*]**

## LUKE 10 [\[Books\]](#)

*The Seventy Sent Out* <sup>1</sup> Now after this the Lord appointed <sup>a</sup>seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. <sup>2</sup>And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. <sup>3</sup>Go; behold, I send you out as lambs in the midst of wolves. <sup>4</sup>Carry no money belt, no <sup>b</sup>bag, no shoes; and greet no one on the way. <sup>5</sup>Whatever house you enter, first say, ‘Peace *be* to this house.’ <sup>6</sup>If a <sup>c</sup>man of peace is there, your peace will rest on him; but if not, it will return to you. <sup>7</sup>Stay in <sup>d</sup>that house, eating and drinking <sup>e</sup>what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

<sup>8</sup>Whatever city you enter and they receive you, eat what is set before you; <sup>9</sup>and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup>But whatever city you enter and they do not receive you, go out into its streets and say, <sup>11</sup>‘Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet <sup>f</sup>be sure of this, that the kingdom of God has come near.’ <sup>12</sup>I say to you, it will be more tolerable in that day for Sodom than for that city. [1

<sup>a</sup>Some mss read *seventy-two* <sup>4</sup> <sup>b</sup>Or *knapsack* or *beggar’s bag* <sup>6</sup> <sup>c</sup>Lit *son of peace*; i.e. a person inclined toward peace <sup>7</sup> <sup>d</sup>Lit *the house itself* <sup>e</sup>Lit *the things from them* <sup>11</sup> <sup>f</sup>Lit *know*]

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the <sup>a</sup>miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in <sup>b</sup>sackcloth and ashes. <sup>14</sup>But it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup>And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! [13 <sup>a</sup>Or *works of power* <sup>b</sup>I.e. symbols of mourning]

<sup>16</sup> “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”

## ***The Happy Results***

17 The <sup>a</sup>seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” <sup>18</sup>And He said to them, “I was watching Satan fall from heaven like lightning. <sup>19</sup>Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. <sup>20</sup>Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.” [17 <sup>a</sup>Some mss read *seventy-two*]

21 At that very <sup>a</sup>time He rejoiced greatly in the Holy Spirit, and said, “I <sup>b</sup>praise You, O Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight. <sup>22</sup>All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal *Him*.” [21 <sup>a</sup>Lit *hour* <sup>b</sup>Or *acknowledge to You*]

23 Turning to the disciples, He said privately, “Blessed *are* the eyes which see the things you see, <sup>24</sup>for I say to you, that many prophets and kings wished to see the things which you see, and did not see *them*, and to hear the things which you hear, and did not hear *them*.”

25 And a <sup>a</sup>lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?” <sup>26</sup>And He said to him, “What is written in the Law? <sup>b</sup>How does it read to you?” <sup>27</sup>And he answered, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.” <sup>28</sup>And He said to him, “You have answered correctly; DO THIS AND YOU WILL LIVE.” <sup>29</sup>But wishing to justify himself, he said to Jesus, “And who is my neighbor?” [25 <sup>a</sup>I.e. an expert in the Mosaic Law <sup>26</sup><sup>b</sup>Lit *How do you read?*]

*The Good Samaritan* <sup>30</sup>Jesus replied and said, “A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and <sup>a</sup>beat him, and went away leaving him half dead. <sup>31</sup>And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. <sup>32</sup>Likewise a Levite also, when he came to the place and saw him, passed by on the other side. <sup>33</sup>But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, <sup>34</sup>and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him. <sup>35</sup>On the next day he took out two <sup>b</sup>denarii and gave them to the innkeeper and said, ‘Take care of him; and whatever more you spend, when I return I will repay you.’ <sup>36</sup>Which of these three do you think proved to be a neighbor to the man who fell into the robbers’ *hands*?” <sup>37</sup>And he said, “The one who showed mercy toward him.” Then Jesus said to him, “Go and do <sup>c</sup>the same.” [30 <sup>a</sup>Lit *laid blows upon* 35 <sup>b</sup>The denarius was equivalent to a day’s wages 37 <sup>c</sup>Or *likewise*]

### *Martha and Mary*

<sup>38</sup> Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. <sup>39</sup>She had a sister called Mary, who was seated at the Lord’s feet, listening to His word. <sup>40</sup>But Martha was distracted with <sup>a</sup>all her preparations; and she came up *to Him* and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.” <sup>41</sup>But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things; <sup>42</sup>but *only* one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.” [40 <sup>a</sup>Lit *much service*]

## LUKE 11 [\[Books\]](#)

***Instruction about Prayer*** <sup>1</sup> It happened that while <sup>a</sup>Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, “Lord, teach us to pray just as John also taught his disciples.” <sup>2</sup>And He said to them, “When you pray, say: <sup>b</sup>Father, hallowed be Your name.

Your kingdom come. [<sup>1</sup> <sup>a</sup>Lit *He* <sup>2</sup> <sup>b</sup>Later mss add phrases from Matt 6:9-13 to make the two passages closely similar]

<sup>3</sup>Give us each day our <sup>a</sup>daily bread. [<sup>a</sup>Or *bread for the coming day or needful bread*]

<sup>4</sup>And forgive us our sins, For we ourselves also forgive everyone who is indebted to us.  
And lead us not into temptation.’ ”

<sup>5</sup> Then He said to them, “<sup>a</sup>Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves; <sup>6</sup>for a friend of mine has come to me from a journey, and I have nothing to set before him’; <sup>7</sup>and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children <sup>b</sup>and I are in bed; I cannot get up and give you *anything*.’ <sup>8</sup>I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his <sup>c</sup>persistence he will get up and give him as much as he needs. [<sup>5</sup> <sup>a</sup>Lit *Which one of you will have* <sup>7</sup> <sup>b</sup>Lit *with me* <sup>8</sup> <sup>c</sup>Lit *shamelessness*]

<sup>9</sup> “So I say to you, <sup>a</sup>ask, and it will be given to you; <sup>b</sup>seek, and you will find; <sup>c</sup>knock, and it will be opened to you. <sup>10</sup>For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. <sup>11</sup>Now <sup>d</sup>suppose one of you fathers is asked by his son for a <sup>e</sup>fish; he will not give

him a snake instead of a fish, will he? <sup>12</sup>Or if he is asked for an egg, he will not give him a scorpion, will he? <sup>13</sup>If you then, being evil, know how to give good gifts to your children, how much more will your <sup>f</sup>heavenly Father give the Holy Spirit to those who ask Him?" [9 <sup>a</sup>Or keep asking <sup>b</sup>Or keep seeking <sup>c</sup>Or keep knocking <sup>11</sup> <sup>d</sup>Lit which of you, a son, will ask the father <sup>e</sup>Two early mss insert loaf, he will not give him a stone, will he, or for a <sup>13</sup> <sup>f</sup>Lit Father from heaven]

**Pharisees' Blasphemy** <sup>14</sup> And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. <sup>15</sup>But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." <sup>16</sup>Others, <sup>a</sup>to test Him, were demanding of Him a <sup>b</sup>sign from heaven. <sup>17</sup>But He knew their thoughts and said to them, "<sup>c</sup>Any kingdom divided against itself is laid waste; and a house divided against <sup>d</sup>itself falls. <sup>18</sup>If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. <sup>19</sup>And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. <sup>20</sup>But if I cast out demons by the finger of God, then the kingdom of God has come upon you. <sup>21</sup>When <sup>e</sup>a strong man, fully armed, guards his own house, his possessions are <sup>f</sup>undisturbed. <sup>22</sup>But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder. <sup>23</sup>He who is not with Me is against Me; and he who does not gather with Me, scatters. [16 <sup>a</sup>Lit testing <sup>b</sup>Or attesting miracle <sup>17</sup> <sup>c</sup>Lit every <sup>d</sup>Lit a house <sup>21</sup> <sup>e</sup>Lit the <sup>f</sup>Lit in peace]

<sup>24</sup> "When the unclean spirit goes out of <sup>a</sup>a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' <sup>25</sup>And when it comes, it finds it swept and put in order. <sup>26</sup>Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first." [24 <sup>a</sup>Lit the]

<sup>27</sup> While <sup>a</sup>Jesus was saying these things, one of the women in the crowd

raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.” <sup>28</sup>But He said, “On the contrary, blessed are those who hear the word of God and observe it.” [27 <sup>a</sup>Lit He]

### *The Sign of Jonah*

<sup>29</sup> As the crowds were increasing, He began to say, “This generation is a wicked generation; it seeks for a <sup>a</sup>sign, and yet no <sup>a</sup>sign will be given to it but the <sup>a</sup>sign of Jonah. <sup>30</sup>For just as Jonah became a <sup>a</sup>sign to the Ninevites, so will the Son of Man be to this generation. <sup>31</sup>The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. <sup>32</sup>The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. [29 <sup>a</sup>Or *attesting miracle*]

<sup>33</sup> “No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. <sup>34</sup>The eye is the lamp of your body; when your eye is <sup>a</sup>clear, your whole body also is full of light; but when it is <sup>b</sup>bad, your body also is full of darkness. <sup>35</sup>Then watch out that the light in you is not darkness. <sup>36</sup>If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.” [34 <sup>a</sup>Or *healthy* <sup>b</sup>Or *evil*]

***Woes upon the Pharisees*** <sup>37</sup> Now when He had spoken, a Pharisee \*asked Him to have lunch with him; and He went in, and reclined *at the table*. <sup>38</sup>When the Pharisee saw it, he was surprised that He had not first <sup>a</sup>ceremonially washed before the <sup>b</sup>meal. <sup>39</sup>But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the platter; but <sup>c</sup>inside of you, you are full of robbery and wickedness. <sup>40</sup>You foolish ones, did not He who made the outside make the inside also? <sup>41</sup>But give that which is within as charity, and <sup>d</sup>then all things are clean for you. [38 <sup>a</sup>Lit *baptized* <sup>b</sup>Or *lunch* <sup>39</sup> <sup>c</sup>Lit *your inside is full* <sup>41</sup> <sup>d</sup>Lit *behold*]

42 “But woe to you Pharisees! For you pay tithe of mint and rue and every *kind of* garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others. 43Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places. 44Woe to you! For you are like <sup>a</sup>concealed tombs, and the people who walk over *them* are unaware of it.” [44 <sup>a</sup>Or *indistinct, unseen*]

45 One of the <sup>a</sup>lawyers \*said to Him in reply, “Teacher, when You say this, You insult us too.” 46But He said, “Woe to you lawyers as well! For you weigh men down with burdens hard to bear, <sup>b</sup>while you yourselves will not even touch the burdens with one of your fingers. 47Woe to you! For you build the <sup>c</sup>tombs of the prophets, and *it was* your fathers *who* killed them. 48So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs*. 49For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and *some* of them they will kill and *some* they will <sup>d</sup>persecute, <sup>50</sup>so that the blood of all the prophets, shed since the foundation of the world, may be <sup>e</sup>charged against this generation, <sup>51</sup>from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house *of God*; yes, I tell you, it shall be <sup>e</sup>charged against this generation.’ 52Woe to you <sup>a</sup>lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering.” [45 <sup>a</sup>I.e. experts in the Mosaic Law 46 <sup>b</sup>Lit *and* 47 <sup>c</sup>Or *monuments to* 49 <sup>d</sup>Or *drive out* 50 <sup>e</sup>Or *required of*]

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, <sup>54</sup>plotting against Him to catch <sup>a</sup>Him in something He might say. [54 <sup>a</sup>Lit *something out of His mouth*]

## LUKE 12 [\[Books\]](#)

*God Knows and Cares* <sup>1</sup> Under these circumstances, after <sup>a</sup>so many thousands of <sup>b</sup>people had gathered together that they were stepping on one another, He began saying to His disciples first *of all*, “Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>But there is nothing covered up that will not be revealed, and hidden that will not be known. <sup>3</sup>Accordingly, whatever you have said in the dark will be heard in the light, and what you have <sup>c</sup>whispered in the inner rooms will be proclaimed upon the housetops. [<sup>1</sup> <sup>a</sup>Lit *myriads* <sup>b</sup>Lit *the crowd* <sup>3</sup> <sup>c</sup>Lit *spoken in the ear*]

<sup>4</sup> “I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. <sup>5</sup>But I will <sup>a</sup>warn you whom to fear: fear the One who, after He has killed, has authority to cast into <sup>b</sup>hell; yes, I tell you, fear Him! <sup>6</sup>Are not five sparrows sold for two <sup>c</sup>cents? *Yet* not one of them is forgotten before God. <sup>7</sup>Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows. [<sup>5</sup> <sup>a</sup>Or *show* <sup>b</sup>Gr *Gehenna* <sup>6</sup> <sup>c</sup>Gr *assaria*, the smallest of copper coins]

<sup>8</sup> “And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; <sup>9</sup>but he who denies Me before men will be denied before the angels of God. <sup>10</sup>And everyone who <sup>a</sup>speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him. <sup>11</sup>When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; <sup>12</sup>for the Holy Spirit will teach you in that very hour what you ought to say.” [<sup>10</sup> <sup>a</sup>Lit *will speak*]

***Covetousness Denounced*** 13 Someone <sup>a</sup>in the crowd said to Him, “Teacher, tell my brother to divide the *family* inheritance with me.” 14But He said to him, “Man, who appointed Me a judge or arbitrator over you?” 15Then He said to them, “Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions.” 16And He told them a parable, saying, “The land of a rich man was very productive. 17And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’ 18Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19And I will say to my soul, “Soul, you have many goods laid up for many years *to come*; take your ease, eat, drink *and* be merry.” ’ 20But God said to him, ‘You fool! This *very* night <sup>b</sup>your soul is required of you; and *now* who will own what you have prepared?’ 21So is the man who stores up treasure for himself, and is not rich toward God.” [13 <sup>a</sup>Lit out of 20 <sup>b</sup>Lit *they are demanding your soul from you*]

22 And He said to His disciples, “For this reason I say to you, <sup>a</sup>do not worry about *your* <sup>b</sup>life, *as to* what you will eat; nor for your body, *as to* what you will put on. 23For life is more than food, and the body more than clothing. 24Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and *yet* God feeds them; how much more valuable you are than the birds! 25And which of you by worrying can add a *single* <sup>c</sup>hour to his <sup>d</sup>life’s span? 26If then you cannot do even a very little thing, why do you worry about other matters? 27Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 28But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you? You men of little faith! 29And do not seek what you will eat and what you will drink, and do not keep worrying. 30For <sup>e</sup>all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31But seek His kingdom, and these things will be added to you. 32Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. [22 <sup>a</sup>Or *stop being worried* <sup>b</sup>Lit *soul* 25 <sup>c</sup>Lit *cubit* (approx 18 in.) <sup>d</sup>Or *height* 30 <sup>e</sup>Or *these things all the nations of the world*]

33 “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. <sup>34</sup>For where your treasure is, there your heart will be also.

*Be in Readiness* <sup>35</sup> “<sup>a</sup>Be dressed in readiness, and *keep* your lamps lit. <sup>36</sup>Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and knocks. <sup>37</sup>Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself *to serve*, and have them recline *at the table*, and will come up and wait on them. <sup>38</sup>Whether he comes in the <sup>b</sup>second watch, or even in the <sup>c</sup>third, and finds *them* so, blessed are those *slaves*. [<sup>35</sup> <sup>a</sup>Lit *Let your loins be girded* <sup>38</sup> <sup>b</sup>I.e. 9 p.m. to midnight <sup>c</sup>I.e. midnight to 3 a.m.]

<sup>39</sup> “But <sup>a</sup>be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be <sup>b</sup>broken into. <sup>40</sup>You too, be ready; for the Son of Man is coming at an hour that you do not <sup>c</sup>expect.” [<sup>39</sup> <sup>a</sup>Lit *know* <sup>b</sup>Lit *dug through* <sup>40</sup> <sup>c</sup>Lit *think, suppose*]

<sup>41</sup> Peter said, “Lord, are You addressing this parable to us, or to everyone *else* as well?” <sup>42</sup>And the Lord said, “Who then is the faithful and sensible steward, whom his master will put in charge of his <sup>a</sup>servants, to give them their rations at the proper time? <sup>43</sup>Blessed is that slave whom his <sup>b</sup>master finds so doing when he comes. <sup>44</sup>Truly I say to you that he will put him in charge of all his possessions. <sup>45</sup>But if that slave says in his heart, ‘My master <sup>c</sup>will be a long time in coming,’ and begins to beat the slaves, *both* men and women, and to eat and drink and get drunk; <sup>46</sup>the master of that slave will come on a day when he does not expect *him* and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. <sup>47</sup>And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, <sup>48</sup>but the one who did not know *it*, and committed deeds worthy of <sup>d</sup>a flogging, will receive but few. From

everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more. [42 <sup>a</sup>Lit service 43 <sup>b</sup>Or lord 45 <sup>c</sup>Lit is delaying to come 48 <sup>d</sup>Lit blows]

*Christ Divides Men* 49 “I <sup>a</sup>have come to cast fire upon the earth; and <sup>b</sup>how I wish it were already kindled! <sup>50</sup>But I have a baptism to <sup>c</sup>undergo, and how distressed I am until it is accomplished! <sup>51</sup>Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; <sup>52</sup>for from now on five *members* in one household will be divided, three against two and two against three. <sup>53</sup>They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.” [49 <sup>a</sup>Or came <sup>b</sup>Lit what do I wish if...? 50 <sup>c</sup>Lit be baptized with]

<sup>54</sup> And He was also saying to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and so it turns out. <sup>55</sup>And when you see a south wind blowing, you say, ‘It will be a hot day,’ and it turns out *that way*. <sup>56</sup>You hypocrites! You know how to analyze the appearance of the earth and the sky, but <sup>a</sup>why do you not analyze this present time? [56 <sup>a</sup>Lit how]

<sup>57</sup> “And why do you not even on your own initiative judge what is right? <sup>58</sup>For while you are going with your opponent to appear before the magistrate, on *your way there* make an effort to <sup>a</sup>settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. <sup>59</sup>I say to you, you will not get out of there until you have paid the very last <sup>b</sup>cent.” [58 <sup>a</sup>Lit be released from him 59 <sup>b</sup>Gr lepton; i.e. 1/128 of a denarius]

## LUKE 13 [\[Books\]](#)

### *Call to Repent*

1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had <sup>a</sup>mixed with their sacrifices. <sup>2</sup>And Jesus said to them, “Do you suppose that these Galileans were *greater* sinners than all *other* Galileans because they suffered this *fate*? <sup>3</sup>I tell you, no, but unless you <sup>b</sup>repent, you will all likewise perish. <sup>4</sup>Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were *worse* <sup>c</sup>culprits than all the men who live in Jerusalem? <sup>5</sup>I tell you, no, but unless you repent, you will all likewise perish.” [1 <sup>a</sup>I.e. shed along with 3 <sup>b</sup>Or *are repentant* 4 <sup>c</sup>Lit *debtors*]

6 And He *began* telling this parable: “A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. <sup>7</sup>And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this fig tree <sup>a</sup>without finding any. Cut it down! Why does it even use up the ground?’ <sup>8</sup>And he answered and said to him, ‘Let it alone, sir, for this year too, until I dig around it and put in fertilizer; <sup>9</sup>and if it bears fruit next year, *fine*; but if not, cut it down.’ ” [7 <sup>a</sup>Lit *and I do not find*]

***Healing on the Sabbath*** <sup>10</sup> And He was teaching in one of the synagogues on the Sabbath. <sup>11</sup>And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. <sup>12</sup>When Jesus saw her, He called her over and said to her, “Woman, you are freed from your sickness.” <sup>13</sup>And He laid His hands on her; and immediately she was made erect again and *began* glorifying God. <sup>14</sup>But the synagogue official, indignant because Jesus had healed on the Sabbath, *began* saying to the crowd in response, “There are six days in which work should be done; so come

during them and get healed, and not on the Sabbath day.”<sup>15</sup> But the Lord answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water *him*?<sup>16</sup> And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?”<sup>17</sup> As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

*Parables of Mustard Seed and Leaven* 18 So He was saying, “What is the kingdom of God like, and to what shall I compare it?<sup>19</sup> It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE <sup>a</sup>AIR NESTED IN ITS BRANCHES.” [19 <sup>a</sup>Or *sky*]

20 And again He said, “To what shall I compare the kingdom of God?<sup>21</sup> It is like leaven, which a woman took and hid in three <sup>a</sup>pecks of flour until it was all leavened.” [21 <sup>a</sup>Gr *sata*]

*Teaching in the Villages* 22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.<sup>23</sup> And someone said to Him, “Lord, are there *just* a few who are being saved?” And He said to them,<sup>24</sup> “Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.<sup>25</sup> Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ then He will answer and say to you, ‘I do not know where you are from.’<sup>26</sup> Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets’;<sup>27</sup> and He will say, ‘I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.’<sup>28</sup> In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.<sup>29</sup> And they will come from east and west and from north and south, and will recline *at the*

*table* in the kingdom of God. <sup>30</sup>And behold, *some* are last who will be first and *some* are first who will be last.”

<sup>31</sup> Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.” <sup>32</sup>And He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I <sup>a</sup>reach My goal.’ <sup>33</sup>Nevertheless I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet would perish outside of Jerusalem. <sup>34</sup>O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen *gathers* her brood under her wings, and you would not *have it!* <sup>35</sup>Behold, your house is left to you *desolate*; and I say to you, you will not see Me until *the time* comes when you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’ ” [32 <sup>a</sup>Or *am perfected*]

## LUKE 14 [\[Books\]](#)

*Jesus Heals on the Sabbath* 1 It happened that when He went into the house of one of the <sup>a</sup>leaders of the Pharisees on *the Sabbath* to eat bread, they were watching Him closely. 2And <sup>b</sup>there in front of Him was a man suffering from dropsy. 3And Jesus answered and spoke to the <sup>c</sup>lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” 4But they kept silent. And He took hold of him and healed him, and sent him away. 5And He said to them, “<sup>d</sup>Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?” 6And they could make no reply to this. [1 <sup>a</sup>I.e. members of the Sanhedrin 2 <sup>b</sup>Lit *behold* 3 <sup>c</sup>I.e. experts in Mosaic Law 5 <sup>d</sup>Lit *Whose son of you...will fall*]

*Parable of the Guests* 7 And He *began* speaking a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them, 8“When you are invited by someone to a wedding feast, do not <sup>a</sup>take the place of honor, for someone more distinguished than you may have been invited by him, 9and he who invited you both will come and say to you, ‘Give *your* place to this man,’ and then in disgrace you <sup>b</sup>proceed to occupy the last place. 10But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will have honor in the sight of all who <sup>c</sup>are at the table with you. 11For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” [8 <sup>a</sup>Lit *recline at* 9 <sup>b</sup>Lit *begin* 10 <sup>c</sup>Lit *recline at the table*]

12 And He also went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and *that* will be your repayment. 13But when you

give a <sup>a</sup>reception, invite *the poor, the crippled, the lame, the blind*, <sup>14</sup>and you will be blessed, since they <sup>b</sup>do not have *the means* to repay you; for you will be repaid at the resurrection of the righteous.” [13 <sup>a</sup>Or *banquet*  
<sup>14</sup> <sup>b</sup>Or *are unable to*]

<sup>15</sup> When one of those who were reclining *at the table* with Him heard this, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!”

*Parable of the Dinner* <sup>16</sup>But He said to him, “A man was giving a big dinner, and he invited many; <sup>17</sup>and at the dinner hour he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ <sup>18</sup>But they all alike began to make excuses. The first one said to him, ‘I have bought a <sup>a</sup>piece of land and I need to go out and look at it; <sup>b</sup>please consider me excused.’ <sup>19</sup>Another one said, ‘I have bought five yoke of oxen, and I am going to try them out; <sup>b</sup>please consider me excused.’ <sup>20</sup>Another one said, ‘I have married a wife, and for that reason I cannot come.’ <sup>21</sup>And the slave came *back* and reported this to his master. Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’ <sup>22</sup>And the slave said, ‘Master, what you commanded has been done, and still there is room.’ <sup>23</sup>And the master said to the slave, ‘Go out into the highways and along the hedges, and compel *them* to come in, so that my house may be filled. <sup>24</sup>For I tell you, none of those men who were invited shall taste of my dinner.’ ” [18 <sup>a</sup>Or *field* <sup>b</sup>Lit *I request you*]

*Discipleship Tested* <sup>25</sup> Now <sup>a</sup>large crowds were going along with Him; and He turned and said to them, <sup>26</sup>“If anyone comes to Me, and does not <sup>b</sup>hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup>Whoever does not carry his own cross and come after Me cannot be My disciple. <sup>28</sup>For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has

enough to complete it? <sup>29</sup>Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, <sup>30</sup>saying, 'This man began to build and was not able to finish.' <sup>31</sup>Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? <sup>32</sup>Or else, while the other is still far away, he sends <sup>c</sup>a delegation and asks for terms of peace. <sup>33</sup>So then, none of you can be My disciple who does not give up all his own possessions. [25 <sup>a</sup>Lit *many* 26 <sup>b</sup>I.e. by comparison of his love for Me 32 <sup>c</sup>Or *an embassy*]

<sup>34</sup> "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? <sup>35</sup>It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, <sup>a</sup>let him hear."  
[35 <sup>a</sup>Or *hear!* Or *listen!*]

## LUKE 15 [\[Books\]](#)

### *The Lost Sheep*

1 Now all the tax collectors and the <sup>a</sup>sinners were coming near Him to listen to Him. <sup>2</sup>Both the Pharisees and the scribes *began* to grumble, saying, “This man receives sinners and eats with them.” [1 <sup>a</sup>I.e. irreligious Jews]

3 So He told them this parable, saying, <sup>4</sup>“What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the <sup>a</sup>open pasture and go after the one which is lost until he finds it? <sup>5</sup>When he has found it, he lays it on his shoulders, rejoicing. <sup>6</sup>And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ <sup>7</sup>I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. [4 <sup>a</sup>Lit *wilderness*]

### *The Lost Coin*

8 “Or what woman, if she has ten <sup>a</sup>silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? <sup>9</sup>When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost!’ <sup>10</sup>In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.” [8 <sup>a</sup>Gr *drachmas*, one drachma was a day’s wages]

***The Prodigal Son*** <sup>11</sup>And He said, “A man had two sons. <sup>12</sup>The younger of them said to his father, ‘Father, give me the share of the estate that falls to me.’ So he divided his <sup>a</sup>wealth between them. <sup>13</sup>And not many days later, the younger son gathered everything together and went on a

journey into a distant country, and there he squandered his estate with loose living. <sup>14</sup>Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. <sup>15</sup>So he went and <sup>b</sup>hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he would have gladly filled his stomach with the <sup>c</sup> pods that the swine were eating, and no one was giving *anything* to him. <sup>17</sup>But when he came to <sup>d</sup>his senses, he said, ‘How many of my father’s hired men have more than enough bread, but I am dying here with hunger! <sup>18</sup>I will get up and go to my father, and will say to him, “Father, I have sinned against heaven, and <sup>e</sup>in your sight; <sup>19</sup>I am no longer worthy to be called your son; make me as one of your hired men.” ’ <sup>20</sup>So he got up and came to <sup>f</sup>his father. But while he was still a long way off, his father saw him and felt compassion *for him*, and ran and <sup>g</sup>embraced him and kissed him. <sup>21</sup>And the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.’ <sup>22</sup>But the father said to his slaves, ‘Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; <sup>23</sup>and bring the fattened calf, kill it, and let us eat and celebrate; <sup>24</sup>for this son of mine was dead and has come to life again; he was lost and has been found.’ And they began to celebrate. [12 <sup>a</sup>Lit *living* 15 <sup>b</sup>Lit *was joined to* 16 <sup>c</sup>L.e. of the carob tree 17 <sup>d</sup>Lit *himself* 18 <sup>e</sup>Lit *before you* 20 <sup>f</sup>Lit *his own* <sup>g</sup>Lit *fell on his neck*]

<sup>25</sup> “Now his older son was in the field, and when he came and approached the house, he heard music and dancing. <sup>26</sup>And he summoned one of the servants and *began* inquiring what these things could be. <sup>27</sup>And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.’ <sup>28</sup>But he became angry and was not willing to go in; and his father came out and *began* pleading with him. <sup>29</sup>But he answered and said to his father, ‘Look! For so many years I have been serving you and I have never <sup>a</sup>neglected a command of yours; and *yet* you have never given me a young goat, so that I might celebrate with my friends; <sup>30</sup>but when this son of yours came, who has devoured your <sup>b</sup>wealth with prostitutes, you killed the fattened calf for him.’ <sup>31</sup>And he said to him, ‘Son, you <sup>c</sup>have always been with me, and all that is mine is yours. <sup>32</sup>But we had to celebrate and rejoice, for this brother of yours was dead and

***has begun to live, and was lost and has been found.’ ” [29 <sup>a</sup>Or *disobeyed*  
30 <sup>b</sup>Lit *living* 31 <sup>c</sup>Lit *are always with me*]***

## LUKE 16 [Books]

*The Unrighteous Steward* 1 Now He was also saying to the disciples, “There was a rich man who had a manager, and this *manager* was <sup>a</sup>reported to him as squandering his possessions. 2 And he called him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be manager.’ 3 The manager said to himself, ‘What shall I do, since my <sup>b</sup>master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. 4 I know what I shall do, so that when I am removed from the management people will welcome me into their homes.’ 5 And he summoned each one of his <sup>c</sup>master’s debtors, and he *began* saying to the first, ‘How much do you owe my master?’ 6 And he said, ‘A hundred <sup>d</sup>measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ 7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred <sup>e</sup>measures of wheat.’ He \*said to him, ‘Take your bill, and write eighty.’ 8 And his <sup>b</sup>master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own <sup>f</sup>kind than the sons of light. 9 And I say to you, make friends for yourselves by means of the <sup>g</sup>wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings. [1 <sup>a</sup>Or *accused* 3 <sup>b</sup>Or *lord* 5 <sup>c</sup>Or *lord’s* 6 <sup>d</sup>Gr *baths*, a Heb unit of measure equaling about 7 12 gal. 7 <sup>e</sup>Gr *kors*, one kor equals between 10 and 12 bu 8 <sup>f</sup>Lit *generation* 9 <sup>g</sup>Gr *mamonas*, for Aram *mamon* (mammon); i.e. wealth, etc., personified as an object of worship]

10 “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

<sup>11</sup>Therefore if you have not been faithful in the *use of* unrighteous <sup>a</sup>wealth, who will entrust the true *riches* to you? <sup>12</sup>And if you have not been faithful in *the use of* that which is another’s, who will give you that which is your own? <sup>13</sup>No <sup>b</sup>servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one

and despise the other. You cannot serve God and <sup>a</sup>wealth.” [11 <sup>a</sup>Gr *mamonas*, for Aram *mamon* (mammon); i.e. wealth, etc., personified as an object of worship 13 <sup>b</sup>Or *house-servant*]

14 Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him. <sup>15</sup>And He said to them, “You are those who justify yourselves <sup>a</sup>in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable <sup>a</sup>in the sight of God. [15 <sup>a</sup>Lit *before*]

16 “The Law and the Prophets *were proclaimed* until John; since that time the gospel of the kingdom of God <sup>a</sup>has been preached, and everyone is forcing his way into it. <sup>17</sup>But it is easier for heaven and earth to pass away than for one <sup>b</sup>stroke of a letter of the Law to fail. [16 <sup>a</sup>Lit *is preached* 17 <sup>b</sup>I.e. projection of a letter (serif)]

18 “Everyone who <sup>a</sup>divorces his wife and marries another commits adultery, and he who marries one who is <sup>b</sup>divorced from a husband commits adultery. [18 <sup>a</sup>Or *sends away* <sup>b</sup>Or *sent away*]

*The Rich Man and Lazarus* 19 “Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. <sup>20</sup>And a poor man named Lazarus was laid at his gate, covered with sores, <sup>21</sup>and longing to be fed with the *crumbs* which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. <sup>22</sup>Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. <sup>23</sup>In Hades he lifted up his eyes, being in torment, and <sup>\*</sup>saw Abraham far away and Lazarus in his bosom. <sup>24</sup>And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ <sup>25</sup>But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. <sup>26</sup>And <sup>a</sup>besides all this, between us and you there is a great chasm fixed,

so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.’<sup>27</sup> And he said, ‘Then I beg you, father, that you send him to my father’s house—<sup>28</sup>for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’<sup>29</sup> But Abraham \*said, ‘They have Moses and the Prophets; let them hear them.’<sup>30</sup> But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’<sup>31</sup> But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’ ” [26  
<sup>a</sup>*Lit in all these things*]

## LUKE 17 [\[Books\]](#)

**Instructions** 1 He said to His disciples, “It is inevitable that <sup>a</sup>stumbling blocks come, but woe to him through whom they come! 2It <sup>b</sup>would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble. 3<sup>c</sup>Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ <sup>d</sup>forgive him.” [1 <sup>a</sup>Or temptations to sin 2 <sup>b</sup>Lit is 3 <sup>c</sup>Lit Take heed to yourselves 4 <sup>d</sup>Lit you shall forgive]

5 The apostles said to the Lord, “Increase our faith!” 6And the Lord said, “If you <sup>a</sup>had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would <sup>b</sup>obey you. [6 <sup>a</sup>Lit have <sup>b</sup>Lit have obeyed]

7 “Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and <sup>a</sup>sit down to eat’? 8But will he not say to him, ‘Prepare something for me to eat, and *properly* <sup>b</sup>clothe yourself and serve me while I eat and drink; and <sup>c</sup>afterward you <sup>d</sup>may eat and drink’? 9He does not thank the slave because he did the things which were commanded, does he? 10So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done.’” [7 <sup>a</sup>Lit recline 8 <sup>b</sup>Lit gird <sup>c</sup>Lit after these things <sup>d</sup>Lit will]

**Ten Lepers Cleansed** 11 While He was on the way to Jerusalem, He was passing <sup>a</sup>between Samaria and Galilee. 12As He entered a village, ten leprous men who stood at a distance met Him; 13and they raised their voices, saying, “Jesus, Master, have mercy on us!” 14When He saw them, He said to them, “Go and show yourselves to the priests.” And as

they were going, they were cleansed. <sup>15</sup>Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, <sup>16</sup>and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan. <sup>17</sup>Then Jesus answered and said, “Were there not ten cleansed? But the nine—where are they? <sup>18b</sup>Was no one found who returned to give glory to God, except this foreigner?” <sup>19</sup>And He said to him, “Stand up and go; your faith <sup>c</sup>has made you well.” [11 <sup>a</sup>Lit *through the middle of; or along the borders of* 18 <sup>b</sup>Lit *Were there not found those who* 19 <sup>c</sup>Lit *has saved you*]

<sup>20</sup> Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with <sup>a</sup>signs to be observed; <sup>21</sup>nor will they say, ‘Look, here *it is!*’ or, ‘There *it is!*’ For behold, the kingdom of God is <sup>b</sup>in your midst.” [20 <sup>a</sup>Lit *observation* 21 <sup>b</sup>Or *within you*]

*Second Coming Foretold* <sup>22</sup> And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it. <sup>23</sup>They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after *them*. <sup>24</sup>For just like the lightning, when it flashes out of one part <sup>a</sup>of the sky, shines to the other part <sup>a</sup>of the sky, so will the Son of Man be in His day. <sup>25</sup>But first He must suffer many things and be rejected by this generation. <sup>26</sup>And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: <sup>27</sup>they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. <sup>28b</sup>It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; <sup>29</sup>but on the day that Lot went out from Sodom it rained fire and <sup>c</sup>brimstone from heaven and destroyed them all. <sup>30</sup>It will be <sup>d</sup>just the same on the day that the Son of Man is revealed. <sup>31</sup>On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. <sup>32</sup>Remember Lot’s wife. <sup>33</sup>Whoever seeks to keep his <sup>e</sup>life will

lose it, and whoever loses *his life* will preserve it. <sup>34</sup>I tell you, on that night there will be two in one bed; one will be taken and the other will be left. <sup>35</sup>There will be two women grinding at the same place; one will be taken and the other will be left. <sup>36</sup>[<sup>f</sup>Two men will be in the field; one will be taken and the other will be left.] <sup>37</sup>And answering they \*said to Him, “Where, Lord?” And He said to them, “Where the body *is*, there also the <sup>g</sup>vultures will be gathered.” [24 <sup>a</sup>Lit *under heaven* 28 <sup>b</sup>Lit *In the same way as* 29 <sup>c</sup>I.e. burning sulfur 30 <sup>d</sup>Lit *according to the same things* 33 <sup>e</sup>Or *soul* 36 <sup>f</sup>Early mss do not contain this v 37 <sup>g</sup>Or *eagles*]

## LUKE 18 [\[Books\]](#)

***Parables on Prayer*** 1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, 2 saying, “In a certain city there was a judge who did not fear God and did not respect man. 3 There was a widow in that city, and she kept coming to him, saying, ‘<sup>a</sup>Give me legal protection from my opponent.’ 4 For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man, 5 yet because this widow bothers me, I will <sup>b</sup>give her legal protection, otherwise by continually coming she will <sup>c</sup>wear me out.’ ” 6 And the Lord said, “Hear what the unrighteous judge \*said; 7 now, will not God bring about justice for His elect who cry to Him day and night, <sup>d</sup>and will He delay long over them? 8 I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find <sup>e</sup>faith on the earth?” [3 <sup>a</sup>Lit *Do me justice* 5 <sup>b</sup>Lit *do her justice* <sup>c</sup>Lit *hit me under the eye* 7 <sup>d</sup>Or *and yet He is very patient toward them* 8 <sup>e</sup>Lit *the faith*]

***The Pharisee and the Publican*** 9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 I fast twice a week; I pay tithes of all that I get.’ 13 But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be <sup>a</sup>merciful to me, the sinner!’ 14 I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.” [13 <sup>a</sup>Or *propitious*]

15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them. 16 But Jesus called for them, saying, “Permit the children to come to Me,

and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup>Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.”

*The Rich Young Ruler* <sup>18</sup> A ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?” <sup>19</sup>And Jesus said to him, “Why do you call Me good? No one is good except God alone. <sup>20</sup>You know the commandments, ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.’” <sup>21</sup>And he said, “All these things I have kept from *my youth*.” <sup>22</sup>When Jesus heard *this*, He said to him, “One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.” <sup>23</sup>But when he had heard these things, he became very sad, for he was extremely rich. <sup>24</sup>And Jesus looked at him and said, “How hard it is for those who are wealthy to enter the kingdom of God! <sup>25</sup>For it is easier for a camel to <sup>a</sup>go through the eye of a needle than for a rich man to enter the kingdom of God.” <sup>26</sup>They who heard it said, “Then who can be saved?” <sup>27</sup>But He said, “The things that are impossible with people are possible with God.” [25 <sup>a</sup>Lit *enter*]

<sup>28</sup> Peter said, “Behold, we have left <sup>a</sup>our own *homes* and followed You.” <sup>29</sup>And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, <sup>30</sup>who will not receive many times as much at this time and in the age to come, eternal life.” [28 <sup>a</sup>Lit *our own things*]

<sup>31</sup> Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. <sup>32</sup>For He will be <sup>a</sup>handed over to the Gentiles, and will be mocked and mistreated and spit upon, <sup>33</sup>and after they have scourged Him, they will kill Him; and the third day He will rise again.” <sup>34</sup>But the disciples understood none of these things, and *the meaning of this statement* was hidden from them,

and they did not comprehend the things that were said. [32 <sup>a</sup>Or  
*betrayed*]

***Bartimaeus Receives Sight*** 35 As <sup>a</sup>Jesus was approaching Jericho, a blind man was sitting by the road begging. 36 Now hearing a crowd going by, he *began* to inquire what this was. 37 They told him that Jesus of Nazareth was passing by. 38 And he called out, saying, “Jesus, Son of David, have mercy on me!” 39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, “Son of David, have mercy on me!” 40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, 41 “What do you want Me to do for you?” And he said, “Lord, *I want to regain my sight!*” 42 And Jesus said to him, “<sup>b</sup>Receive your sight; your faith has <sup>c</sup>made you well.” 43 Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God. [35 <sup>a</sup>Lit *He* 42 <sup>b</sup>Lit *Regain your sight* <sup>c</sup>Lit *saved you*]

## LUKE 19 [\[Books\]](#)

*Zaccheus Converted* <sup>1</sup> He entered Jericho and was passing through. <sup>2</sup>And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. <sup>3</sup>Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. <sup>4</sup>So he ran on ahead and climbed up into a <sup>a</sup>sycamore tree in order to see Him, for He was about to pass through that way. <sup>5</sup>When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” <sup>6</sup>And he hurried and came down and received Him <sup>b</sup>gladly. <sup>7</sup>When they saw it, they all *began* to grumble, saying, “He has gone <sup>c</sup>to be the guest of a man who is a sinner.” <sup>8</sup>Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I <sup>d</sup>will give to the poor, and if I have defrauded anyone of anything, I <sup>d</sup>will give back four times as much.” <sup>9</sup>And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham. <sup>10</sup>For the Son of Man has come to seek and to save that which was lost.” [4 <sup>a</sup>I.e. fig-mulberry 6 <sup>b</sup>Lit *rejoicing* 7 <sup>c</sup>Or *to find lodging* 8 <sup>d</sup>Lit *am giving*]

*Parable of Money Usage* <sup>11</sup> While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. <sup>12</sup>So He said, “A nobleman went to a distant country to receive a kingdom for himself, and *then* return. <sup>13</sup>And he called ten of his slaves, and gave them ten <sup>a</sup>minas and said to them, ‘Do business *with this* <sup>b</sup>until I come *back*.’ <sup>14</sup>But his citizens hated him and sent <sup>c</sup>a delegation after him, saying, ‘We do not want this man to reign over us.’ <sup>15</sup>When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. <sup>16</sup>The first appeared, saying, ‘<sup>d</sup>Master, your <sup>e</sup>mina has made ten minas more.’ <sup>17</sup>And he said

to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’<sup>18</sup> The second came, saying, ‘Your <sup>e</sup>mina, <sup>f</sup>master, has made five minas.’<sup>19</sup> And he said to him also, ‘And you are to be over five cities.’<sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup>for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’<sup>22</sup> He \*said to him, ‘<sup>g</sup>By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?’<sup>23</sup> Then why did you not put my money in the bank, and having come, I would have collected it with interest?’<sup>24</sup> Then he said to the bystanders, ‘Take the mina away from him and give it to the one who has the ten minas.’<sup>25</sup> And they said to him, ‘Master, he has ten minas *already*.’<sup>26</sup> I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.<sup>27</sup> But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.” [13 <sup>a</sup>A mina is equal to about 100 days’ wages <sup>b</sup>Lit *while I am coming* 14 <sup>c</sup>Or *an embassy* 16 <sup>d</sup>Lit *Lord* <sup>e</sup>V 13, note 1 18 <sup>f</sup>Lit *lord* 22 <sup>g</sup>Lit *Out of your own mouth*]

### *Triumphal Entry*

28 After He had said these things, He was going on ahead, going up to Jerusalem.

29 When He approached Bethphage and Bethany, near the <sup>a</sup>mount that is called Olivet, He sent two of the disciples, <sup>30</sup>saying, “Go into the village ahead of *you*; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it *here*. <sup>31</sup>If anyone asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’ ” <sup>32</sup>So those who were sent went away and found it just as He had told them. <sup>33</sup>As they were untying the colt, its <sup>b</sup>owners said to them, “Why are you untying the colt?” <sup>34</sup>They said, “The Lord has need of it.” <sup>35</sup>They brought it to Jesus, and they threw their coats on the colt and put Jesus *on it*. <sup>36</sup>As He was going, they

were spreading their coats on the road. <sup>37</sup>As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God <sup>c</sup>joyfully with a loud voice for all the <sup>d</sup>miracles which they had seen, <sup>38</sup>shouting: “BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!”

<sup>39</sup>Some of the Pharisees <sup>e</sup>in the crowd said to Him, “Teacher, rebuke Your disciples.” <sup>40</sup>But Jesus answered, “I tell you, if these become silent, the stones will cry out!” [29 <sup>a</sup>Or *hill...Olive Grove*; Mount of Olives 33 <sup>b</sup>Lit *lords* 37 <sup>c</sup>Lit *rejoicing* <sup>d</sup>Or *works of power* 39 <sup>e</sup>Lit *from*]

**41** When He approached *Jerusalem*, He saw the city and wept over it, <sup>42</sup>saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. <sup>43</sup>For the days will come upon you <sup>a</sup>when your enemies will throw up a <sup>b</sup>barricade against you, and surround you and hem you in on every side, <sup>44</sup>and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.” [43 <sup>a</sup>Lit *and* <sup>b</sup>I.e. a dirt wall or mound for siege purposes]

***Traders Driven from the Temple*** **45** Jesus entered the temple and began to drive out those who were selling, <sup>46</sup>saying to them, “It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a ROBBERS’ <sup>a</sup>DEN.” [46 <sup>a</sup>Lit *cave*]

**47** And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, <sup>48</sup>and they could not find <sup>a</sup>anything that they might do, for all the people were hanging on to <sup>b</sup>every word He said. [48 <sup>a</sup>Lit *what they would do* <sup>b</sup>Lit *Him, listening*]

## LUKE 20 [\[Books\]](#)

*Jesus' Authority Questioned* <sup>1</sup> On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted *Him*, <sup>2</sup>and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?" <sup>3</sup>Jesus answered and said to them, "I will also ask you a <sup>a</sup>question, and you tell Me: <sup>4</sup>Was the baptism of John from heaven or from men?" <sup>5</sup>They reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' <sup>6</sup>But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet." <sup>7</sup>So they answered that they did not know where *it came* from. <sup>8</sup>And Jesus said to them, "Nor <sup>b</sup>will I tell you by what authority I do these things."

[<sup>3</sup> <sup>a</sup>Lit *word* <sup>8</sup> <sup>b</sup>Lit *do I tell*]

*Parable of the Vine-growers* <sup>9</sup> And He began to tell the people this parable: "A man planted a vineyard and rented it out to <sup>a</sup>vine-growers, and went on a journey for a long time. <sup>10</sup>At the *harvest* time he sent a slave to the vine-growers, so that they would give him *some* of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. <sup>11</sup>And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed. <sup>12</sup>And he proceeded to send a third; and this one also they wounded and cast out. <sup>13</sup>The <sup>b</sup>owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.'<sup>14</sup>But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours.'<sup>15</sup>So they threw him out of the vineyard and killed him. What, then, will the <sup>b</sup>owner of the vineyard do to them? <sup>16</sup>He will come and destroy these vine-growers and will give the vineyard to others." When they heard it, they said, "May it never be!" <sup>17</sup>But <sup>c</sup>Jesus looked at them

**and said, “What then is this that is written: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*’?**

<sup>18</sup>Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.” [9 <sup>a</sup>Or *tenant farmers*, also vv 10, 14, 16 13 <sup>b</sup>Lit *lord* 17 <sup>c</sup>Lit *He*]

***Tribute to Caesar* 19 The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them. <sup>20</sup>So they watched Him, and sent spies who <sup>a</sup>pretended to be righteous, in order that they might <sup>b</sup>catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor. <sup>21</sup>They questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You <sup>c</sup>are not partial to any, but teach the way of God in truth. <sup>22</sup>Is it <sup>d</sup>lawful for us to pay taxes to Caesar, or not?” <sup>23</sup>But He detected their trickery and said to them, <sup>24</sup>“Show Me a <sup>e</sup>denarius. Whose <sup>f</sup>likeness and inscription does it have?” They said, “Caesar’s.” <sup>25</sup>And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” <sup>26</sup>And they were unable to <sup>g</sup>catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent. [20 <sup>a</sup>Lit *falsely represented themselves* <sup>b</sup>Lit *take hold of His word* 21 <sup>c</sup>Lit *do not receive a face* 22 <sup>d</sup>Or *permissible* 24 <sup>e</sup>The denarius was a day’s wages <sup>f</sup>Lit *image* 26 <sup>g</sup>Lit *catch His statement*]**

### ***Is There a Resurrection?***

<sup>27</sup> Now there came to Him some of the Sadducees (who say that there is no resurrection), <sup>28</sup>and they questioned Him, saying, “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD <sup>a</sup>MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. <sup>29</sup>Now there were seven brothers; and the first took a wife and died childless; <sup>30</sup>and the second <sup>31</sup>and the third <sup>b</sup>married her; and in the same way <sup>c</sup>all seven <sup>d</sup>died, leaving no children. <sup>32</sup>Finally the woman died also. <sup>33</sup>In the

resurrection therefore, which one's wife will she be? For <sup>e</sup>all seven <sup>f</sup>had married her." [28 <sup>a</sup>Lit take 31 <sup>b</sup>Lit took <sup>c</sup>Lit the seven also <sup>d</sup>Lit left no children, and died 33 <sup>e</sup>Lit the <sup>f</sup>Lit had her as wife]

34 Jesus said to them, "The sons of this age marry and are given in marriage, <sup>35</sup>but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage; <sup>36</sup>for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection. <sup>37</sup>But that the dead are raised, even Moses showed, in the *passage about the burning bush*, where he calls the LORD THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. <sup>38</sup>Now He is not the God of the dead but of the living; for all live to Him." <sup>39</sup>Some of the scribes answered and said, "Teacher, You have spoken well." <sup>40</sup>For they did not have courage to question Him any longer about anything.

41 Then He said to them, "How *is it that* they say <sup>a</sup>the Christ is David's son? <sup>42</sup>For David himself says in the book of Psalms, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, [41 <sup>a</sup>I.e. the Messiah]

<sup>43</sup>UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" '

<sup>44</sup>Therefore David calls Him 'Lord,' and how is He his son?"

45 And while all the people were listening, He said to the disciples, <sup>46</sup>"Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets, <sup>47</sup>who devour widows' houses, and for appearance's sake offer long prayers. These will receive greater condemnation."

## LUKE 21 [\[Books\]](#)

*The Widow's Gift* <sup>1</sup> And He looked up and saw the rich putting their gifts into the treasury. <sup>2</sup> And He saw a poor widow putting <sup>a</sup>in two <sup>b</sup>small copper coins. <sup>3</sup> And He said, "Truly I say to you, this poor widow put in more than all of *them*; <sup>4</sup>for they all out of their <sup>c</sup>surplus put into the <sup>d</sup>offering; but she out of her poverty put in all <sup>e</sup>that she had to live on."  
[<sup>2</sup> <sup>a</sup>Lit *there* <sup>b</sup>Gr *lepta* <sup>4</sup> <sup>c</sup>Or *abundance* <sup>d</sup>Lit *gifts* <sup>e</sup>Lit *the living that she had*]

<sup>5</sup> And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, <sup>6</sup>"As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."

<sup>7</sup> They questioned Him, saying, "Teacher, when therefore will these things happen? And what *will be* the <sup>a</sup>sign when these things are about to take place?" <sup>8</sup> And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am *He*,' and, 'The time is near.' Do not go after them. <sup>9</sup> When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does not follow* immediately." [<sup>7</sup> <sup>a</sup>Or *attesting miracle*]

*Things to Come* <sup>10</sup> Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom, <sup>11</sup>and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great <sup>a</sup>signs from heaven. [<sup>11</sup> <sup>a</sup>Or *attesting miracles*]

<sup>12</sup> "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, <sup>a</sup>bringing you before kings and governors for My name's sake. <sup>13</sup>It will lead to <sup>b</sup>an

opportunity for your testimony. <sup>14</sup>So make up your minds not to prepare beforehand to defend yourselves; <sup>15</sup>for I will give you <sup>ε</sup>utterance and wisdom which none of your opponents will be able to resist or refute. <sup>16</sup>But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death, <sup>17</sup>and you will be hated by all because of My name. <sup>18</sup>Yet not a hair of your head will perish. <sup>19</sup>By your endurance you will gain your <sup>d</sup>lives. [12 <sup>a</sup>Lit *being brought* 13 <sup>b</sup>Lit *a testimony for you* 15 <sup>c</sup>Lit *a mouth* 19 <sup>d</sup>Lit *souls*]

<sup>20</sup> “But when you see Jerusalem surrounded by armies, then <sup>a</sup>recognize that her desolation is near. <sup>21</sup>Then those who are in Judea must flee to the mountains, and those who are in the midst of <sup>b</sup>the city must leave, and those who are in the country must not enter <sup>b</sup>the city; <sup>22</sup>because these are days of vengeance, so that all things which are written will be fulfilled. <sup>23</sup>Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the <sup>c</sup>land and wrath to this people; <sup>24</sup>and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled. [20 <sup>a</sup>Lit *know* 21 <sup>b</sup>Lit *her* 23 <sup>c</sup>Or *earth*]

*The Return of Christ* <sup>25</sup> “There will be <sup>a</sup>signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, <sup>26</sup>men fainting from fear and the expectation of the things which are coming upon the <sup>b</sup>world; for the powers of <sup>c</sup>the heavens will be shaken. <sup>27</sup>Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. <sup>28</sup>But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” [25 <sup>a</sup>Or *attesting miracles* 26 <sup>b</sup>Lit *inhabited earth* <sup>c</sup>Or *heaven*]

<sup>29</sup> Then He told them a parable: “Behold the fig tree and all the trees; <sup>30</sup>as soon as they put forth *leaves*, you see it and know for yourselves that summer is now near. <sup>31</sup>So you also, when you see these things happening, <sup>a</sup>recognize that the kingdom of God is near. <sup>32</sup>Truly I say to

you, this <sup>b</sup>generation will not pass away until all things take place.  
<sup>33</sup>Heaven and earth will pass away, but My words will not pass away. [31  
<sup>a</sup>Lit *know* <sup>32</sup> <sup>b</sup>Or *race*]

<sup>34</sup> “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; <sup>35</sup>for it will come upon all those who dwell on the face of all the earth. <sup>36</sup>But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

<sup>37</sup> Now <sup>a</sup>during the day He was teaching in the temple, but <sup>b</sup>at evening He would go out and spend the night on <sup>c</sup>the mount that is called <sup>d</sup>Olivet. <sup>38</sup>And all the people would get up early in the morning *to come* to Him in the temple to listen to Him. [37 <sup>a</sup>Lit *days* <sup>b</sup>Lit *nights* <sup>c</sup>Or *the hill* <sup>d</sup>Or *Olive Grove*]

## LUKE 22 [\[Books\]](#)

*Preparing the Passover* <sup>1</sup> Now the Feast of Unleavened Bread, which is called the Passover, was approaching. <sup>2</sup>The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.

<sup>3</sup> And Satan entered into Judas who was called Iscariot, <sup>a</sup>belonging to the number of the twelve. <sup>4</sup>And he went away and discussed with the chief priests and officers how he might betray Him to them. <sup>5</sup>They were glad and agreed to give him money. <sup>6</sup>So he consented, and *began* seeking a good opportunity to betray Him to them <sup>b</sup>apart from the crowd. [<sup>3</sup> <sup>a</sup>Lit *being of* <sup>6</sup> <sup>b</sup>Or *without a disturbance*]

<sup>7</sup> Then came the *first* day of Unleavened Bread on which the Passover *lamb* had to be sacrificed. <sup>8</sup>And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.” <sup>9</sup>They said to Him, “Where do You want us to prepare it?” <sup>10</sup>And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. <sup>11</sup>And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?” ’ <sup>12</sup>And he will show you a large, furnished upper room; prepare it there.” <sup>13</sup>And they left and found *everything* just as He had told them; and they prepared the Passover.

### *The Lord’s Supper*

<sup>14</sup> When the hour had come, He reclined *at the table*, and the apostles with Him. <sup>15</sup>And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; <sup>16</sup>for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” <sup>17</sup>And when He had taken a cup *and*

given thanks, He said, “Take this and share it among yourselves; <sup>18</sup>for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” <sup>19</sup>And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” <sup>20</sup>And in the same way *He* took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood. <sup>21</sup>But behold, the hand of the one betraying Me is with <sup>a</sup>Mine on the table. <sup>22</sup>For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!” <sup>23</sup>And they began to discuss among themselves which one of them it might be who was going to do this thing. [21 <sup>a</sup>Lit *Me*]

### ***Who Is Greatest***

<sup>24</sup> And there arose also a dispute among them *as to* which one of them was regarded to be greatest. <sup>25</sup>And He said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called ‘Benefactors.’ <sup>26</sup>But *it is* not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. <sup>27</sup>For who is greater, the one who reclines *at the table* or the one who serves? Is it not the one who reclines *at the table*? But I am among you as the one who serves.

<sup>28</sup> “You are those who have stood by Me in My trials; <sup>29</sup>and just as My Father has granted Me a kingdom, I grant you <sup>30</sup>that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> “Simon, Simon, behold, Satan has <sup>a</sup>demanded *permission* to sift you like wheat; <sup>32</sup>but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.” <sup>33</sup>But he said to Him, “Lord, with You I am ready to go both to prison and to death!” <sup>34</sup>And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.” [31 <sup>a</sup>Or *obtained by asking*]

35 And He said to them, “When I sent you out without money belt and bag and sandals, you did not lack anything, did you?” They said, “No, nothing.”  
36 And He said to them, “But now, <sup>a</sup>whoever has a money belt is to take it along, likewise also a bag, and <sup>a</sup>whoever has no sword is to sell his <sup>b</sup>coat and buy one. 37 For I tell you that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’; for that which refers to Me has <sup>c</sup>its fulfillment.” 38 They said, “Lord, look, here are two swords.” And He said to them, “It is enough.” [36 <sup>a</sup>Lit *he who* <sup>b</sup>Or *outer garment* 37 <sup>c</sup>Lit *end*]

***The Garden of Gethsemane*** 39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. 40 When He arrived at the place, He said to them, “Pray that you may not enter into temptation.” 41 And He withdrew from them about a stone’s throw, and He knelt down and *began* to pray, 42 saying, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.” 43 <sup>a</sup>Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, “Why are you sleeping? Get up and pray that you may not enter into temptation.” [43 <sup>a</sup>Most early mss do not contain vv 43 and 44]

***Jesus Betrayed by Judas*** 47 While He was still speaking, behold, a crowd *came*, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him. 48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” 49 When those who were around Him saw what was going to happen, they said, “Lord, shall we strike with the sword?” 50 And one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus answered and said, “<sup>a</sup>Stop! No more of this.” And He touched his ear and healed him. 52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you

would against a robber? <sup>53</sup>While I was with you daily in the temple, you did not lay hands on Me; but <sup>b</sup>this hour and the power of darkness are yours.” [51 <sup>a</sup>Or “*Let Me at least do this,*” and He touched <sup>53</sup> <sup>b</sup>Lit *this is your hour and power of darkness*]

### *Jesus' Arrest*

<sup>54</sup> Having arrested Him, they led Him *away* and brought Him to the house of the high priest; but Peter was following at a distance. <sup>55</sup>After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. <sup>56</sup>And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too.” <sup>57</sup>But he denied *it*, saying, “Woman, I do not know Him.” <sup>58</sup>A little later, another saw him and said, “You are *one* of them too!” But Peter said, “Man, I am not!” <sup>59</sup>After about an hour had passed, another man *began* to insist, saying, “Certainly this man also was with Him, for he is a Galilean too.” <sup>60</sup>But Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed. <sup>61</sup>The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times.” <sup>62</sup>And he went out and wept bitterly.

<sup>63</sup> Now the men who were holding <sup>a</sup>Jesus in custody were mocking Him and beating Him, <sup>64</sup>and they blindfolded Him and were asking Him, saying, “Prophecy, who is the one who hit You?” <sup>65</sup>And they were saying many other things against Him, blaspheming. [63 <sup>a</sup>Lit *Him*]

***Jesus before the Sanhedrin*** <sup>66</sup> When it was day, the <sup>a</sup>Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council *chamber*, saying, <sup>67</sup>“If You are the <sup>b</sup>Christ, tell us.” But He said to them, “If I tell you, you will not believe; <sup>68</sup>and if I ask a question, you will not answer. <sup>69</sup>But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE POWER OF GOD.” <sup>70</sup>And they all said, “Are You the Son of God, then?” And He said to them, “<sup>c</sup>Yes, I am.”

**<sup>71</sup>Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.” [66 <sup>a</sup>Or *Sanhedrin* 67 <sup>b</sup>I.e. Messiah 70 <sup>c</sup>Lit *You say that I am*]**

## LUKE 23 [\[Books\]](#)

### *Jesus before Pilate*

1 Then the whole body of them got up and brought Him before Pilate. <sup>2</sup>And they began to accuse Him, saying, “We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is <sup>a</sup>Christ, a King.” <sup>3</sup>So Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “*It is as you say.*” <sup>4</sup>Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” <sup>5</sup>But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.” [2 <sup>a</sup>I.e. Messiah]

6 When Pilate heard it, he asked whether the man was a Galilean. <sup>7</sup>And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem <sup>a</sup>at that time. [7 <sup>a</sup>Lit *in these days*]

### *Jesus before Herod*

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some <sup>a</sup>sign performed by Him. <sup>9</sup>And he questioned Him <sup>b</sup>at some length; but He answered him nothing. <sup>10</sup>And the chief priests and the scribes were standing there, accusing Him vehemently. <sup>11</sup>And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. <sup>12</sup>Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other. [8 <sup>a</sup>Or *attesting miracle* 9 <sup>b</sup>Lit *in many words*]

***Pilate Seeks Jesus' Release*** 13 Pilate summoned the chief priests and the rulers and the people, <sup>14</sup>and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. <sup>15</sup>No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. <sup>16</sup>Therefore I will punish Him and release Him." <sup>17</sup>[<sup>a</sup>Now he was obliged to release to them at the feast one prisoner.] [<sup>17</sup> <sup>a</sup>Early mss do not contain this v]

18 But they cried out all together, saying, "Away with this man, and release for us Barabbas!" <sup>19</sup>(He was one who had been thrown into prison for an insurrection made in the city, and for murder.) <sup>20</sup>Pilate, wanting to release Jesus, addressed them again, <sup>21</sup>but they kept on calling out, saying, "Crucify, crucify Him!" <sup>22</sup>And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt *demanding* death; therefore I will punish Him and release Him." <sup>23</sup>But they were insistent, with loud voices asking that He be crucified. And their voices *began* to prevail. <sup>24</sup>And Pilate pronounced sentence that their demand be granted. <sup>25</sup>And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

***Simon Bears the Cross*** 26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.

27 And following Him was a large crowd of the people, and of women who were <sup>a</sup>mourning and lamenting Him. <sup>28</sup>But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. <sup>29</sup>For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' <sup>30</sup>Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.' <sup>31</sup>For if they do these things <sup>b</sup>when the tree is green, what will happen <sup>c</sup>when it

is dry?” [27 <sup>a</sup>Lit *beating the breast* 31 <sup>b</sup>Lit *in the green tree* <sup>c</sup>Lit *in the dry*]

**32 Two others also, who were criminals, were being led away to be put to death with Him.**

### *The Crucifixion*

33 When they came to the place called <sup>a</sup>The Skull, there they crucified Him and the criminals, one on the right and the other on the left. <sup>34b</sup>But Jesus was saying, “Father, forgive them; for they do not know what they are doing.” And they cast lots, dividing up His garments among themselves. <sup>35</sup>And the people stood by, looking on. And even the rulers were sneering at Him, saying, “He saved others; let Him save Himself if this is the <sup>c</sup>Christ of God, His Chosen One.” <sup>36</sup>The soldiers also mocked Him, coming up to Him, offering Him sour wine, <sup>37</sup>and saying, “If You are the King of the Jews, save Yourself!” <sup>38</sup>Now there was also an inscription above Him, “THIS IS THE KING OF THE JEWS.” [33 <sup>a</sup>In Lat *Calvarius*; or *Calvary* 34 <sup>b</sup>Some early mss do not contain *But Jesus was saying...doing* 35 <sup>c</sup>I.e. Messiah]

39 One of the criminals who were hanged *there* was <sup>a</sup>hurling abuse at Him, saying, “Are You not the <sup>b</sup>Christ? Save Yourself and us!” <sup>40</sup>But the other answered, and rebuking him said, “Do you not even fear God, since you are under the same sentence of condemnation? <sup>41</sup>And we indeed *are suffering* justly, for we are receiving <sup>c</sup>what we deserve for our deeds; but this man has done nothing wrong.” <sup>42</sup>And he was saying, “Jesus, remember me when You come <sup>d</sup>in Your kingdom!” <sup>43</sup>And He said to him, “Truly I say to you, today you shall be with Me in Paradise.” [39 <sup>a</sup>Or *blaspheming* <sup>b</sup>I.e. Messiah 41 <sup>c</sup>Lit *things worthy of what we have done* 42 <sup>d</sup>Or *into*]

44 It was now about <sup>a</sup>the sixth hour, and darkness <sup>b</sup>fell over the whole land until <sup>c</sup>the ninth hour, <sup>45d</sup>because the sun was obscured; and the veil of the temple was torn <sup>e</sup>in two. <sup>46</sup>And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” Having said this, He breathed His last. <sup>47</sup>Now when the centurion saw what had happened, he *began* praising God, saying, “Certainly this man was <sup>f</sup>innocent.” <sup>48</sup>And all

the crowds who came together for this spectacle, when they observed what had happened, *began* to return, <sup>g</sup>beating their breasts. <sup>49</sup>And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things. [<sup>44</sup> <sup>a</sup>I.e. noon <sup>b</sup>Or *occurred* <sup>c</sup>I.e. 3 p.m. <sup>45</sup> <sup>d</sup>Lit *the sun failing* <sup>e</sup>Lit *in the middle* <sup>47</sup> <sup>f</sup>Lit *righteous* <sup>48</sup> <sup>g</sup>I.e. as a traditional sign of mourning or contrition]

### ***Jesus Is Buried***

<sup>50</sup> And a man named Joseph, who was a member of the Council, a good and righteous man <sup>51</sup>(he had not consented to their plan and action), *a man* from Arimathea, a city of the Jews, who was waiting for the kingdom of God; <sup>52</sup>this man went to Pilate and asked for the body of Jesus. <sup>53</sup>And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain. <sup>54</sup>It was the <sup>a</sup>preparation day, and the Sabbath was about to <sup>b</sup>begin. <sup>55</sup>Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid. <sup>56</sup>Then they returned and prepared spices and perfumes. [<sup>54</sup> <sup>a</sup>I.e. preparation for the Sabbath <sup>b</sup>Lit *dawn*]

And on the Sabbath they rested according to the commandment.

## LUKE 24 [\[Books\]](#)

*The Resurrection* <sup>1</sup> But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. <sup>2</sup>And they found the stone rolled away from the tomb, <sup>3</sup>but when they entered, they did not find the body of the Lord Jesus. <sup>4</sup>While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; <sup>5</sup>and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, “Why do you seek the living One among the dead? <sup>6</sup>He is not here, but He has <sup>a</sup>risen. Remember how He spoke to you while He was still in Galilee, <sup>7</sup>saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” <sup>8</sup>And they remembered His words, <sup>9</sup>and returned from the tomb and reported all these things to the eleven and to all the rest. <sup>10</sup>Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles. <sup>11</sup>But these words appeared <sup>b</sup>to them as nonsense, and they would not believe them. <sup>12</sup>But Peter got up and ran to the tomb; stooping and looking in, he <sup>\*</sup>saw the linen wrappings <sup>c</sup>only; and he went away to his home, marveling at what had happened. [<sup>6</sup> <sup>a</sup>Or *been raised* <sup>11</sup> <sup>b</sup>Lit in their sight <sup>12</sup> <sup>c</sup>Or by *themselves*]

*The Road to Emmaus* <sup>13</sup> And behold, two of them were going that very day to a village named Emmaus, which was <sup>a</sup>about seven miles from Jerusalem. <sup>14</sup>And they were talking with each other about all these things which had taken place. <sup>15</sup>While they were talking and discussing, Jesus Himself approached and *began* traveling with them. <sup>16</sup>But their eyes were prevented from recognizing Him. <sup>17</sup>And He said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad. <sup>18</sup>One of them, named Cleopas, answered and said to Him, “Are You <sup>b</sup>the only one

visiting Jerusalem and unaware of the things which have happened here in these days?”<sup>19</sup> And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,<sup>20</sup> and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.<sup>21</sup> But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.<sup>22</sup> But also some women among us amazed us. When they were at the tomb early in the morning,<sup>23</sup> and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.<sup>24</sup> Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.”<sup>25</sup> And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!<sup>26</sup> Was it not necessary for the <sup>c</sup>Christ to suffer these things and to enter into His glory?”<sup>27</sup> Then beginning <sup>d</sup>with Moses and <sup>d</sup>with all the prophets, He explained to them the things concerning Himself in all the Scriptures. [13 <sup>a</sup>Lit 60 stadia; one stadion was about 600 ft 18 <sup>b</sup>Or *visiting Jerusalem alone* 26 <sup>c</sup>I.e. Messiah 27 <sup>d</sup>Lit from]

<sup>28</sup> And they approached the village where they were going, and He acted as though He were going farther.<sup>29</sup> But they urged Him, saying, “Stay with us, for it is *getting* toward evening, and the day <sup>a</sup>is now nearly over.” So He went in to stay with them.<sup>30</sup> When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began* giving *it* to them.<sup>31</sup> Then their eyes were opened and they recognized Him; and He vanished from <sup>b</sup>their sight.<sup>32</sup> They said to one another, “<sup>c</sup>Were not our hearts burning within us while He was speaking to us on the road, while He was <sup>d</sup>explaining the Scriptures to us?”<sup>33</sup> And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,<sup>34</sup> saying, “The Lord has really risen and has appeared to Simon.”<sup>35</sup> They *began* to relate <sup>e</sup>their experiences on the road and how He was recognized by them in the breaking of the bread. [29 <sup>a</sup>Lit *has now declined* 31 <sup>b</sup>Lit *them* 32 <sup>c</sup>Lit *Was not our heart* <sup>d</sup>Lit *opening* 35 <sup>e</sup>Lit *the things*]

***Other Appearances*** <sup>36</sup> While they were telling these things, He Himself stood in their midst and \*said to them, “Peace be to you.” <sup>37</sup>But they were startled and frightened and thought that they were seeing a spirit.

<sup>38</sup>And He said to them, “Why are you troubled, and why do doubts arise in your <sup>a</sup>hearts? <sup>39</sup>See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.” <sup>40</sup>And when He had said this, He showed them His hands and His feet. <sup>41</sup>While they still <sup>b</sup>could not believe *it* because of their joy and amazement, He said to them, “Have you anything here to eat?”

<sup>42</sup>They gave Him a piece of a broiled fish; <sup>43</sup>and He took it and ate *it* before them. [<sup>38</sup> <sup>a</sup>Lit *heart* <sup>41</sup> <sup>b</sup>Lit *were disbelieving*]

<sup>44</sup> Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

<sup>45</sup>Then He opened their <sup>a</sup>minds to understand the Scriptures, <sup>46</sup>and He said to them, “Thus it is written, that the <sup>b</sup>Christ would suffer and rise again from the dead the third day, <sup>47</sup>and that repentance <sup>c</sup>for forgiveness of sins would be proclaimed <sup>d</sup>in His name to all the nations, beginning from Jerusalem. <sup>48</sup>You are witnesses of these things. <sup>49</sup>And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.” [<sup>45</sup> <sup>a</sup>Lit *mind* <sup>46</sup> <sup>b</sup>I.e. Messiah <sup>47</sup> <sup>c</sup>Later mss read *and forgiveness* <sup>d</sup>Or on *the basis of*]

### ***The Ascension***

<sup>50</sup> And He led them out as far as Bethany, and He lifted up His hands and blessed them. <sup>51</sup>While He was blessing them, He parted from them and was carried up into heaven. <sup>52</sup>And they, after worshiping Him, returned to Jerusalem with great joy, <sup>53</sup>and were continually in the temple <sup>a</sup>praising God. [<sup>53</sup> <sup>a</sup>Lit *blessing*]



## JOHN 1 [\[Books\]](#)

*The Deity of Jesus Christ* <sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup><sup>a</sup>He was in the beginning with God. <sup>3</sup>All things came into being through Him, and apart from Him nothing came into being that has come into being. <sup>4</sup>In Him was life, and the life was the Light of men. <sup>5</sup>The Light shines in the darkness, and the darkness did not <sup>b</sup>comprehend it. [<sup>2</sup> <sup>a</sup>Lit *This one* <sup>5</sup> <sup>b</sup>Or *overpower*]

### *The Witness John*

<sup>6</sup> There <sup>a</sup>came a man sent from God, whose name was John. <sup>7</sup><sup>b</sup>He came <sup>c</sup>as a witness, to testify about the Light, so that all might believe through him. <sup>8</sup><sup>d</sup>He was not the Light, but *he came* to testify about the Light. [<sup>6</sup> <sup>a</sup>Or *came into being* <sup>7</sup> <sup>b</sup>Lit *This one* <sup>c</sup>Lit *for testimony* <sup>8</sup> <sup>d</sup>Lit *That one*]

<sup>9</sup> There was the true Light <sup>a</sup>which, coming into the world, enlightens every man. <sup>10</sup>He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup>He came to His <sup>b</sup>own, and those who were His own did not receive Him. <sup>12</sup>But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, <sup>13</sup>who were <sup>c</sup>born, not of <sup>d</sup>blood nor of the will of the flesh nor of the will of man, but of God. [<sup>9</sup> <sup>a</sup>Or *which enlightens every person coming into the world* <sup>11</sup> <sup>b</sup>Or *own things, possessions, domain* <sup>13</sup> <sup>c</sup>Or *begotten* <sup>d</sup>Lit *bloods*]

### *The Word Made Flesh*

<sup>14</sup> And the Word became flesh, and <sup>a</sup>dwelt among us, and we saw His glory, glory as of <sup>b</sup>the only begotten from the Father, full of grace and truth. <sup>15</sup>John \*testified about Him and cried out, saying, “This was He of whom I said,

‘He who comes after me <sup>c</sup>has a higher rank than I, for He existed before me.’ ” <sup>16</sup>For of His fullness <sup>d</sup>we have all received, and <sup>e</sup>grace upon grace. <sup>17</sup>For the Law was given through Moses; grace and truth <sup>f</sup>were realized through Jesus Christ. <sup>18</sup>No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*. [<sup>14</sup> <sup>a</sup>Or *tabernacled*; i.e. lived temporarily <sup>b</sup>Or *unique, only one of His kind* <sup>15</sup> <sup>c</sup>Lit *has become before me* <sup>16</sup> <sup>d</sup>Lit *we all received* <sup>e</sup>Lit *grace for grace* <sup>17</sup> <sup>f</sup>Lit *came to be*]

### ***The Testimony of John***

<sup>19</sup> This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?” <sup>20</sup>And he confessed and did not deny, but confessed, “I am not <sup>a</sup>the Christ.” <sup>21</sup>They asked him, “What then? Are you Elijah?” And he <sup>\*</sup>said, “I am not.” “Are you the Prophet?” And he answered, “No.” <sup>22</sup>Then they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?” <sup>23</sup>He said, “I am A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD,’ as Isaiah the prophet said.” [<sup>20</sup> <sup>a</sup>I.e. the Messiah]

<sup>24</sup> Now they had been sent from the Pharisees. <sup>25</sup>They asked him, and said to him, “Why then are you baptizing, if you are not the <sup>a</sup>Christ, nor Elijah, nor the Prophet?” <sup>26</sup>John answered them saying, “I baptize <sup>b</sup>in water, *but* among you stands One whom you do not know. <sup>27</sup>*It is* He who comes after me, the thong of whose sandal I am not worthy to untie.” <sup>28</sup>These things took place in Bethany beyond the Jordan, where John was baptizing. [<sup>25</sup> <sup>a</sup>I.e. Messiah <sup>26</sup> <sup>b</sup>The Gr here can be translated *in, with* or *by*]

<sup>29</sup> The next day he <sup>\*</sup>saw Jesus coming to him and <sup>\*</sup>said, “Behold, the Lamb of God who takes away the sin of the world! <sup>30</sup>This is He on behalf of whom I said, ‘After me comes a Man who <sup>a</sup>has a higher rank than I, for He existed before me.’ <sup>31</sup>I did not recognize <sup>b</sup>Him, but so that He might be manifested to Israel, I came baptizing <sup>c</sup>in water.” <sup>32</sup>John testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained

upon Him. <sup>33</sup>I did not recognize <sup>b</sup>Him, but He who sent me to baptize <sup>d</sup>in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes <sup>d</sup>in the Holy Spirit.’ <sup>34</sup>I myself have seen, and have testified that this is the Son of God.” [30 <sup>a</sup>Lit *has become before me* <sup>31</sup> <sup>b</sup>I.e. as the Messiah <sup>c</sup>The Gr here can be translated *in, with* or *by* <sup>33</sup> <sup>d</sup>The Gr here can be translated *in, with* or *by*]

***Jesus’ Public Ministry, First Converts*** <sup>35</sup> Again the next day John was standing <sup>a</sup>with two of his disciples, <sup>36</sup>and he looked at Jesus as He walked, and <sup>\*</sup>said, “Behold, the Lamb of God!” <sup>37</sup>The two disciples heard him speak, and they followed Jesus. <sup>38</sup>And Jesus turned and saw them following, and <sup>\*</sup>said to them, “What do you seek?” They said to Him, “Rabbi (which translated means Teacher), where are You staying?” <sup>39</sup>He <sup>\*</sup>said to them, “Come, and you will see.” So they came and saw where He was staying; and they stayed with Him that day, for it was about the <sup>b</sup>tenth hour. <sup>40</sup>One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup>He <sup>\*</sup>found first his own brother Simon and <sup>\*</sup>said to him, “We have found the Messiah” (which translated means <sup>c</sup>Christ). <sup>42</sup>He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of <sup>d</sup>John; you shall be called Cephas” (which is translated <sup>e</sup>Peter). [35 <sup>a</sup>Lit *and* <sup>39</sup> <sup>b</sup>Perhaps 10 a.m. (Roman time) <sup>41</sup> <sup>c</sup>Gr *Anointed One* <sup>42</sup> <sup>d</sup>Gr *Joannes* <sup>e</sup>I.e. Rock or Stone]

<sup>43</sup> The next day He purposed to go into Galilee, and He <sup>\*</sup>found Philip. And Jesus <sup>\*</sup>said to him, “Follow Me.” <sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup>Philip <sup>\*</sup>found Nathanael and <sup>\*</sup>said to him, “We have found Him of whom Moses in the Law and *also* the Prophets wrote—Jesus of Nazareth, the son of Joseph.” <sup>46</sup>Nathanael said to him, “Can any good thing come out of Nazareth?” Philip <sup>\*</sup>said to him, “Come and see.” <sup>47</sup>Jesus saw Nathanael coming to Him, and <sup>\*</sup>said of him, “Behold, an Israelite indeed, in whom there is no deceit!” <sup>48</sup>Nathanael <sup>\*</sup>said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” <sup>49</sup>Nathanael answered Him, “Rabbi, You

**are the Son of God; You are the King of Israel.”<sup>50</sup> Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.”<sup>51</sup> And He \*said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”**

## JOHN 2 [\[Books\]](#)

*Miracle at Cana* 1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and both Jesus and His disciples were invited to the wedding. 3 When the wine ran out, the mother of Jesus \*said to Him, “They have no wine.” 4 And Jesus \*said to her, “Woman, <sup>a</sup>what does that have to do with us? My hour has not yet come.” 5 His mother \*said to the servants, “Whatever He says to you, do it.” 6 Now there were six stone waterpots set there for the Jewish custom of purification, containing <sup>b</sup>twenty or thirty gallons each. 7 Jesus \*said to them, “Fill the waterpots with water.” So they filled them up to the brim. 8 And He \*said to them, “Draw *some* out now and take it to the <sup>c</sup>headwaiter.” So they took it *to him*. 9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter \*called the bridegroom, 10 and \*said to him, “Every man serves the good wine first, and when *the people* have <sup>d</sup>drunk freely, *then he serves the poorer wine; but you have kept the good wine until now.*” 11 This beginning of His <sup>e</sup>signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. [4 <sup>a</sup>Lit *what to Me and to you* (a Hebrew idiom) 6 <sup>b</sup>Lit *two or three measures* 8 <sup>c</sup>Or *steward* 10 <sup>d</sup>Or *have become drunk* 11 <sup>e</sup>Or *attesting miracles*; i.e. one which points to the supernatural power of God in redeeming grace]

12 After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

*First Passover—Cleansing the Temple* 13 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables*. 15 And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He

poured out the coins of the money changers and overturned their tables; <sup>16</sup>and to those who were selling the doves He said, “Take these things away; stop making My Father’s house a <sup>a</sup>place of business.” <sup>17</sup>His disciples remembered that it was written, “ZEAL FOR YOUR HOUSE WILL CONSUME ME.” <sup>18</sup>The Jews then said to Him, “What sign do You show us <sup>b</sup>as your authority for doing these things?” <sup>19</sup>Jesus answered them, “Destroy this <sup>c</sup>temple, and in three days I will raise it up.” <sup>20</sup>The Jews then said, “It took forty-six years to build this <sup>c</sup>temple, and will You raise it up in three days?” <sup>21</sup>But He was speaking of the <sup>c</sup>temple of His body. <sup>22</sup>So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. [<sup>16</sup> <sup>a</sup>Lit *house* <sup>18</sup> <sup>b</sup>Lit *that You do these* <sup>19</sup> <sup>c</sup>Or *sanctuary*]

<sup>23</sup> Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. <sup>24</sup>But Jesus, on His part, was not entrusting Himself to them, for He knew all men, <sup>25</sup>and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

## JOHN 3 [\[Books\]](#)

*The New Birth* <sup>1</sup> Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; <sup>2</sup> this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these <sup>a</sup>signs that You do unless God is with him.” <sup>3</sup> Jesus answered and said to him, “Truly, truly, I say to you, unless one is born <sup>b</sup>again he cannot see the kingdom of God.” [<sup>2</sup> <sup>a</sup>Or *attesting miracles* <sup>3</sup> <sup>b</sup>Or *from above*]

<sup>4</sup> Nicodemus \*said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” <sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not be amazed that I said to you, ‘You must be born <sup>a</sup>again.’ <sup>8</sup> The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.” [<sup>7</sup> <sup>a</sup>Or *from above*]

<sup>9</sup> Nicodemus said to Him, “How can these things be?” <sup>10</sup> Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things? <sup>11</sup> Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. <sup>12</sup> If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? <sup>13</sup> No one has ascended into heaven, but He who descended from heaven: the Son of Man. <sup>14</sup> As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; <sup>15</sup> so that whoever <sup>a</sup>believes will in Him have eternal life. [<sup>15</sup> <sup>a</sup>Or *believes in Him will have eternal life*]

<sup>16</sup> “For God so loved the world, that He gave His <sup>a</sup>only begotten Son, that whoever believes in Him shall not perish, but have eternal life. <sup>17</sup> For God did not send the Son into the world to judge the world, but

that the world might be saved through Him. <sup>18</sup>He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the <sup>b</sup>only begotten Son of God. <sup>19</sup>This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. <sup>20</sup>For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. <sup>21</sup>But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.” [16 <sup>a</sup>Or *unique*, only one of His kind 18 <sup>b</sup>Or *unique*, only one of His kind]

*John's Last Testimony* <sup>22</sup> After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing. <sup>23</sup>John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized— <sup>24</sup>for John had not yet been thrown into prison.

<sup>25</sup> Therefore there arose a discussion on the part of John's disciples with a Jew about purification. <sup>26</sup>And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him.” <sup>27</sup>John answered and said, “A man can receive nothing unless it has been given him from heaven. <sup>28</sup>You yourselves <sup>a</sup>are my witnesses that I said, ‘I am not the <sup>b</sup>Christ,’ but, ‘I have been sent ahead of Him.’ <sup>29</sup>He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full. <sup>30</sup>He must increase, but I must decrease. [28 <sup>a</sup>Lit *testify for me* <sup>b</sup>I.e. Messiah]

<sup>31</sup> “He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. <sup>32</sup>What He has seen and heard, of that He testifies; and no one receives His testimony. <sup>33</sup>He who has received His testimony has set his seal to *this*, that God is true. <sup>34</sup>For He whom God has sent speaks the words of God; <sup>a</sup>for He gives the Spirit without measure. <sup>35</sup>The

**Father loves the Son and has given all things into His hand. <sup>36</sup>He who believes in the Son has eternal life; but he who does not <sup>b</sup>obey the Son will not see life, but the wrath of God abides on him.” [34 <sup>a</sup>Lit *because He does not give the Spirit by measure* 36 <sup>b</sup>Or *believe*]**

## JOHN 4 [\[Books\]](#)

*Jesus Goes to Galilee* <sup>1</sup> Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus Himself was not baptizing, but His disciples were), <sup>3</sup>He left Judea and went away again into Galilee. <sup>4</sup>And He had to pass through Samaria. <sup>5</sup>So He \*came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; <sup>6</sup>and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about <sup>a</sup>the sixth hour. [<sup>6</sup> <sup>a</sup>Perhaps 6 p.m. Roman time or noon Jewish time]

*The Woman of Samaria* <sup>7</sup> There \*came a woman of Samaria to draw water. Jesus \*said to her, "Give Me a drink." <sup>8</sup>For His disciples had gone away into the city to buy food. <sup>9</sup>Therefore the Samaritan woman \*said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) <sup>10</sup>Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." <sup>11</sup>She \*said to Him, "<sup>a</sup>Sir, You have nothing to draw with and the well is deep; where then do You get that living water? <sup>12</sup>You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" <sup>13</sup>Jesus answered and said to her, "Everyone who drinks of this water will thirst again; <sup>14</sup>but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." [<sup>11</sup> <sup>a</sup>Or *Lord*]

<sup>15</sup> The woman \*said to Him, "<sup>a</sup>Sir, give me this water, so I will not be thirsty nor come all the way here to draw." <sup>16</sup>He \*said to her, "Go, call your husband and come here." <sup>17</sup>The woman answered and said, "I

have no husband.” Jesus \*said to her, “You have correctly said, ‘I have no husband’; <sup>18</sup>for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.” <sup>19</sup>The woman \*said to Him, “<sup>a</sup>Sir, I perceive that You are a prophet. <sup>20</sup>Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.” <sup>21</sup>Jesus \*said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup>But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. <sup>24</sup>God is <sup>b</sup>spirit, and those who worship Him must worship in spirit and truth.” <sup>25</sup>The woman \*said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” <sup>26</sup>Jesus \*said to her, “I who speak to you am *He*.” [15 <sup>a</sup>Or *Lord* 24 <sup>b</sup>Or *Spirit*]

<sup>27</sup> At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or, “Why do You speak with her?” <sup>28</sup>So the woman left her waterpot, and went into the city and \*said to the men, <sup>29</sup>“Come, see a man who told me all the things that I *have* done; this is not <sup>a</sup>the Christ, is it?” <sup>30</sup>They went out of the city, and were coming to Him. [29 <sup>a</sup>I.e. the Messiah]

<sup>31</sup> Meanwhile the disciples were urging Him, saying, “Rabbi, eat.” <sup>32</sup>But He said to them, “I have food to eat that you do not know about.” <sup>33</sup>So the disciples were saying to one another, “No one brought Him *anything* to eat, did he?” <sup>34</sup>Jesus \*said to them, “My food is to do the will of Him who sent Me and to accomplish His work. <sup>35</sup>Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. <sup>36</sup>Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. <sup>37</sup>For in this *case* the saying is true, ‘One sows and another reaps.’ <sup>38</sup>I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”

## *The Samaritans*

39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I *have* done.” 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

43 After the two days He went forth from there into Galilee. 44 For Jesus Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

***Healing a Nobleman’s Son*** 46 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death. 48 So Jesus said to him, “Unless you *people* see <sup>a</sup>signs and wonders, you *simply* will not believe.” 49 The royal official \*said to Him, “<sup>b</sup>Sir, come down before my child dies.” 50 Jesus \*said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and started off. 51 As he was now going down, *his* slaves met him, saying that his <sup>c</sup>son was living. 52 So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the <sup>d</sup>seventh hour the fever left him.” 53 So the father knew that *it was* at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household. 54 This is again a second <sup>e</sup>sign that Jesus performed when He had come out of Judea into Galilee. [48 <sup>a</sup>Or *attesting miracles* 49 <sup>b</sup>Or *Lord* 51 <sup>c</sup>Or *boy* 52 <sup>d</sup>Perhaps 7 p.m. Roman time or 1 p.m. Jewish time 54 <sup>e</sup>Or *attesting miracle*]



## JOHN 5 [\[Books\]](#)

*The Healing at Bethesda* <sup>1</sup> After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the sheep *gate* a pool, which is called in <sup>a</sup>Hebrew <sup>b</sup>Bethesda, having five porticoes. <sup>3</sup> In these lay a multitude of those who were sick, blind, lame, and withered, [<sup>c</sup>waiting for the moving of the waters; <sup>4</sup>for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.] <sup>5</sup> A man was there who had been <sup>d</sup>ill for thirty-eight years. <sup>6</sup> When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, He *\*said* to him, “Do you wish to get well?” <sup>7</sup> The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.” <sup>8</sup> Jesus *\*said* to him, “Get up, pick up your pallet and walk.” <sup>9</sup> Immediately the man became well, and picked up his pallet and *began* to walk. [2 <sup>a</sup>I.e. Jewish Aramaic <sup>b</sup>Some early mss read *Bethsaida* or *Bethzatha* 3 <sup>c</sup>Early mss do not contain the remainder of v 3, nor v 4 5 <sup>d</sup>Lit *in his sickness*]

Now it was the Sabbath on that day. <sup>10</sup> So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” <sup>11</sup> But he answered them, “He who made me well was the one who said to me, ‘Pick up your pallet and walk.’” <sup>12</sup> They asked him, “Who is the man who said to you, ‘Pick up *your pallet* and walk’?” <sup>13</sup> But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that place*. <sup>14</sup> Afterward Jesus *\*found* him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” <sup>15</sup> The man went away, and told the Jews that it was Jesus who had made him well. <sup>16</sup> For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

**<sup>17</sup>But He answered them, “My Father is working until now, and I Myself am working.”**

***Jesus’ Equality with God* <sup>18</sup>For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.**

**<sup>19</sup> Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever <sup>a</sup>the Father does, these things the Son also does in like manner. <sup>20</sup>For the Father loves the Son, and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will marvel. <sup>21</sup>For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. <sup>22</sup>For not even the Father judges anyone, but He has given all judgment to the Son, <sup>23</sup>so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. [<sup>19</sup> <sup>a</sup>Lit *that One*]**

**<sup>24</sup> “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.**

### ***Two Resurrections***

**<sup>25</sup>Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup>For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup>and He gave Him authority to execute judgment, because He is <sup>a</sup>the Son of Man. <sup>28</sup>Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, <sup>29</sup>and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment. [<sup>27</sup> <sup>a</sup>Or *a son of***

man]

30 “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

31 “If I *alone* testify about Myself, My testimony is not <sup>a</sup>true. <sup>32</sup>There is another who testifies of Me, and I know that the testimony which He gives about Me is true. [31 <sup>a</sup>I.e. admissible as legal evidence]

### ***Witness of John***

<sup>33</sup>You have sent to John, and he has testified to the truth. <sup>34</sup>But the testimony which I receive is not from man, but I say these things so that you may be saved. <sup>35</sup>He was the lamp that was burning and was shining and you were willing to rejoice for <sup>a</sup>a while in his light. [35 <sup>a</sup>Lit *an hour*]

### ***Witness of Works***

<sup>36</sup>But the testimony which I have is greater than *the testimony of John*; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

***Witness of the Father*** <sup>37</sup>And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. <sup>38</sup>You do not have His word abiding in you, for you do not believe Him whom He sent.

***Witness of the Scripture*** <sup>39</sup><sup>a</sup>You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;

**<sup>40</sup>and you are unwilling to come to Me so that you may have life. <sup>41</sup>I do not receive glory from men; <sup>42</sup>but I know you, that you do not have the love of God in yourselves. <sup>43</sup>I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. <sup>44</sup>How can you believe, when you receive <sup>b</sup>glory from one another and you do not seek the <sup>b</sup>glory that is from the *one and only* God? <sup>45</sup>Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. <sup>46</sup>For if you believed Moses, you would believe Me, for he wrote about Me. <sup>47</sup>But if you do not believe his writings, how will you believe My words?" [39 <sup>a</sup>Or (a command) *Search the Scriptures!* 44 <sup>b</sup>Or *honor or fame*]**

## JOHN 6 [\[Books\]](#)

### *Five Thousand Fed*

<sup>1</sup> After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). <sup>2</sup> A large crowd followed Him, because they saw the <sup>a</sup>signs which He was performing on those who were sick. <sup>3</sup> Then Jesus went up on the mountain, and there He sat down with His disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was near. <sup>5</sup> Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, \*said to Philip, “Where are we to buy bread, so that these may eat?” <sup>6</sup> This He was saying to test him, for He Himself knew what He was intending to do. <sup>7</sup> Philip answered Him, “Two hundred <sup>b</sup>denarii worth of bread is not sufficient for them, for everyone to receive a little.” <sup>8</sup> One of His disciples, Andrew, Simon Peter’s brother, \*said to Him, <sup>9</sup> “There is a lad here who has five barley loaves and two fish, but what are these for so many people?” <sup>10</sup> Jesus said, “Have the people <sup>c</sup>sit down.” Now there was much grass in the place. So the men <sup>c</sup>sat down, in number about five thousand. <sup>11</sup> Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted. <sup>12</sup> When they were filled, He \*said to His disciples, “Gather up the leftover fragments so that nothing will be lost.” <sup>13</sup> So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten. <sup>14</sup> Therefore when the people saw the <sup>d</sup>sign which He had performed, they said, “This is truly the Prophet who is to come into the world.” [2 <sup>a</sup>Or *attesting miracles* 7 <sup>b</sup>The denarius was equivalent to a day’s wages 10 <sup>c</sup>Lit *recline(d)* 14 <sup>d</sup>Or *attesting miracle*]

***Jesus Walks on the Water*** <sup>15</sup> So Jesus, perceiving that they were <sup>a</sup>intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone. [15 <sup>a</sup>Or *about*]

16 Now when evening came, His disciples went down to the sea, <sup>17</sup>and after getting into a boat, they *started to* cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them. <sup>18</sup>The sea *began to* be stirred up because a strong wind was blowing. <sup>19</sup>Then, when they had rowed about <sup>a</sup>three or four miles, they \*saw Jesus walking on the sea and drawing near to the boat; and they were frightened. <sup>20</sup>But He \*said to them, “It is I; <sup>b</sup>do not be afraid.” <sup>21</sup>So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going. [<sup>19</sup> <sup>a</sup>Lit 25 or 30 stadia <sup>20</sup> <sup>b</sup>Or stop being afraid]

22 The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but *that* His disciples had gone away alone. <sup>23</sup>There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup>So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus. <sup>25</sup>When they found Him on the other side of the sea, they said to Him, “Rabbi, when did You get here?”

### *Words to the People*

26 Jesus answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. <sup>27</sup>Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal.” <sup>28</sup>Therefore they said to Him, “What shall we do, so that we may work the works of God?” <sup>29</sup>Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.” <sup>30</sup>So they said to Him, “What then do You do for a sign, so that we may see, and believe You? What work do You perform? <sup>31</sup>Our fathers ate the manna in the wilderness; as it is written, ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’ ” <sup>32</sup>Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father

who gives you the true bread out of heaven. <sup>33</sup>For the bread of God is <sup>a</sup>that which comes down out of heaven, and gives life to the world.” <sup>34</sup>Then they said to Him, “Lord, always give us this bread.” [33 <sup>a</sup>Or *He who comes*]

<sup>35</sup> Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. <sup>36</sup>But I said to you that you have seen Me, and yet do not believe. <sup>37</sup>All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. <sup>38</sup>For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup>This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. <sup>40</sup>For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

### ***Words to the Jews***

<sup>41</sup> Therefore the Jews were grumbling about Him, because He said, “I am the bread that came down out of heaven.” <sup>42</sup>They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down out of heaven?’” <sup>43</sup>Jesus answered and said to them, “Do not grumble among yourselves. <sup>44</sup>No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. <sup>45</sup>It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ Everyone who has heard and learned from the Father, comes to Me. <sup>46</sup>Not that anyone has seen the Father, except the One who is from God; He has seen the Father. <sup>47</sup>Truly, truly, I say to you, he who believes has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the manna in the wilderness, and they died. <sup>50</sup>This is the bread which comes down out of heaven, so that one may eat of it and not die. <sup>51</sup>I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

<sup>52</sup> Then the Jews *began* to argue with one another, saying, “How can this man give us *His* flesh to eat?” <sup>53</sup>So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you

have no life in yourselves. <sup>54</sup>He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. <sup>55</sup>For My flesh is true food, and My blood is true drink. <sup>56</sup>He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup>As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. <sup>58</sup>This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.”

***Words to the Disciples*** <sup>59</sup>These things He said in the synagogue as He taught in Capernaum.

<sup>60</sup> Therefore many of His disciples, when they heard *this* said, “This is a difficult statement; who can listen to it?” <sup>61</sup>But Jesus, conscious that His disciples grumbled at this, said to them, “Does this cause you to stumble? <sup>62</sup>*What* then if you see the Son of Man ascending to where He was before? <sup>63</sup>It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. <sup>64</sup>But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would <sup>a</sup>betray Him. <sup>65</sup>And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”  
[<sup>64</sup> <sup>a</sup>Or *hand Him over*]

***Peter’s Confession of Faith*** <sup>66</sup> As a result of this many of His disciples withdrew and were not walking with Him anymore. <sup>67</sup>So Jesus said to the twelve, “You do not want to go away also, do you?” <sup>68</sup>Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. <sup>69</sup>We have believed and have come to know that You are the Holy One of God.” <sup>70</sup>Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” <sup>71</sup>Now He meant Judas *the son of Simon Iscariot*, for he, one of the twelve, <sup>a</sup>was going to betray Him. [<sup>71</sup> <sup>a</sup>Or *was intending to*]

## JOHN 7 [\[Books\]](#)

*Jesus Teaches at the Feast* <sup>1</sup>After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him. <sup>2</sup>Now the feast of the Jews, the Feast of Booths, was near. <sup>3</sup>Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. <sup>4</sup>For no one does anything in secret <sup>a</sup>when he himself seeks to be known publicly. If You do these things, show Yourself to the world.” <sup>5</sup>For not even His brothers were believing in Him. <sup>6</sup>So Jesus \*said to them, “My time is not yet here, but your time is always opportune. <sup>7</sup>The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. <sup>8</sup>Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come.” <sup>9</sup>Having said these things to them, He stayed in Galilee. [4 <sup>a</sup>Lit *and*]

<sup>10</sup> But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret. <sup>11</sup>So the Jews were seeking Him at the feast and were saying, “Where is He?” <sup>12</sup>There was much grumbling among the crowds concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.” <sup>13</sup>Yet no one was speaking openly of Him for fear of the Jews.

<sup>14</sup> But when it was now the midst of the feast Jesus went up into the temple, and *began to teach*. <sup>15</sup>The Jews then were astonished, saying, “How has this man become learned, having never been educated?” <sup>16</sup>So Jesus answered them and said, “My teaching is not Mine, but His who sent Me. <sup>17</sup>If anyone is willing to do His will, he will know of the teaching, whether it is of God or *whether* I speak from Myself. <sup>18</sup>He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

19 “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?” <sup>20</sup>The crowd answered, “You have a demon! Who seeks to kill You?” <sup>21</sup>Jesus answered them, “I did one <sup>a</sup>deed, and you all marvel. <sup>22</sup>For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on *the* Sabbath you circumcise a man. <sup>23</sup>If a man receives circumcision on *the* Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on *the* Sabbath? <sup>24</sup>Do not judge according to appearance, but <sup>b</sup>judge with righteous judgment.” [21 <sup>a</sup>Or work 24 <sup>b</sup>Lit judge the righteous judgment]

25 So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill? <sup>26</sup>Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is <sup>a</sup>the Christ, do they? <sup>27</sup>However, we know where this man is from; but whenever the Christ may come, no one knows where He is from.” <sup>28</sup>Then Jesus cried out in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. <sup>29</sup>I know Him, because I am from Him, and He sent Me.” <sup>30</sup>So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. <sup>31</sup>But many of the crowd believed in Him; and they were saying, “When <sup>a</sup>the Christ comes, He will not perform more <sup>b</sup>signs than those which this man has, will He?” [26 <sup>a</sup>I.e. the Messiah 31 <sup>b</sup>Or attesting miracles]

32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. <sup>33</sup>Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me. <sup>34</sup>You will seek Me, and will not find Me; and where I am, you cannot come.” <sup>35</sup>The Jews then said to one another, “Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? <sup>36</sup>What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come’?”

37 Now on the last day, the great *day* of the feast, Jesus stood and cried

out, saying, “<sup>a</sup>If anyone is thirsty, <sup>b</sup>let him come to Me and drink. <sup>38</sup>He who believes in Me, as the Scripture said, ‘From <sup>c</sup>his innermost being will flow rivers of living water.’ ” <sup>39</sup>But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified. [37 <sup>a</sup>Vv 37-38 may also be read: *If anyone is thirsty,...let him come..., he who believes in me as...* <sup>b</sup>Or *let him keep coming to Me and let him keep drinking* <sup>38</sup> <sup>c</sup>Lit out of his belly]

*Division of People over Jesus* <sup>40</sup> Some of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.” <sup>41</sup>Others were saying, “This is <sup>a</sup>the Christ.” Still others were saying, “Surely <sup>a</sup>the Christ is not going to come from Galilee, is He? <sup>42</sup>Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” <sup>43</sup>So a division occurred in the crowd because of Him. <sup>44</sup>Some of them wanted to seize Him, but no one laid hands on Him. [41 <sup>a</sup>I.e. the Messiah]

<sup>45</sup> The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” <sup>46</sup>The officers answered, “Never has a man spoken the way this man speaks.” <sup>47</sup>The Pharisees then answered them, “You have not also been led astray, have you? <sup>48</sup>No one of the rulers or Pharisees has believed in Him, has he? <sup>49</sup>But this crowd which does not know the Law is accursed.” <sup>50</sup>Nicodemus (he who came to Him before, being one of them) \*said to them, <sup>51</sup>“Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?” <sup>52</sup>They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.” <sup>53</sup>[<sup>a</sup>Everyone went to his home. [53 <sup>a</sup>Later mss add the story of the adulterous woman, numbering it as John 7:53-8:11]

## JOHN 8 [\[Books\]](#)

*The Adulterous Woman* <sup>1</sup> But Jesus went to the Mount of Olives. <sup>2</sup>Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and *began* to teach them. <sup>3</sup>The scribes and the Pharisees \*brought a woman caught in adultery, and having set her in the center *of the court*, <sup>4</sup>they \*said to Him, “Teacher, this woman has been caught in adultery, in the very act. <sup>5</sup>Now in the Law Moses commanded us to stone such women; what then do You say?” <sup>6</sup>They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground. <sup>7</sup>But when they persisted in asking Him, He straightened up, and said to them, “He who is without sin among you, let him *be the* first to throw a stone at her.” <sup>8</sup>Again He stooped down and wrote on the ground. <sup>9</sup>When they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center *of the court*. <sup>10</sup>Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” <sup>11</sup>She said, “No one, <sup>a</sup>Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.”] [<sup>11</sup> <sup>a</sup>Or Sir]

*Jesus Is the Light of the World* <sup>12</sup> Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.” <sup>13</sup>So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not <sup>a</sup>true.” <sup>14</sup>Jesus answered and said to them, “Even if I testify about Myself, My testimony is <sup>a</sup>true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. <sup>15</sup>You judge <sup>b</sup>according to the flesh; I am not judging anyone. <sup>16</sup>But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me. <sup>17</sup>Even in your law it has been written that the testimony of two men is <sup>c</sup>true. <sup>18</sup>I am He who testifies

about Myself, and the Father who sent Me testifies about Me.”<sup>19</sup> So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.”<sup>20</sup> These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come. [13 <sup>a</sup>Or *valid* 15 <sup>b</sup>I.e. by a carnal standard 17 <sup>c</sup>I.e. valid or admissible]

<sup>21</sup> Then He said again to them, “I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come.”<sup>22</sup> So the Jews were saying, “Surely He will not kill Himself, will He, since He says, ‘Where I am going, you cannot come?’”<sup>23</sup> And He was saying to them, “You are from below, I am from above; you are of this world, I am not of this world.<sup>24</sup> Therefore I said to you that you will die in your sins; for unless you believe that <sup>a</sup>I am *He*, you will die in your sins.”<sup>25</sup> So they were saying to Him, “Who are You?” Jesus said to them, “<sup>b</sup>What have I been saying to you *from* the beginning? <sup>26</sup>I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.”<sup>27</sup> They did not realize that He had been speaking to them about the Father.<sup>28</sup> So Jesus said, “When you lift up the Son of Man, then you will know that <sup>c</sup>I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me.<sup>29</sup> And He who sent Me is with Me; He <sup>d</sup>has not left Me alone, for I always do the things that are pleasing to Him.”<sup>30</sup> As He spoke these things, many came to believe in Him. [24 <sup>a</sup>Most authorities associate this with Ex 3:14, *I AM WHO I AM* 25 <sup>b</sup>Or *That which I have been saying to you from the beginning* 28 <sup>c</sup>Lit *I AM* (v 24 note) 29 <sup>d</sup>Or *did not leave*]

*The Truth Will Make You Free* <sup>31</sup> So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly disciples of Mine; <sup>32</sup>and you will know the truth, and the truth will make you free.”<sup>33</sup> They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’”

34 Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. <sup>35</sup>The slave does not remain in the house forever; the son does remain forever. <sup>36</sup>So if the Son makes you free, you will be free indeed. <sup>37</sup>I know that you are Abraham’s descendants; yet you seek to kill Me, because My word <sup>a</sup>has no place in you. <sup>38</sup>I speak the things which I have seen <sup>b</sup>with My Father; therefore you also do the things which you heard from *your* father.” [37 <sup>a</sup>Or *makes no progress* 38 <sup>b</sup>Or *in the presence of*]

39 They answered and said to Him, “Abraham is our father.” Jesus <sup>\*</sup>said to them, “If you are Abraham’s children, do the deeds of Abraham. <sup>40</sup>But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. <sup>41</sup>You are doing the deeds of your father.” They said to Him, “We were not born of fornication; we have one Father: God.” <sup>42</sup>Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but <sup>a</sup>He sent Me. <sup>43</sup>Why do you not understand <sup>b</sup>what I am saying? *It is* because you cannot hear My word. <sup>44</sup>You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks <sup>c</sup>a lie, he speaks from his own *nature*, for he is a liar and the father of <sup>d</sup>lies. <sup>45</sup>But because I speak the truth, you do not believe Me. <sup>46</sup>Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? <sup>47</sup>He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God.” [42 <sup>a</sup>Lit *that One* 43 <sup>b</sup>Or *My way of speaking* 44 <sup>c</sup>Lit *the lie* <sup>d</sup>Lit *it*]

48 The Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a demon?” <sup>49</sup>Jesus answered, “I do not have a demon; but I honor My Father, and you dishonor Me. <sup>50</sup>But I do not seek My glory; there is One who seeks and judges. <sup>51</sup>Truly, truly, I say to you, if anyone keeps My word he will never see death.” <sup>52</sup>The Jews said to Him, “Now we know that You have a demon. Abraham died, and the prophets *also*; and You say, ‘If anyone keeps My word, he will never taste of death.’ <sup>53</sup>Surely You are not greater than our father

Abraham, who died? The prophets died too; whom do You make Yourself out *to be*?” <sup>54</sup>Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; <sup>55</sup>and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. <sup>56</sup>Your father Abraham rejoiced <sup>a</sup>to see My day, and he saw *it* and was glad.” <sup>57</sup>So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” <sup>58</sup>Jesus said to them, “Truly, truly, I say to you, before Abraham <sup>b</sup>was born, I am.” <sup>59</sup>Therefore they picked up stones to throw at Him, but Jesus <sup>c</sup>hid Himself and went out of the temple. [<sup>56</sup> <sup>a</sup>Lit *in order that he might see* <sup>58</sup> <sup>b</sup>Lit *came into being* <sup>59</sup> <sup>c</sup>Lit *was hidden*]

## JOHN 9 [\[Books\]](#)

***Healing the Man Born Blind*** <sup>1</sup> As He passed by, He saw a man blind from birth. <sup>2</sup> And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?” <sup>3</sup> Jesus answered, “*It was neither that* this man sinned, nor his parents; but *it was* so that the works of God might be displayed in him. <sup>4</sup> We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. <sup>5</sup> While I am in the world, I am the Light of the world.” <sup>6</sup> When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, <sup>7</sup> and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went away and washed, and came *back* seeing. <sup>8</sup> Therefore the neighbors, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?” <sup>9</sup> Others were saying, “This is he,” *still* others were saying, “No, but he is like him.” <sup>a</sup> He kept saying, “I am the one.” <sup>10</sup> So they were saying to him, “How then were your eyes opened?” <sup>11</sup> He answered, “The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.” <sup>12</sup> They said to him, “Where is He?” He **\*said**, “I do not know.” [<sup>9</sup> <sup>a</sup>Lit *That one*]

***Controversy over the Man*** <sup>13</sup> They **\*brought** to the Pharisees the man who was formerly blind. <sup>14</sup> Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. <sup>15</sup> Then the Pharisees also were asking him again how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.” <sup>16</sup> Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner perform such <sup>a</sup>signs?” And there was a division among them. <sup>17</sup> So they **\*said** to the blind man again, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.” [<sup>16</sup> <sup>a</sup>Or

*attesting miracles]*

18 The Jews then did not believe *it* of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, <sup>19</sup>and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?” <sup>20</sup>His parents answered them and said, “We know that this is our son, and that he was born blind; <sup>21</sup>but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.” <sup>22</sup>His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be <sup>a</sup>Christ, he was to be put out of the synagogue. <sup>23</sup>For this reason his parents said, “He is of age; ask him.” [22 <sup>a</sup>I.e. the Messiah]

24 So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.” <sup>25</sup>He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.” <sup>26</sup>So they said to him, “What did He do to you? How did He open your eyes?” <sup>27</sup>He answered them, “I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?” <sup>28</sup>They reviled him and said, “You are His disciple, but we are disciples of Moses. <sup>29</sup>We know that God has spoken to Moses, but as for this man, we do not know where He is from.” <sup>30</sup>The man answered and said to them, “Well, here is an amazing thing, that you do not know where He is from, and *yet* He opened my eyes. <sup>31</sup>We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. <sup>32a</sup>Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. <sup>33</sup>If this man were not from God, He could do nothing.” <sup>34</sup>They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out. [32 <sup>a</sup>Lit *From the age it was not heard*]

*Jesus Affirms His Deity* <sup>35</sup> Jesus heard that they had put him out, and finding him, He said, “Do you believe in the Son of Man?” <sup>36</sup>He

answered, “Who is He, <sup>a</sup>Lord, that I may believe in Him?” <sup>37</sup>Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” <sup>38</sup>And he said, “Lord, I believe.” And he worshiped Him. <sup>39</sup>And Jesus said, “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.” <sup>40</sup>Those of the Pharisees who were with Him heard these things and said to Him, “We are not blind too, are we?” <sup>41</sup>Jesus said to them, “If you were blind, you would have no sin; but <sup>b</sup>since you say, ‘We see,’ your sin remains. [<sup>36</sup> <sup>a</sup>Or *Sir* <sup>41</sup> <sup>b</sup>Lit *now*]

## JOHN 10 [\[Books\]](#)

*Parable of the Good Shepherd* <sup>1</sup> “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. <sup>2</sup>But he who enters by the door is a shepherd of the sheep. <sup>3</sup>To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. <sup>4</sup>When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. <sup>5</sup>A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.” <sup>6</sup>This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

<sup>7</sup> So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup>All who came before Me are thieves and robbers, but the sheep did not hear them. <sup>9</sup>I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. <sup>10</sup>The thief comes only to steal and kill and destroy; I came that they may have life, and <sup>a</sup>have it abundantly. [<sup>10</sup> <sup>a</sup>Or *have abundance*]

<sup>11</sup> “I am the good shepherd; the good shepherd lays down His life for the sheep. <sup>12</sup>He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them*. <sup>13</sup>*He flees* because he is a hired hand and is not concerned about the sheep. <sup>14</sup>I am the good shepherd, and I know My own and My own know Me, <sup>15</sup>even as the Father knows Me and I know the Father; and I lay down My life for the sheep. <sup>16</sup>I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd. <sup>17</sup>For this reason the Father loves Me, because I lay down My life so that I may take it again. <sup>18</sup>No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

19 A division occurred again among the Jews because of these words.  
20 Many of them were saying, “He has a demon and is insane. Why do you listen to Him?” 21 Others were saying, “These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?”

*Jesus Asserts His Deity* 22 At that time the Feast of the Dedication took place at Jerusalem; 23 it was winter, and Jesus was walking in the temple in the portico of Solomon. 24 The Jews then gathered around Him, and were saying to Him, “How long <sup>a</sup>will You keep us in suspense? If You are <sup>b</sup>the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. 26 But you do not believe because you are not of My sheep. 27 My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 <sup>c</sup>My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. 30 I and the Father are <sup>d</sup>one.” [24 <sup>a</sup>Lit *do You lift up our soul* <sup>b</sup>I.e. the Messiah 29 <sup>c</sup>One early ms reads *What My Father has given Me is greater than all* 30 <sup>d</sup>Or *a unity; or one essence*]

31 The Jews picked up stones again to stone Him. 32 Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” 33 The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God.” 34 Jesus answered them, “Has it not been written in your Law, ‘I SAID, YOU ARE GODS’? 35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? 37 If I do not do the works of My Father, do not believe Me; 38 but if I do them, though you do not believe Me, believe the works, so that you may <sup>a</sup>know and understand that the Father is in Me, and I in the Father.” 39 Therefore they were seeking again to seize Him, and He

eluded their grasp. [38 <sup>a</sup>Lit *know and continue knowing*]

**40 And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. <sup>41</sup>Many came to Him and were saying, “While John performed no sign, yet everything John said about this man was true.” <sup>42</sup>Many believed in Him there.**

## JOHN 11 [\[Books\]](#)

*The Death and Resurrection of Lazarus* 1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3So the sisters sent word to Him, saying, “Lord, behold, he whom You love is sick.” 4But when Jesus heard *this*, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.” 5Now Jesus loved Martha and her sister and Lazarus. 6So when He heard that he was sick, He then stayed two days *longer* in the place where He was. 7Then after this He \*said to the disciples, “Let us go to Judea again.” 8The disciples \*said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?” 9Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10But if anyone walks in the night, he stumbles, because the light is not in him.” 11This He said, and after that He \*said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.” 12The disciples then said to Him, “Lord, if he has fallen asleep, he will [a](#)recover.” 13Now Jesus had spoken of his death, but they thought that He was speaking of [b](#)literal sleep. 14So Jesus then said to them plainly, “Lazarus is dead, 15and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.” 16Therefore Thomas, who is called [c](#)Didymus, said to *his* fellow disciples, “Let us also go, so that we may die with Him.” [12 [a](#)Lit *be saved* 13 [b](#)Lit *the slumber of sleep* 16 [c](#)I.e. the Twin]

17 So when Jesus came, He found that he had already been in the tomb four days. 18Now Bethany was near Jerusalem, about [a](#)two miles off; 19and many of the Jews had come to Martha and Mary, to console them concerning *their* brother. 20Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary [b](#)stayed at the house. 21Martha then said to Jesus, “Lord, if You had been here, my brother

would not have died. <sup>22</sup>Even now I know that whatever You ask of God, God will give You.” <sup>23</sup>Jesus \*said to her, “Your brother will rise again.”

<sup>24</sup>Martha \*said to Him, “I know that he will rise again in the resurrection on the last day.” <sup>25</sup>Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, <sup>26</sup>and everyone who lives and believes in Me will never die. Do you believe this?” <sup>27</sup>She \*said to Him, “Yes, Lord; I have believed that You are <sup>c</sup>the Christ, the Son of God, *even* <sup>d</sup>He who comes into the world.” [18 <sup>a</sup>Lit 15 stadia (9,090 ft) <sup>20</sup> <sup>b</sup>Lit was sitting <sup>27</sup> <sup>c</sup>I.e. the Messiah <sup>d</sup>The Coming One was the Messianic title]

<sup>28</sup> When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” <sup>29</sup>And when she heard it, she \*got up quickly and was coming to Him.

<sup>30</sup> Now Jesus had not yet come into the village, but was still in the place where Martha met Him. <sup>31</sup>Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. <sup>32</sup>Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.” <sup>33</sup>When Jesus therefore saw her weeping, and the Jews who came with her *also* weeping, He was deeply moved in spirit and <sup>a</sup>was troubled, <sup>34</sup>and said, “Where have you laid him?” They \*said to Him, “Lord, come and see.” <sup>35</sup>Jesus wept. <sup>36</sup>So the Jews were saying, “See how He loved him!” <sup>37</sup>But some of them said, “Could not this man, who opened the eyes of the blind man, <sup>b</sup>have kept this man also from dying?” [33 <sup>a</sup>Lit troubled Himself <sup>37</sup> <sup>b</sup>Lit have caused that this man also not die]

<sup>38</sup> So Jesus, again being deeply moved within, \*came to the tomb. Now it was a cave, and a stone was lying against it. <sup>39</sup>Jesus \*said, “Remove the stone.” Martha, the sister of the deceased, \*said to Him, “Lord, by this time <sup>a</sup>there will be a stench, for he has been *dead* four days.” <sup>40</sup>Jesus \*said to her, “Did I not say to you that if you believe, you will see the glory of God?” <sup>41</sup>So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. <sup>42</sup>I knew that

You always hear Me; but because of the <sup>b</sup>people standing around I said it, so that they may believe that You sent Me.” <sup>43</sup>When He had said these things, He cried out with a loud voice, “Lazarus, come forth.”

<sup>44</sup>The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus \*said to them, “Unbind him, and let him go.” [<sup>39</sup> <sup>a</sup>Lit *he stinks* <sup>42</sup> <sup>b</sup>Lit *crowd*]

<sup>45</sup> Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. <sup>46</sup>But some of them went to the Pharisees and told them the things which Jesus had done.

*Conspiracy to Kill Jesus* <sup>47</sup> Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many <sup>a</sup>signs. <sup>48</sup>If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” <sup>49</sup>But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, <sup>50</sup>nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.” <sup>51</sup>Now he did not say this <sup>b</sup>on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, <sup>52</sup>and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. <sup>53</sup>So from that day on they planned together to kill Him. [<sup>47</sup> <sup>a</sup>Or *attesting miracles* <sup>51</sup> <sup>b</sup>Lit *from himself*]

<sup>54</sup> Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

<sup>55</sup> Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves. <sup>56</sup>So they were seeking for Jesus, and were saying to one another as they stood in the temple, “What do you think; that He will not come to the feast at all?” <sup>57</sup>Now the chief priests and the Pharisees had given orders

**that if anyone knew where He was, he was to report it, so that they  
might seize Him.**

## JOHN 12 [\[Books\]](#)

*Mary Anoints Jesus* <sup>1</sup> Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup>So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him. <sup>3</sup>Mary then took a <sup>a</sup>pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. <sup>4</sup>But Judas Iscariot, one of His disciples, who was intending to <sup>b</sup>betray Him, \*said, <sup>5</sup>“Why was this perfume not sold for <sup>c</sup>three hundred denarii and given to poor *people*?” <sup>6</sup>Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. <sup>7</sup>Therefore Jesus said, “Let her alone, so that she may keep <sup>d</sup>it for the day of My burial. <sup>8</sup>For you always have the poor with you, but you do not always have Me.” [3 <sup>a</sup>I.e. a Roman pound, equaling 12 oz 4 <sup>b</sup>Or *hand Him over* 5 <sup>c</sup>Equivalent to 11 months’ wages 7 <sup>d</sup>I.e. the custom of preparing the body for burial]

<sup>9</sup> The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. <sup>10</sup>But the chief priests planned to put Lazarus to death also; <sup>11</sup>because on account of him many of the Jews were going away and were believing in Jesus.

*Jesus Enters Jerusalem* <sup>12</sup> On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took the branches of the palm trees and went out to meet Him, and *began to shout*, “Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel.” <sup>14</sup>Jesus, finding a young donkey, sat on it; as it is written, <sup>15</sup>“FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.” <sup>16</sup>These things His

disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. <sup>17</sup>So the <sup>a</sup>people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*. <sup>18</sup>For this reason also the <sup>a</sup>people went and met Him, because they heard that He had performed this <sup>b</sup>sign. <sup>19</sup>So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.” [17 <sup>a</sup>Lit *crowd* 18 <sup>b</sup>Or *attesting miracle*]

*Greeks Seek Jesus* <sup>20</sup> Now there were some Greeks among those who were going up to worship at the feast; <sup>21</sup>these then came to Philip, who was from Bethsaida of Galilee, and *began to ask him*, saying, “Sir, we wish to see Jesus.” <sup>22</sup>Philip *\*came and \*told Andrew; Andrew and Philip \*came and \*told Jesus*. <sup>23</sup>And Jesus *\*answered them*, saying, “The hour has come for the Son of Man to be glorified. <sup>24</sup>Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup>He who loves his <sup>a</sup>life loses it, and he who hates his <sup>a</sup>life in this world will keep it to life eternal. <sup>26</sup>If anyone <sup>b</sup>serves Me, he must follow Me; and where I am, there My servant will be also; if anyone <sup>b</sup>serves Me, the Father will honor him. [25 <sup>a</sup>Lit *soul* 26 <sup>b</sup>Or *is serving*]

*Jesus Foretells His Death* <sup>27</sup> “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. <sup>28</sup>Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.” <sup>29</sup>So the crowd *of people* who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.” <sup>30</sup>Jesus answered and said, “This voice has not come for My sake, but for your sakes. <sup>31</sup>Now judgment is upon this world; now the ruler of this world will be cast out. <sup>32</sup>And I, if I am lifted up from the earth, will draw all men to Myself.” <sup>33</sup>But He was saying this to indicate the kind of death by which He was to die. <sup>34</sup>The crowd then answered Him, “We have

heard out of the Law that <sup>a</sup>the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

<sup>35</sup>So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.

<sup>36</sup>While you have the Light, believe in the Light, so that you may become sons of Light.” [34 <sup>a</sup>I.e. the Messiah]

These things Jesus spoke, and He went away and <sup>a</sup>hid Himself from them. <sup>37</sup>But though He had performed so many <sup>b</sup>signs before them, yet they were not believing in Him. <sup>38</sup>This was to fulfill the word of Isaiah the prophet which he spoke: “LORD, WHO HAS BELIEVED OUR REPORT?

AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?” <sup>39</sup>For this reason they could not believe, for Isaiah said again, <sup>40</sup>“HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE

WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND <sup>c</sup>BE CONVERTED AND I HEAL THEM.” <sup>41</sup>These things Isaiah said because he saw His glory, and he spoke of Him. <sup>42</sup>Nevertheless many even of the rulers believed in

Him, but because of the Pharisees they were not confessing *Him*, for fear that they would be <sup>d</sup>put out of the synagogue; <sup>43</sup>for they loved the <sup>e</sup>approval of men rather than the <sup>e</sup>approval of God. [36 <sup>a</sup>Lit was hidden

<sup>37</sup> <sup>b</sup>Or *attesting signs* <sup>40</sup> <sup>c</sup>Lit *be turned*; i.e. turn about <sup>42</sup> <sup>d</sup>I.e.

excommunicated <sup>43</sup> <sup>e</sup>Or *glory*]

<sup>44</sup> And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. <sup>45</sup>He who sees Me sees the One who sent Me. <sup>46</sup>I have come *as* Light into the world, so that everyone who believes in Me will not remain in darkness. <sup>47</sup>If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. <sup>48</sup>He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is

what will judge him at the last day. <sup>49</sup>For I did not speak <sup>a</sup>on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak. <sup>50</sup>I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.” [49 <sup>a</sup>Lit of *Myself*]

## JOHN 13 [\[Books\]](#)

*The Lord's Supper* <sup>1</sup> Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them <sup>a</sup>to the end. <sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, to betray Him, <sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, <sup>4</sup> \*got up from supper, and \*laid aside His garments; and taking a towel, He girded Himself. [<sup>1</sup> <sup>a</sup>Or to the uttermost; or eternally]

*Jesus Washes the Disciples' Feet* <sup>5</sup> Then He \*poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. <sup>6</sup> So He \*came to Simon Peter. He \*said to Him, "Lord, do You wash my feet?" <sup>7</sup> Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." <sup>8</sup> Peter \*said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." <sup>9</sup> Simon Peter \*said to Him, "Lord, *then wash* not only my feet, but also my hands and my head." <sup>10</sup> Jesus \*said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*." <sup>11</sup> For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

<sup>12</sup> So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you? <sup>13</sup> You call Me Teacher and Lord; and <sup>a</sup>you are right, for so I am. <sup>14</sup> If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I gave you an example that you also should do as I did to you. <sup>16</sup> Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who

sent him. <sup>17</sup>If you know these things, you are blessed if you do them. <sup>18</sup>I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.’ <sup>19</sup>From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*. <sup>20</sup>Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” [13 <sup>a</sup>Lit you say well]

*Jesus Predicts His Betrayal* <sup>21</sup> When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will <sup>a</sup>betray Me.” <sup>22</sup>The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. <sup>23</sup>There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved. <sup>24</sup>So Simon Peter \*gestured to him, and \*said to him, “Tell us who it is of whom He is speaking.” <sup>25</sup>He, leaning back thus on Jesus’ bosom, \*said to Him, “Lord, who is it?” <sup>26</sup>Jesus then \*answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He \*took and \*gave it to Judas, *the son* of Simon Iscariot. <sup>27</sup>After the morsel, Satan then entered into him. Therefore Jesus \*said to him, “What you do, do quickly.” <sup>28</sup>Now no one of those reclining *at the table* knew for what purpose He had said this to him. <sup>29</sup>For some were supposing, because Judas had the money box, that Jesus was saying to him, “Buy the things we have need of for the feast”; or else, that he should give something to the poor. <sup>30</sup>So after receiving the morsel he went out immediately; and it was night. [21 <sup>a</sup>Or *hand Me over*]

<sup>31</sup> Therefore when he had gone out, Jesus \*said, “Now <sup>a</sup>is the Son of Man glorified, and God <sup>a</sup>is glorified in Him; <sup>32b</sup>if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. <sup>33</sup>Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ <sup>34</sup>A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. <sup>35</sup>By this all men will know that you are My disciples, if you

**have love for one another.” [31 <sup>a</sup>Or was 32 <sup>b</sup>Most early mss do not contain this phrase]**

**36 Simon Peter \*said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.” 37Peter \*said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” 38Jesus \*answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.**

## JOHN 14 [\[Books\]](#)

*Jesus Comforts His Disciples* 1 “Do not let your heart be troubled; <sup>a</sup>believe in God, believe also in Me. 2In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. 4And you know the way where I am going.” 5Thomas \*said to Him, “Lord, we do not know where You are going, how do we know the way?” 6Jesus \*said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me. [1 <sup>a</sup>Or *you believe in God*]

*Oneness with the Father* 7If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

8 Philip \*said to Him, “Lord, show us the Father, and it is enough for us.” 9Jesus \*said to him, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, ‘Show us the Father’? 10Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. 12Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father. 13Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14If you ask Me anything in My name, I will do *it*.

15 “If you love Me, you will keep My commandments.

***Role of the Spirit*** <sup>16</sup>I will ask the Father, and He will give you another <sup>a</sup>Helper, that He may be with you forever; <sup>17</sup>*that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but you know Him because He abides with you and will be in you.* [16 <sup>a</sup>Gr *Paracletos*, one called alongside to help; or *Comforter, Advocate, Intercessor*]

18 “I will not leave you as orphans; I will come to you. <sup>19a</sup>After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also. <sup>20</sup>In that day you will know that I am in My Father, and you in Me, and I in you. <sup>21</sup>He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” <sup>22</sup>Judas (not Iscariot) \*said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” <sup>23</sup>Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. <sup>24</sup>He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me. [19 <sup>a</sup>Lit *Yet a little and the world*]

25 “These things I have spoken to you while abiding with you. <sup>26</sup>But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. <sup>27</sup>Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. <sup>28</sup>You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. <sup>29</sup>Now I have told you before it happens, so that when it happens, you may believe. <sup>30</sup>I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; <sup>31</sup>but so that the world may know that I love the Father, <sup>a</sup>I do exactly as the Father commanded Me. Get up, let us go from here. [31 <sup>a</sup>Lit *and as the Father...so I do*]

## JOHN 15 [\[Books\]](#)

*Jesus Is the Vine—Followers Are Branches* 1 “I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He <sup>a</sup>prunes it so that it may bear more fruit. 3 You are already <sup>b</sup>clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit <sup>c</sup>of itself unless it abides in the vine, so neither *can* you unless you abide in Me. 5 I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. 6 If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit, and so <sup>d</sup>prove to be My disciples. 9 Just as the Father has loved Me, I have also loved you; abide in My love. 10 If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full. [2 <sup>a</sup>Lit *cleans*; used to describe pruning 3 <sup>b</sup>I.e. pruned like a branch 4 <sup>c</sup>Lit *from* 8 <sup>d</sup>Or *become My disciples*]

*Disciples’ Relation to Each Other* 12 “This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain,

so that whatever you ask of the Father in My name He may give to you.

<sup>17</sup>This I command you, that you love one another.

*Disciples' Relation to the World* 18 “If the world hates you, <sup>a</sup>you know that it has hated Me before *it hated* you. <sup>19</sup>If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.

<sup>20</sup>Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. <sup>21</sup>But all these things they will do to you for My name’s sake, because they do not know the One who sent Me. <sup>22</sup>If I had not come and spoken to them, they would not have <sup>b</sup>sin, but now they have no excuse for their sin. <sup>23</sup>He who hates Me hates My Father also. <sup>24</sup>If I had not done among them the works which no one else did, they would not have <sup>b</sup>sin; but now they have both seen and hated Me and My Father as well. <sup>25</sup>But *they have done this* to fulfill the word that is written in their Law, ‘THEY HATED ME WITHOUT A CAUSE.’

[18 <sup>a</sup>Or (imperative) *know that* 22 <sup>b</sup>I.e. guilt]

<sup>26</sup> “When the <sup>a</sup>Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, <sup>27</sup><sup>b</sup>and you *will* testify also, because you have been with Me from the beginning. [26 <sup>a</sup>Gr *Paracletos*, one called alongside to help; or *Comforter, Advocate, Intercessor* 27 <sup>b</sup>Or (imperative) *and bear witness*]

## JOHN 16 [\[Books\]](#)

### *Jesus' Warning*

1 “These things I have spoken to you so that you may be kept from stumbling. <sup>2</sup><sup>a</sup>They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. <sup>3</sup>These things they will do because they have not known the Father or Me. <sup>4</sup>But these things I have spoken to you, so that when their hour comes, you <sup>b</sup>may remember that I told you of them. These things I did not say to you at the beginning, because I was with you. [2 <sup>a</sup>Or *They will have you excommunicated* 4 <sup>b</sup>Or *will remember them, that I told you*]

***The Holy Spirit Promised*** <sup>5</sup> “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ <sup>6</sup>But because I have said these things to you, sorrow has filled your heart. <sup>7</sup>But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the <sup>a</sup>Helper will not come to you; but if I go, I will send Him to you. <sup>8</sup>And He, when He comes, will convict the world concerning sin and righteousness and judgment; <sup>9</sup>concerning sin, because they do not believe in Me; <sup>10</sup>and concerning righteousness, because I go to the Father and you no longer see Me; <sup>11</sup>and concerning judgment, because the ruler of this world has been judged. [7 <sup>a</sup>Gr *Paracletos*, one called alongside to help; or *Comforter, Advocate, Intercessor*]

<sup>12</sup> “I have many more things to say to you, but you cannot bear *them* now. <sup>13</sup>But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. <sup>14</sup>He will glorify Me, for He will take of Mine and will disclose *it* to you. <sup>15</sup>All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

***Jesus' Death and Resurrection Foretold*** 16 “A little while, and you will no longer see Me; and again a little while, and you will see Me.” 17Some of His disciples then said to one another, “What is this thing He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?” 18So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.” 19Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’? 20Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. 21Whenever a woman is in labor she has <sup>a</sup>pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a <sup>b</sup>child has been born into the world. 22Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you. [21 <sup>a</sup>Lit *grief* <sup>b</sup>Lit *human being*]

### ***Prayer Promises***

23In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. 24Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

25 “These things I have spoken to you in <sup>a</sup>figurative language; an hour is coming when I will no longer speak to you in <sup>a</sup>figurative language, but will tell you plainly of the Father. 26In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; 27for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. 28I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.” [25 <sup>a</sup>Lit *proverbs*; or *figures of speech*]

29 His disciples \*said, “Lo, now You are speaking plainly and are not <sup>a</sup>using a figure of speech. <sup>30</sup>Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.” <sup>31</sup>Jesus answered them, “Do you now believe? <sup>32</sup>Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. <sup>33</sup>These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” [29 <sup>a</sup>Lit *saying a proverb*]

## JOHN 17 [\[Books\]](#)

*The High Priestly Prayer* <sup>1</sup> Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, <sup>2</sup>even as You gave Him authority over all flesh, that to <sup>a</sup>all whom You have given Him, He may give eternal life.

<sup>3</sup>This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup>I glorified You on the earth, <sup>b</sup>having accomplished the work which You have given Me to do. <sup>5</sup>Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. [<sup>2</sup> <sup>a</sup>Lit *everything that You have given Him, to them He may* <sup>4</sup> <sup>b</sup>Or *by accomplishing*]

<sup>6</sup> “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. <sup>7</sup>Now they have come to know that everything You have given Me is from You; <sup>8</sup>for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me. <sup>9</sup>I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; <sup>10</sup>and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. <sup>11</sup>I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as We *are*. <sup>12</sup>While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the <sup>a</sup>son of perdition, so that the Scripture would be fulfilled. [<sup>12</sup> <sup>a</sup>Heb idiom for one destined to perish]

*The Disciples in the World* <sup>13</sup>But now I come to You; and these things I speak in the world so that they may have My joy made full in

themselves. <sup>14</sup>I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>I do not ask You to take them out of the world, but to keep them <sup>a</sup>from <sup>b</sup>the evil one. <sup>16</sup>They are not of the world, even as I am not of the world. <sup>17</sup>Sanctify them in the truth; Your word is truth. <sup>18</sup>As You sent Me into the world, I also have sent them into the world. <sup>19</sup>For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. [15 <sup>a</sup>Or *out of the power of* <sup>b</sup>Or *evil*]

<sup>20</sup> “I do not ask on behalf of these alone, but for those also who believe in Me through their word; <sup>21</sup>that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may <sup>a</sup>believe that You sent Me. [21 <sup>a</sup>Gr tense indicates *continually believe*]

*Their Future Glory* <sup>22</sup>The glory which You have given Me I have given to them, that they may be one, just as We are one; <sup>23</sup>I in them and You in Me, that they may be perfected <sup>a</sup>in unity, so that the world may <sup>b</sup>know that You sent Me, and loved them, even as You have loved Me. <sup>24</sup>Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. [23 <sup>a</sup>Lit *into one* <sup>b</sup>Gr tense indicates *continually know*]

<sup>25</sup> “O righteous Father, <sup>a</sup>although the world has not known You, yet I have known You; and these have known that You sent Me; <sup>26</sup>and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” [25 <sup>a</sup>Lit *even the world*]

## JOHN 18 [\[Books\]](#)

*Judas Betrays Jesus* <sup>1</sup> When Jesus had spoken these words, He went forth with His disciples over the <sup>a</sup>ravine of the Kidron, where there was a garden, in which He entered <sup>b</sup>with His disciples. <sup>2</sup>Now Judas also, who was <sup>c</sup>betraying Him, knew the place, for Jesus had often met there with His disciples. <sup>3</sup>Judas then, having received the *Roman* <sup>d</sup>cohort and officers from the chief priests and the Pharisees, \*came there with lanterns and torches and weapons. <sup>4</sup>So Jesus, knowing all the things that were coming upon Him, went forth and \*said to them, “Whom do you seek?” <sup>5</sup>They answered Him, “Jesus the Nazarene.” He \*said to them, “I am *He*.” And Judas also, who was betraying Him, was standing with them. <sup>6</sup>So when He said to them, “I am *He*,” they drew back and fell to the ground. <sup>7</sup>Therefore He again asked them, “Whom do you seek?” And they said, “Jesus the Nazarene.” <sup>8</sup>Jesus answered, “I told you that I am *He*; so if you seek Me, let these go their way,” <sup>9</sup>to fulfill the word which He spoke, “Of those whom You have given Me I lost not one.” <sup>10</sup>Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus. <sup>11</sup>So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?” [1 <sup>a</sup>Lit *winter-torrent* <sup>b</sup>Lit *and* 2 <sup>c</sup>Or *handing Him over* 3 <sup>d</sup>Normally 600 men; a *battalion*]

*Jesus before the Priests* <sup>12</sup> So the *Roman* <sup>a</sup>cohort and the <sup>b</sup>commander and the officers of the Jews, arrested Jesus and bound Him, <sup>13</sup>and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. <sup>14</sup>Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. [12 <sup>a</sup>Or *battalion* <sup>b</sup>I.e. chiliarch, in command of a thousand troops]

<sup>15</sup> Simon Peter was following Jesus, and so was another disciple. Now

that disciple was known to the high priest, and entered with Jesus into the court of the high priest, <sup>16</sup>but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. <sup>17</sup>Then the slave-girl who kept the door \*said to Peter, “You are not also *one* of this man’s disciples, are you?” He \*said, “I am not.” <sup>18</sup>Now the slaves and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

<sup>19</sup> The high priest then questioned Jesus about His disciples, and about His teaching. <sup>20</sup> Jesus answered him, “I have spoken openly to the world; I always taught in <sup>a</sup>synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. <sup>21</sup>Why do you question Me? Question those who have heard what I spoke to them; they know what I said.” <sup>22</sup>When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?” <sup>23</sup>Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” <sup>24</sup>So Annas sent Him bound to Caiaphas the high priest. [<sup>20</sup> <sup>a</sup>Lit *a synagogue*]

*Peter’s Denial of Jesus* <sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, “You are not also *one* of His disciples, are you?” He denied *it*, and said, “I am not.” <sup>26</sup>One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, \*said, “Did I not see you in the garden with Him?” <sup>27</sup>Peter then denied *it* again, and immediately a rooster crowed.

*Jesus before Pilate* <sup>28</sup> Then they \*led Jesus from Caiaphas into the <sup>a</sup>Praetorium, and it was early; and they themselves did not enter into the <sup>a</sup>Praetorium so that they would not be defiled, but might eat the Passover. <sup>29</sup>Therefore Pilate went out to them and \*said, “What accusation do you bring against this Man?” <sup>30</sup>They answered and said to him, “If this Man were not an evildoer, we would not have delivered

Him to you.” <sup>31</sup>So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,” <sup>32</sup>to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. [28 <sup>a</sup>I.e. governor’s official residence]

<sup>33</sup> Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?” <sup>34</sup>Jesus answered, “Are you saying this <sup>a</sup>on your own initiative, or did others tell you about Me?” <sup>35</sup>Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?” <sup>36</sup>Jesus answered, “My kingdom <sup>b</sup>is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not <sup>c</sup>of this realm.” <sup>37</sup>Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” <sup>38</sup>Pilate \*said to Him, “What is truth?” [34 <sup>a</sup>Lit *from yourself* 36 <sup>b</sup>Or *is not derived from* <sup>c</sup>Lit *from here*]

And when he had said this, he went out again to the Jews and \*said to them, “I find no guilt in Him. <sup>39</sup>But you have a custom that I release someone <sup>a</sup>for you at the Passover; do you wish then that I release <sup>a</sup>for you the King of the Jews?” <sup>40</sup>So they cried out again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber. [39 <sup>a</sup>Or *to you*]

## JOHN 19 [\[Books\]](#)

*The Crown of Thorns* <sup>1</sup> Pilate then took Jesus and <sup>a</sup>scourged Him. <sup>2</sup>And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; <sup>3</sup>and they *began* to come up to Him and say, “Hail, King of the Jews!” and to give Him slaps *in the face*. <sup>4</sup>Pilate came out again and \*said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” <sup>5</sup>Jesus then came out, wearing the crown of thorns and the purple robe. *Pilate* \*said to them, “Behold, the Man!” <sup>6</sup>So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate \*said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” <sup>7</sup>The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out *to be* the Son of God.” [<sup>1</sup> <sup>a</sup>Or *had Him scourged*]

<sup>8</sup> Therefore when Pilate heard this statement, he was *even* more afraid; <sup>9</sup>and he entered into the <sup>a</sup>Praetorium again and \*said to Jesus, “Where are You from?” But Jesus gave him no answer. <sup>10</sup>So Pilate \*said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” <sup>11</sup>Jesus answered, “You would have no authority <sup>b</sup>over Me, unless it had been given you from above; for this reason he who delivered Me to you has *the* greater sin.” <sup>12</sup>As a result of this Pilate <sup>c</sup>made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out *to be* a king <sup>d</sup>opposes Caesar.” [<sup>9</sup> <sup>a</sup>I.e. governor’s official residence <sup>11</sup> <sup>b</sup>Lit *against* <sup>12</sup> <sup>c</sup>Lit *was seeking to* <sup>d</sup>Or *speaks against*]

<sup>13</sup> Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called <sup>a</sup>The Pavement, but in <sup>b</sup>Hebrew, Gabbatha. <sup>14</sup>Now it was the day of preparation for the Passover; it was about the <sup>c</sup>sixth hour. And he \*said to the Jews, “Behold, your King!” <sup>15</sup>So they cried out, “Away with *Him*, away with

***Him, crucify Him!” Pilate \*said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” [13 <sup>a</sup>Gr *The Lithostrotos* <sup>b</sup>I.e. Jewish Aramaic 14 <sup>c</sup>Perhaps 6 a.m.]***

***The Crucifixion* <sup>16</sup>So he then handed Him over to them to be crucified.**

**<sup>17</sup>They took Jesus, therefore, and He went out, <sup>a</sup>bearing His own cross, to the place called the Place of a Skull, which is called in <sup>b</sup>Hebrew, Golgotha. <sup>18</sup>There they crucified Him, and with Him two other men, one on either side, and Jesus in between. <sup>19</sup>Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.” <sup>20</sup>Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in <sup>b</sup>Hebrew, Latin *and* in Greek. <sup>21</sup>So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’ ” <sup>22</sup>Pilate answered, “What I have written I have written.” [17 <sup>a</sup>Lit *bearing the cross for Himself* <sup>b</sup>I.e. Jewish Aramaic]**

**<sup>23</sup>Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the <sup>a</sup>tunic; now the tunic was seamless, woven <sup>b</sup>in one piece. <sup>24</sup>So they said to one another, “Let us not tear it, but cast lots for it, *to decide* whose it shall be”; *this was to fulfill the Scripture: “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST <sup>c</sup>LOTS.”***

**<sup>25</sup>Therefore the soldiers did these things. [23 <sup>a</sup>Gr *khiton*, the garment worn next to the skin <sup>b</sup>Lit *from the upper part through the whole* 24 <sup>c</sup>Lit *a lot*]**

**But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus then saw His mother, and the disciple whom He loved standing nearby, He \*said to His mother, “Woman, behold, your son!” <sup>27</sup>Then He \*said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own *household*.**

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, \*said, "I am thirsty." 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a *branch of hyssop* and brought it up to His mouth. 30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

*Care of the Body of Jesus* 31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (<sup>a</sup>for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. 32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; 33 but coming to Jesus, when they saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. 36 For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE <sup>b</sup>BROKEN." 37 And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED." [31 <sup>a</sup>Lit *for the day of that Sabbath was great* 36 <sup>b</sup>Or *crushed or shattered*]

38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret *one* for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. 39 Nicodemus, who had first come to Him by night, also came, bringing a <sup>a</sup>mixture of myrrh and aloes, about a hundred <sup>b</sup>pounds *weight*. 40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. 41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there. [39 <sup>a</sup>Two early mss read *package of* <sup>b</sup>Lit *100 litras (12 oz each)*]



## JOHN 20 [\[Books\]](#)

*The Empty Tomb* <sup>1</sup> Now on the first *day* of the week Mary Magdalene \*came early to the tomb, while it \*was still dark, and \*saw the stone *already* taken away from the tomb. <sup>2</sup> So she \*ran and \*came to Simon Peter and to the other disciple whom Jesus loved, and \*said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.” <sup>3</sup> So Peter and the other disciple went forth, and they were going to the tomb. <sup>4</sup> The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; <sup>5</sup> and stooping and looking in, he \*saw the linen wrappings lying *there*; but he did not go in. <sup>6</sup> And so Simon Peter also \*came, following him, and entered the tomb; and he \*saw the linen wrappings lying *there*, <sup>7</sup> and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. <sup>8</sup> So the other disciple who had first come to the tomb then also entered, and he saw and believed. <sup>9</sup> For as yet they did not understand the Scripture, that He must rise again from the dead. <sup>10</sup> So the disciples went away again to their own homes.

<sup>11</sup> But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; <sup>12</sup> and she \*saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. <sup>13</sup> And they \*said to her, “Woman, why are you weeping?” She \*said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” <sup>14</sup> When she had said this, she turned around and \*saw Jesus standing *there*, and did not know that it was Jesus. <sup>15</sup> Jesus \*said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she \*said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” <sup>16</sup> Jesus \*said to her, “Mary!” She turned and \*said to Him in <sup>a</sup>Hebrew, “Rabboni!” (which means, Teacher). <sup>17</sup> Jesus \*said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I

ascend to My Father and your Father, and My God and your God.’ ”  
<sup>18</sup>Mary Magdalene \*came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her. [16 <sup>a</sup>I.e. Jewish Aramaic]

*Jesus among His Disciples* 19 So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and \*said to them, “<sup>a</sup>Peace *be* with you.” <sup>20</sup>And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. <sup>21</sup>So Jesus said to them again, “Peace *be* with you; as the Father has sent Me, I also send you.” <sup>22</sup>And when He had said this, He breathed on them and \*said to them, “Receive the Holy Spirit. <sup>23</sup>If you forgive the sins of any, *their sins* <sup>b</sup>have been forgiven them; if you retain the *sins* of any, they have been retained.” [19 <sup>a</sup>Lit *Peace to you* <sup>23</sup> <sup>b</sup>I.e. have previously been forgiven]

<sup>24</sup> But Thomas, one of the twelve, called <sup>a</sup>Didymus, was not with them when Jesus came. <sup>25</sup>So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” [24 <sup>a</sup>I.e. the Twin]

<sup>26</sup> <sup>a</sup>After eight days His disciples were again inside, and Thomas with them. Jesus \*came, the doors having been <sup>b</sup>shut, and stood in their midst and said, “Peace *be* with you.” <sup>27</sup>Then He \*said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.” <sup>28</sup>Thomas answered and said to Him, “My Lord and my God!” <sup>29</sup>Jesus \*said to him, “Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed.” [26 <sup>a</sup>Or *A week later* <sup>b</sup>Or *locked*]

***Why This Gospel Was Written*** <sup>30</sup> Therefore many other <sup>a</sup>signs Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup>but these have been written so that you may believe that Jesus is <sup>b</sup>the Christ, the Son of God; and that believing you may have life in His name. [<sup>30</sup> <sup>a</sup>Or *attesting miracles* <sup>31</sup> <sup>b</sup>I.e. the Messiah]

## JOHN 21 [\[Books\]](#)

*Jesus Appears at the Sea of Galilee* <sup>1</sup> After these things Jesus <sup>a</sup>manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way. <sup>2</sup> Simon Peter, and Thomas called <sup>b</sup>Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples were together. <sup>3</sup> Simon Peter \*said to them, “I am going fishing.” They \*said to him, “We will also come with you.” They went out and got into the boat; and that night they caught nothing. [<sup>1</sup> <sup>a</sup>Or *made Himself visible* <sup>2</sup> <sup>b</sup>I.e. the Twin]

<sup>4</sup> But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. <sup>5</sup> So Jesus \*said to them, “Children, you do not have <sup>a</sup>any fish, do you?” They answered Him, “No.” <sup>6</sup> And He said to them, “Cast the net on the right-hand side of the boat and you will find *a catch*.” So they cast, and then they were not able to haul it in because of the great number of fish. <sup>7</sup> Therefore that disciple whom Jesus loved \*said to Peter, “It is the Lord.” So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea. <sup>8</sup> But the other disciples came in the little boat, for they were not far from the land, but about <sup>b</sup>one hundred yards away, dragging the net *full* of fish. [<sup>5</sup> <sup>a</sup>Lit *something eaten with bread* <sup>8</sup> <sup>b</sup>Lit 200 cubits]

<sup>9</sup> So when they got out on the land, they \*saw a charcoal fire *already* laid and fish placed on it, and bread. <sup>10</sup> Jesus \*said to them, “Bring some of the fish which you have now caught.” <sup>11</sup> Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

*Jesus Provides*

<sup>12</sup>Jesus \*said to them, “Come *and* have breakfast.” None of the disciples ventured to question Him, “Who are You?” knowing that it was the Lord. <sup>13</sup>Jesus \*came and \*took the bread and \*gave *it* to them, and the fish likewise. <sup>14</sup>This is now the third time that Jesus <sup>a</sup>was manifested to the disciples, after He was raised from the dead. [<sup>14</sup> <sup>a</sup>Or *made Himself visible*]

***The Love Motivation*** <sup>15</sup> So when they had finished breakfast, Jesus \*said to Simon Peter, “Simon, *son of John*, do you <sup>a</sup>love Me more than these?” He \*said to Him, “Yes, Lord; You know that I <sup>b</sup>love You.” He \*said to him, “Tend My lambs.” <sup>16</sup>He \*said to him again a second time, “Simon, *son of John*, do you <sup>a</sup>love Me?” He \*said to Him, “Yes, Lord; You know that I <sup>b</sup>love You.” He \*said to him, “Shepherd My sheep.” <sup>17</sup>He \*said to him the third time, “Simon, *son of John*, do you <sup>b</sup>love Me?” Peter was grieved because He said to him the third time, “Do you <sup>b</sup>love Me?” And he said to Him, “Lord, You know all things; You know that I <sup>b</sup>love You.” Jesus \*said to him, “Tend My sheep. [<sup>15</sup> <sup>a</sup>Gr *agapao* <sup>b</sup>Gr *phileo*]

***Our Times Are in His Hand*** <sup>18</sup>Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to *go*.” <sup>19</sup>Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He \*said to him, “Follow Me!”

<sup>20</sup> Peter, turning around, \*saw the disciple whom Jesus loved following *them*; the one who also had leaned back on His bosom at the supper and said, “Lord, who is the one who betrays You?” <sup>21</sup>So Peter seeing him \*said to Jesus, “Lord, and what about this man?” <sup>22</sup>Jesus \*said to him, “If I want him to remain until I come, what *is that* to you? You follow Me!” <sup>23</sup>Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, “If I want him to remain until I come, what *is that* to you?”

**24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.**

**25 And there are also many other things which Jesus did, which if they \*were written in detail, I suppose that even the world itself \*would not contain the books that \*would be written.**

## ACTS 1 [\[Books\]](#)

### Introduction

1 The first account I <sup>a</sup>composed, Theophilus, about all that Jesus began to do and teach, <sup>2</sup>until the day when He was taken up *to heaven*, after He had <sup>b</sup>by the Holy Spirit given orders to the apostles whom He had chosen. <sup>3</sup>To <sup>c</sup>these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of* forty days and speaking of the things concerning the kingdom of God. <sup>4d</sup>Gathering them together, He commanded them not to leave Jerusalem, but to wait for <sup>e</sup>what the Father had promised, “Which,” *He said*, “you heard of from Me; <sup>5</sup>for John baptized with water, but you will be baptized <sup>f</sup>with the Holy Spirit <sup>g</sup>not many days from now.” [1 <sup>a</sup>Lit *made* 2 <sup>b</sup>Or *through* 3 <sup>c</sup>Lit *whom* 4 <sup>d</sup>Or *eating with; or lodging with* <sup>e</sup>Lit *the promise of the Father* 5 <sup>f</sup>Or *in* <sup>g</sup>Lit *not long after these many days*]

6 So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” <sup>7</sup>He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; <sup>8</sup>but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

### *The Ascension*

<sup>9</sup>And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. <sup>10</sup>And as they were gazing intently into <sup>a</sup>the sky while He was going, behold, two men in white clothing stood beside them. <sup>11</sup>They also said, “Men of Galilee, why do you stand looking into <sup>a</sup>the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.” [10 <sup>a</sup>Or *heaven*]

## *The Upper Room*

12 Then they returned to Jerusalem from the <sup>a</sup>mount called <sup>b</sup>Olivet, which is near Jerusalem, a <sup>c</sup>Sabbath day's journey away. <sup>13</sup>When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and <sup>d</sup>James and Andrew, Philip and Thomas, Bartholomew and Matthew, <sup>d</sup>James *the son* of Alphaeus, and Simon the Zealot, and Judas *the <sup>e</sup>son* of <sup>d</sup>James. <sup>14</sup>These all with one mind were continually devoting themselves to prayer, along with *the women*, and Mary the mother of Jesus, and with His brothers. [<sup>12</sup> <sup>a</sup>Or *hill* <sup>b</sup>Or *Olive Grove* <sup>c</sup>I.e. 2K cubits, or approx 35 mile <sup>13</sup> <sup>d</sup>Or *Jacob* <sup>e</sup>Or *brother*]

15 <sup>a</sup>At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty <sup>b</sup>persons was there together), and said, <sup>16</sup>“Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. <sup>17</sup>For he was counted among us and received his share in this ministry.” <sup>18</sup>(Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. <sup>19</sup>And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) <sup>20</sup>“For it is written in the book of Psalms,

‘LET HIS HOMESTEAD BE MADE DESOLATE,  
AND LET NO ONE DWELL IN IT’;

and,

‘LET ANOTHER MAN TAKE HIS <sup>c</sup>OFFICE.’

<sup>21</sup>Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out <sup>d</sup>among us— <sup>22</sup>beginning <sup>e</sup>with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection.” <sup>23</sup>So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias. <sup>24</sup>And they prayed and said, “You, Lord, who know the hearts of

all men, show which one of these two You have chosen <sup>25</sup>to <sup>f</sup>occupy this ministry and apostleship from which Judas turned aside to go to his own place.” <sup>26</sup>And they <sup>g</sup>drew lots for them, and the lot fell <sup>h</sup>to Matthias; and he was <sup>i</sup>added to the eleven apostles. [15 <sup>a</sup>Lit *In these days* <sup>b</sup>Lit *names* 20 <sup>c</sup>Lit *position as overseer* 21 <sup>d</sup>Lit *to us* 22 <sup>e</sup>Lit *from* 25 <sup>f</sup>Lit *take the place of* 26 <sup>g</sup>Lit *gave* <sup>h</sup>Or *upon* <sup>i</sup>Lit *voted together with*]

## ACTS 2 [\[Books\]](#)

*The Day of Pentecost* 1 When the day of Pentecost <sup>a</sup>had come, they were all together in one place. 2And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3And there appeared to them tongues as of fire <sup>b</sup>distributing themselves, and <sup>c</sup>they <sup>d</sup>rested on each one of them. 4And they were all filled with the Holy Spirit and began to speak with other <sup>e</sup>tongues, as the Spirit was giving them <sup>f</sup>utterance. [1 <sup>a</sup>Lit was being fulfilled 3 <sup>b</sup>Or being distributed <sup>c</sup>Lit it <sup>d</sup>Or sat 4 <sup>e</sup>Or languages <sup>f</sup>Or ability to speak out]

5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own <sup>a</sup>language. 7They were amazed and astonished, saying, “<sup>b</sup>Why, are not all these who are speaking Galileans? 8And how is it that we each hear *them* in our own <sup>a</sup>language <sup>c</sup>to which we were born? 9Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and <sup>d</sup>Asia, 10Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and <sup>e</sup>visitors from Rome, both Jews and <sup>f</sup>proselytes, 11Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” 12And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 13But others were mocking and saying, “They are full of <sup>g</sup>sweet wine.” [6 <sup>a</sup>Or *dialect* 7 <sup>b</sup>Lit *Behold* 8 <sup>c</sup>Lit in 9 <sup>d</sup>I.e. west coast province of Asia Minor 10 <sup>e</sup>Lit *the sojourning Romans* <sup>f</sup>I.e. Gentile converts to Judaism 13 <sup>g</sup>I.e. new wine]

*Peter's Sermon* 14 But Peter, <sup>a</sup>taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. 15For these men are not drunk, as you suppose, for it is *only* the <sup>b</sup>third hour of

**the day; <sup>16</sup>but this is what was spoken of through the prophet Joel: [14  
<sup>a</sup>Or *being put forward* as spokesman <sup>15</sup> <sup>b</sup>I.e. 9 a.m.]**

<sup>17</sup>‘AND IT SHALL BE IN THE LAST DAYS,’ God says, ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL <sup>a</sup>MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; [<sup>a</sup>Lit *flesh*]  
<sup>18</sup>EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT

And they shall prophesy.

<sup>19</sup>‘AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.

<sup>20</sup>‘THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

<sup>21</sup>‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’

22 “Men of Israel, listen to these words: Jesus the Nazarene, a man <sup>a</sup>attested to you by God with <sup>b</sup>miracles and wonders and <sup>c</sup>signs which God performed through Him in your midst, just as you yourselves know— <sup>23</sup>this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of <sup>d</sup>godless men and put *Him* to death. <sup>24e</sup>But God raised Him up again, putting an end to the <sup>f</sup>agony of death, since it was impossible for Him to be held <sup>g</sup>in its power. <sup>25</sup>For David says of Him, ‘I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. [22 <sup>a</sup>Or *exhibited* or *accredited* <sup>b</sup>Or *works of power* <sup>c</sup>Or *attesting miracles* <sup>23</sup> <sup>d</sup>Lit *men without the Law*; i.e. pagan <sup>24</sup> <sup>e</sup>Lit *Whom God raised up* <sup>f</sup>Lit *birth pains* <sup>g</sup>Lit *by it*]

<sup>26</sup>‘THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; <sup>27</sup>BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR <sup>a</sup>ALLOW YOUR <sup>b</sup>HOLY ONE TO <sup>c</sup>UNDERGO DECAY. [<sup>a</sup>Lit *give* <sup>b</sup>Or *devout* or *pious* <sup>c</sup>Lit *see corruption*]

<sup>28</sup>‘YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.’

29 <sup>a</sup>Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is <sup>b</sup>with us to this day. <sup>30</sup>And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* <sup>c</sup>OF HIS DESCENDANTS ON HIS THRONE, <sup>31</sup>he looked ahead and spoke of the resurrection of <sup>d</sup>the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh <sup>e</sup>SUFFER DECAY. <sup>32</sup>This Jesus God raised up again, to which we are all witnesses. <sup>33</sup>Therefore having been exalted <sup>f</sup>to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. <sup>34</sup>For it was not David who ascended into <sup>g</sup>heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, [29 <sup>a</sup>Lit *Men brothers* <sup>b</sup>Lit *among* 30 <sup>c</sup>Lit *of the fruit of his loins* 31 <sup>d</sup>I.e. the Messiah <sup>e</sup>Lit *see corruption* 33 <sup>f</sup>Or by 34 <sup>g</sup>Lit *the heavens*]

<sup>35</sup>UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.” ’

<sup>36</sup>Therefore let all the house of Israel know for certain that God has made Him both Lord and <sup>a</sup>Christ—this Jesus whom you crucified.” [<sup>a</sup>I.e. Messiah]

***The Ingathering*** <sup>37</sup> Now when they heard *this*, they were <sup>a</sup>pierced to the heart, and said to Peter and the rest of the apostles, “<sup>b</sup>Brethren, <sup>c</sup>what shall we do?” <sup>38</sup>Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.” <sup>40</sup>And with many other words he solemnly testified and kept on exhorting them, saying, “<sup>d</sup>Be saved from this perverse generation!” <sup>41</sup>So then, those who had received his word were baptized; and that day there were added about three thousand <sup>e</sup>souls. <sup>42</sup>They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and <sup>f</sup>to prayer. [<sup>37</sup> <sup>a</sup>Or *wounded in conscience* <sup>b</sup>Lit *Men brothers* <sup>c</sup>Or *what are we to do* 40 <sup>d</sup>Or *Escape* 41 <sup>e</sup>I.e. persons 42 <sup>f</sup>Lit *the prayers*]

<sup>43</sup> <sup>a</sup>Everyone kept feeling a sense of awe; and many wonders and <sup>b</sup>signs were taking place through the apostles. <sup>44</sup>And all those who had

believed <sup>c</sup>were together and had all things in common; <sup>45</sup>and they *began* selling their property and possessions and were sharing them with all, as anyone might have need. <sup>46</sup>Day by day continuing with one mind in the temple, and breaking bread <sup>d</sup>from house to house, they were taking their <sup>e</sup>meals together with gladness and <sup>f</sup>sincerity of heart, <sup>47</sup>praising God and having favor with all the people. And the Lord was adding <sup>g</sup>to their number day by day those who were being saved. [<sup>43</sup> <sup>a</sup>Lit *fear was occurring to every soul* <sup>b</sup>Or *attesting miracles* <sup>44</sup> <sup>c</sup>One early ms does not contain *were* and *and* <sup>46</sup> <sup>d</sup>Or *in the various private homes* <sup>e</sup>Lit *food* <sup>f</sup>Or *simplicity* <sup>47</sup> <sup>g</sup>Lit *together*]

## ACTS 3 [\[Books\]](#)

***Healing the Lame Beggar*** <sup>1</sup> Now Peter and John were going up to the temple at the <sup>a</sup>ninth hour, the hour of prayer. <sup>2</sup> And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg <sup>b</sup>alms of those who were entering the temple. <sup>3</sup> When he saw Peter and John about to go into the temple, he *began* asking to receive alms. <sup>4</sup> But Peter, along with John, fixed his gaze on him and said, "Look at us!" <sup>5</sup> And he *began* to give them his attention, expecting to receive something from them. <sup>6</sup> But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!" <sup>7</sup> And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. <sup>8c</sup> With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God. <sup>9</sup> And all the people saw him walking and praising God; <sup>10</sup> and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to *beg* alms, and they were filled with wonder and amazement at what had happened to him. [1 <sup>a</sup>I.e. 3 p.m. 2 <sup>b</sup>Or *a gift of charity* 8 <sup>c</sup>Lit *Leaping up*]

***Peter's Second Sermon*** <sup>11</sup> While he was clinging to Peter and John, all the people ran together to them at the so-called <sup>a</sup>portico of Solomon, full of amazement. <sup>12</sup> But when Peter saw *this*, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk? <sup>13</sup> The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His <sup>b</sup>servant Jesus, *the one* whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. <sup>14</sup> But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, <sup>15</sup> but put to death the <sup>c</sup>Prince of life, *the one* whom God

raised from the dead, *a fact to which we are witnesses.* <sup>16</sup>And on the basis of faith in His name, *it is* <sup>d</sup>the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes through Him* has given him this perfect health in the presence of you all. [<sup>11</sup> <sup>a</sup>Or *colonnade* <sup>13</sup> <sup>b</sup>Or *Son* <sup>15</sup> <sup>c</sup>Or *Author* <sup>16</sup> <sup>d</sup>Lit *His name*]

<sup>17</sup> “And now, brethren, I know that you acted in ignorance, just as your rulers did also. <sup>18</sup>But the things which God announced beforehand by the mouth of all the prophets, that His <sup>a</sup>Christ would suffer, He has thus fulfilled. <sup>19</sup>Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; <sup>20</sup>and that He may send Jesus, the <sup>a</sup>Christ appointed for you, <sup>21</sup>whom heaven must receive until *the* <sup>b</sup>period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. <sup>22</sup>Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET <sup>c</sup>LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. <sup>23</sup>And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’ <sup>24</sup>And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days. <sup>25</sup>It is you who are the sons of the prophets and of the covenant which God <sup>d</sup>made with your fathers, saying to Abraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.’ <sup>26</sup>For you first, God raised up His <sup>e</sup>Servant and sent Him to bless you by turning every one *of you* from your wicked ways.” [<sup>18</sup> <sup>a</sup>Or *Anointed One*; i.e. Messiah <sup>21</sup> <sup>b</sup>Lit *periods, times* <sup>22</sup> <sup>c</sup>Or *as He raised up me* <sup>25</sup> <sup>d</sup>Lit *covenanted* <sup>26</sup> <sup>e</sup>Or *Son*]

## ACTS 4 [\[Books\]](#)

***Peter and John Arrested*** <sup>1</sup>As they were speaking to the people, the priests and the captain of the temple *guard* and the Sadducees came up to them, <sup>2</sup>being greatly disturbed because they were teaching the people and proclaiming <sup>a</sup>in Jesus the resurrection from the dead. <sup>3</sup>And they laid hands on them and put them in jail until the next day, for it was already evening. <sup>4</sup>But many of those who had heard the <sup>b</sup>message believed; and the number of the men came to be about five thousand. [2

<sup>a</sup>Or *in the case of* <sup>4</sup> <sup>b</sup>Lit *word*]

<sup>5</sup> On the next day, their rulers and elders and scribes were gathered together in Jerusalem; <sup>6</sup>and Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent. <sup>7</sup>When they had placed them in the center, they *began to inquire*, “By what power, or in what name, have you done this?” <sup>8</sup>Then Peter, <sup>a</sup>filled with the Holy Spirit, said to them, “<sup>b</sup>Rulers and elders of the people, <sup>9</sup>if we are <sup>c</sup>on trial today for a benefit done to a sick man, <sup>d</sup>as to how this man has been made well, <sup>10</sup>let it be known to all of you and to all the people of Israel, that <sup>e</sup>by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—<sup>e</sup>by <sup>f</sup>this *name* this man stands here before you in good health. <sup>11g</sup>He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, *but* WHICH BECAME THE CHIEF CORNER *stone*. <sup>12</sup>And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.” [8 <sup>a</sup>Or *having just been filled* <sup>b</sup>Lit *Rulers of the people and elders* <sup>9</sup> <sup>c</sup>Lit *answering* <sup>d</sup>Or *by whom* <sup>10</sup> <sup>e</sup>Or *in* <sup>f</sup>Or *Him* <sup>11</sup> <sup>g</sup>Lit *This One*]

***Threat and Release*** <sup>13</sup> Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and *began to recognize them* <sup>a</sup>as having been with

Jesus. <sup>14</sup>And seeing the man who had been healed standing with them, they had nothing to say in reply. <sup>15</sup>But when they had ordered them to leave the <sup>b</sup>Council, they *began* to confer with one another, <sup>16</sup>saying, “What shall we do with these men? For the fact that a noteworthy <sup>c</sup>miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it. <sup>17</sup>But so that it will not spread any further among the people, let us warn them to speak no longer to any man in this name.” <sup>18</sup>And when they had summoned them, they commanded them not to speak or teach at all <sup>d</sup>in the name of Jesus. <sup>19</sup>But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; <sup>20</sup>for we cannot stop speaking about what we have seen and heard.” <sup>21</sup>When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened; <sup>22</sup>for the man was more than forty years old on whom this <sup>c</sup>miracle of healing had been performed. [13 <sup>a</sup>Lit *that they had been* 15 <sup>b</sup>Or *Sanhedrin* 16 <sup>c</sup>Or *sign* 18 <sup>d</sup>Or *on the basis of*]

<sup>23</sup> When they had been released, they went to their own *companions* and reported all that the chief priests and the elders had said to them. <sup>24</sup>And when they heard *this*, they lifted their voices to God with one accord and said, “O <sup>a</sup>Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, <sup>25</sup>who by the Holy Spirit, *through* the mouth of our father David Your servant, said, ‘WHY DID THE <sup>b</sup>GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? [24 <sup>a</sup>Or *Master* 25 <sup>b</sup>Or *nations*]

<sup>26</sup>‘THE KINGS OF THE EARTH <sup>a</sup>TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS <sup>b</sup>CHRIST.’

<sup>27</sup>For truly in this city there were gathered together against Your holy <sup>c</sup>servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the <sup>d</sup>Gentiles and the peoples of Israel, <sup>28</sup>to do whatever Your hand and

Your purpose predestined to occur. <sup>29</sup>And <sup>e</sup>now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence, <sup>30</sup>while You extend Your hand to heal, and <sup>f</sup>signs and wonders take place through the name of Your holy <sup>c</sup>servant Jesus.” <sup>31</sup>And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness. [<sup>26</sup> <sup>a</sup>Or *approached* <sup>b</sup>Or *Anointed One*; i.e. Messiah <sup>27</sup> <sup>c</sup>Or *Son* <sup>d</sup>Or *nations* <sup>29</sup> <sup>e</sup>Or *as for the present situation* <sup>30</sup> <sup>f</sup>Or *attesting miracles*]

***Sharing among Believers*** <sup>32</sup> And the <sup>a</sup>congregation of those who believed were of one heart and soul; and not one *of them* <sup>b</sup>claimed that anything belonging to him was his own, but all things were common property to them. <sup>33</sup>And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

<sup>34</sup>For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the <sup>c</sup>proceeds of the sales <sup>35</sup>and lay them at the apostles’ feet, and they would be distributed to each as any had need. [<sup>32</sup> <sup>a</sup>Or *multitude* <sup>b</sup>Lit *was saying* <sup>34</sup> <sup>c</sup>Lit *the prices of the things being sold*]

<sup>36</sup> Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of <sup>a</sup>Encouragement), <sup>37</sup>and who owned a tract of land, sold it and brought the money and laid it at the apostles’ feet. [<sup>36</sup> <sup>a</sup>Or *Exhortation* or *Consolation*]

## ACTS 5 [\[Books\]](#)

*Fate of Ananias and Sapphira* **1** But a man named Ananias, with his wife Sapphira, sold a piece of property, **2**and kept back *some* of the price for himself, with his wife's <sup>a</sup>full knowledge, and bringing a portion of it, he laid it at the apostles' feet. **3**But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land? **4**While it remained *unsold*, did it not remain your own? And after it was sold, was it not <sup>b</sup>under your control? Why is it that you have <sup>c</sup>conceived this deed in your heart? You have not lied to men but to God." **5**And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. **6**The young men got up and covered him up, and after carrying him out, they buried him. [<sup>2</sup> <sup>a</sup>Or *collusion* <sup>4</sup> <sup>b</sup>Or *in your authority* <sup>c</sup>Lit *placed*]

**7** Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. **8**And Peter responded to her, "Tell me whether you sold the land <sup>a</sup>for such and such a price?" And she said, "Yes, <sup>a</sup>that was the price." **9**Then Peter *said* to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out *as well*." **10**And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. **11**And great fear came over the whole church, and over all who heard of these things. [<sup>8</sup> <sup>a</sup>Lit *for so much*]

**12** <sup>a</sup>At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico. **13**But none of the rest dared to associate with them; however, the people held them in high esteem. **14**And all the more believers in the Lord, multitudes of men and women, were constantly added to *their number*, **15**to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when

Peter came by at least his shadow might fall on any one of them. <sup>16</sup>Also the <sup>b</sup>people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick <sup>c</sup>or afflicted with unclean spirits, and they were all being healed. [<sup>12</sup> <sup>a</sup>Lit *Through* <sup>16</sup> <sup>b</sup>Lit *multitude* <sup>c</sup>Lit *and*]

*Imprisonment and Release* <sup>17</sup> But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy. <sup>18</sup>They laid hands on the apostles and put them in a public jail. <sup>19</sup>But during the night an angel of the Lord opened the gates of the prison, and taking them out he said, <sup>20</sup>“Go, stand and <sup>a</sup>speak to the people in the temple <sup>b</sup>the whole message of this Life.” <sup>21</sup>Upon hearing *this*, they entered into the temple about daybreak and *began* to teach. [<sup>20</sup> <sup>a</sup>Or *continue to speak* <sup>b</sup>Lit *all the words*]

Now when the high priest and his associates came, they called the <sup>a</sup>Council together, even all the Senate of the sons of Israel, and sent *orders* to the prison house for them to be brought. <sup>22</sup>But the officers who came did not find them in the prison; and they returned and reported back, <sup>23</sup>saying, “We found the prison house locked quite securely and the guards standing at the doors; but when we had opened up, we found no one inside.” <sup>24</sup>Now when the captain of the temple *guard* and the chief priests heard these words, they were greatly perplexed about them as to what <sup>b</sup>would come of this. <sup>25</sup>But someone came and reported to them, “The men whom you put in prison are standing in the temple and teaching the people!” <sup>26</sup>Then the captain went along with the officers and *proceeded* to bring them *back* without violence (for they were afraid of the people, that they might be stoned). [<sup>21</sup> <sup>a</sup>Or *Sanhedrin* <sup>24</sup> <sup>b</sup>Lit *this would become*]

<sup>27</sup> When they had brought them, they stood them <sup>a</sup>before the Council. The high priest questioned them, <sup>28</sup>saying, “We gave you strict orders not to continue teaching in this name, and <sup>b</sup>yet, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us.” <sup>29</sup>But Peter and the apostles answered, “We must obey God

rather than men. <sup>30</sup>The God of our fathers raised up Jesus, <sup>c</sup>whom you had put to death by hanging Him on a <sup>d</sup>cross. <sup>31</sup>He is the one whom God exalted <sup>e</sup>to His right hand as a <sup>f</sup>Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. <sup>32</sup>And we are witnesses <sup>g</sup>of these things; and so is the Holy Spirit, whom God has given to those who obey Him.” [27 <sup>a</sup>Lit in 28 <sup>b</sup>Lit behold 30 <sup>c</sup>Or on whom you had laid violent hands <sup>d</sup>Lit wood 31 <sup>e</sup>Or by <sup>f</sup>Or Leader 32 <sup>g</sup>One early ms adds in Him]

*Gamaliel's Counsel* <sup>33</sup> But when they heard this, they were cut <sup>a</sup>to the quick and intended to kill them. <sup>34</sup>But a Pharisee named Gamaliel, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time. <sup>35</sup>And he said to them, “Men of Israel, take care what you propose to do with these men. <sup>36</sup>For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. <sup>b</sup>But he was killed, and all who <sup>c</sup>followed him were dispersed and came to nothing. <sup>37</sup>After this man, Judas of Galilee rose up in the days of the census and drew away *some* people after him; he too perished, and all those who <sup>c</sup>followed him were scattered. <sup>38</sup>So in the present case, I say to you, stay away from these men and let them alone, for if this plan or <sup>d</sup>action is of men, it will be overthrown; <sup>39</sup>but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God.” [33 <sup>a</sup>Or in their hearts 36 <sup>b</sup>Lit Who was killed <sup>c</sup>Lit were obeying 38 <sup>d</sup>Or work]

<sup>40</sup> They <sup>a</sup>took his advice; and after calling the apostles in, they flogged them and ordered them not to <sup>b</sup>speak in the name of Jesus, and *then* released them. <sup>41</sup>So they went on their way from the presence of the <sup>c</sup>Council, rejoicing that they had been considered worthy to suffer shame for *His* name. <sup>42</sup>And every day, in the temple and <sup>d</sup>from house to house, they <sup>e</sup>kept right on teaching and <sup>f</sup>preaching Jesus as the <sup>g</sup>Christ. [40 <sup>a</sup>Lit were persuaded by him <sup>b</sup>Lit be speaking 41 <sup>c</sup>Or Sanhedrin 42 <sup>d</sup>Or in the various private homes <sup>e</sup>Lit were not ceasing to <sup>f</sup>Lit telling the good news of <sup>g</sup>I.e. Messiah]

## ACTS 6 [\[Books\]](#)

***Choosing of the Seven*** 1 Now <sup>a</sup>at this time while the disciples were increasing *in number*, a complaint arose on the part of the <sup>b</sup>Hellenistic Jews against the *native* Hebrews, because their widows were being overlooked in the daily serving *of food*. 2 So the twelve summoned the <sup>c</sup>congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables. 3 Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. 4 But we will devote ourselves to prayer and to the <sup>d</sup>ministry of the word.” 5 The statement found approval with the whole <sup>e</sup>congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and <sup>e</sup>Nicolas, a <sup>f</sup>proselyte from Antioch. 6 And these they brought before the apostles; and after praying, they laid their hands on them. [1 <sup>a</sup>Lit *in these days* <sup>b</sup>Jews who adopted the Gr language and much of Gr culture through acculturation 2 <sup>c</sup>Lit *multitude* 4 <sup>d</sup>Or *service* 5 <sup>e</sup>Gr *Nikolaos* <sup>f</sup>I.e. a Gentile convert to Judaism]

7 The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

8 And Stephen, full of grace and power, was performing great wonders and <sup>a</sup>signs among the people. 9 But some men from what was called the Synagogue of the Freedmen, *including* both Cyrenians and Alexandrians, and some from Cilicia and <sup>b</sup>Asia, rose up and argued with Stephen. 10 But they were unable to cope with the wisdom and the Spirit with which he was speaking. 11 Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and *against God*.” 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him <sup>c</sup>before the <sup>d</sup>Council. 13 They put forward false witnesses who said,

**“This man incessantly speaks against this holy place and the Law; <sup>14</sup>for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us.” <sup>15</sup>And fixing their gaze on him, all who were sitting in the <sup>d</sup>Council saw his face like the face of an angel. [8 <sup>a</sup>Or *attesting miracles* 9 <sup>b</sup>I.e. west coast province of Asia Minor 12 <sup>c</sup>Lit into <sup>d</sup>Or *Sanhedrin*]**

## ACTS 7 [\[Books\]](#)

*Stephen's Defense* 1 The high priest said, "Are these things so?"

2 And he said, "Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in <sup>a</sup>Haran, <sup>3</sup>and said to him, 'LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.' <sup>4</sup>Then he left the land of the Chaldeans and settled in <sup>a</sup>Haran. From there, after his father died, *God* had him move to this country in which you are now living. <sup>5</sup>But He gave him no inheritance in it, not even a foot of ground, and yet, even when he had no child, He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM. <sup>6</sup>But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD <sup>b</sup>BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS. <sup>7</sup> 'AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said God, 'AND AFTER THAT THEY WILL COME OUT AND <sup>c</sup>SERVE ME IN THIS PLACE.' <sup>8</sup>And He gave him <sup>d</sup>the covenant of circumcision; and so *Abraham* became the father of Isaac, and circumcised him on the eighth day; and Isaac *became the father of Jacob*, and Jacob of the twelve patriarchs. [2 <sup>a</sup>Gr Charran 6 <sup>b</sup>Lit *enslave them and mistreat them* 7 <sup>c</sup>Or *worship* 8 <sup>d</sup>Or *a*]

9 "The patriarchs became jealous of Joseph and sold him into Egypt. Yet God was with him, <sup>10</sup>and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, and he made him governor over Egypt and all his household.

11 "Now a famine came over all Egypt and Canaan, and great affliction *with it*, and our fathers <sup>a</sup>could find no food. <sup>12</sup>But when Jacob heard that there was grain in Egypt, he sent our fathers *there* the first time. <sup>13</sup>On the second *visit* Joseph <sup>b</sup>made himself known to his brothers, and Joseph's family was disclosed to Pharaoh. <sup>14</sup>Then Joseph sent *word* and invited Jacob his father and all his relatives to come to him, seventy-

five <sup>c</sup>persons *in all*. <sup>15</sup>And Jacob went down to Egypt and *there* he and our fathers died. <sup>16</sup>*From there* they were removed to <sup>d</sup>Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of <sup>e</sup>Hamor in <sup>d</sup>Shechem. [<sup>11</sup> <sup>a</sup>Lit *were not finding* <sup>13</sup> <sup>b</sup>Or *was made known* <sup>14</sup> <sup>c</sup>Lit *souls* <sup>16</sup> <sup>d</sup>Gr *Sychem* <sup>e</sup>Gr *Emmor*]

<sup>17</sup> “But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt, <sup>18</sup>until THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH. <sup>19</sup>It was he who took shrewd advantage of our race and mistreated our fathers so that they would <sup>a</sup>expose their infants and they would not survive. <sup>20</sup>It was at this time that Moses was born; and he was lovely <sup>b</sup>in the sight of God, and he was nurtured three months in his father’s home. <sup>21</sup>And after he had been set outside, Pharaoh’s daughter <sup>c</sup>took him away and nurtured him as her own son. <sup>22</sup>Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. <sup>23</sup>But when he was approaching the age of forty, it entered his <sup>d</sup>mind to visit his brethren, the sons of Israel. <sup>24</sup>And when he saw one of *them* being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. <sup>25</sup>And he supposed that his brethren understood that God was granting them <sup>e</sup>deliverance <sup>f</sup>through him, but they did not understand. <sup>26</sup>On the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, ‘Men, you are brethren, why do you injure one another?’ <sup>27</sup>But the one who was injuring his neighbor pushed him away, saying, ‘WHO MADE YOU A RULER AND JUDGE OVER US? <sup>28</sup>YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?’ <sup>29</sup>At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF <sup>g</sup>MIDIAN, where he became the father of two sons. [<sup>19</sup> <sup>a</sup>Or *put out to die* <sup>20</sup> <sup>b</sup>Lit *to God* <sup>21</sup> <sup>c</sup>Or *adopted him* <sup>23</sup> <sup>d</sup>Lit *heart* <sup>25</sup> <sup>e</sup>Or *salvation* <sup>f</sup>Lit *through his hand* <sup>29</sup> <sup>g</sup>Gr *Madiam*]

<sup>30</sup> “After forty years had passed, AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT Sinai, IN THE FLAME OF A BURNING THORN BUSH. <sup>31</sup>When Moses saw it, he marveled at the sight; and as he approached to look *more* closely, there came the voice of the Lord: <sup>32</sup>‘I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.’ Moses

shook with fear and would not venture to look. <sup>33</sup>BUT THE LORD SAID TO HIM, ‘TAKE OFF THE SANDALS FROM YOUR FEET, FOR THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND. <sup>34</sup>I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO RESCUE THEM; <sup>a</sup>COME NOW, AND I WILL SEND YOU TO EGYPT.’ [34 <sup>a</sup>Lit *and now come!*]

35 “This Moses whom they disowned, saying, ‘WHO MADE YOU A RULER AND A JUDGE?’ is the one whom God <sup>a</sup>sent to be both a ruler and a deliverer with the <sup>b</sup>help of the angel who appeared to him in the thorn bush. <sup>36</sup>This man led them out, performing wonders and <sup>c</sup>signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. <sup>37</sup>This is the Moses who said to the sons of Israel, ‘GOD WILL RAISE UP FOR YOU A PROPHET <sup>d</sup>LIKE ME FROM YOUR BRETHREN.’ <sup>38</sup>This is the one who was in the <sup>e</sup>congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and *who was with our fathers*; and he received living oracles to pass on to you. <sup>39</sup>Our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt, <sup>40</sup>SAYING TO AARON, ‘MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT—WE DO NOT KNOW WHAT HAPPENED TO HIM.’ <sup>41f</sup>At that time they made a <sup>g</sup>calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands. <sup>42</sup>But God turned away and delivered them up to <sup>h</sup>serve the <sup>i</sup>host of heaven; as it is written in the book of the prophets, ‘IT WAS NOT TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES FORTY YEARS IN THE WILDERNESS, WAS IT, O HOUSE OF ISRAEL? <sup>43</sup>YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD <sup>j</sup>ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP. I ALSO WILL REMOVE YOU BEYOND BABYLON.’ [35 <sup>a</sup>Lit *has sent* <sup>b</sup>Lit *hand* 36 <sup>c</sup>Or *attesting miracles* 37 <sup>d</sup>Or *as He raised up me* 38 <sup>e</sup>Gr *ekklesia* 41 <sup>f</sup>Lit *in those days* <sup>g</sup>Or *young bull* 42 <sup>h</sup>Or *worship* <sup>i</sup>I.e. heavenly bodies 43 <sup>j</sup>Other mss spell it: *Romphan, or Rempham, or Raiphan, or Rephan*]

44 “Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed *him* to make it according to the pattern which he had seen. <sup>45</sup>And having received it in their turn, our fathers brought it in with <sup>a</sup>Joshua upon dispossessing the <sup>b</sup>nations

whom God drove out before our fathers, until the time of David.  
<sup>46</sup>David found favor in God's sight, and asked that he might find a dwelling place for the <sup>c</sup>God of Jacob. <sup>47</sup>But it was Solomon who built a house for Him. <sup>48</sup>However, the Most High does not dwell in houses made by *human* hands; as the prophet says: [<sup>45</sup> <sup>a</sup>Gr *Jesus* <sup>b</sup>Or *Gentiles*  
<sup>46</sup> <sup>c</sup>The earliest mss read *house* instead of *God*; the Septuagint reads *God*]

<sup>49</sup>'HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord, 'OR WHAT PLACE IS THERE FOR MY REPOSE?'

<sup>50</sup>'WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?'

<sup>51</sup> "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. <sup>52</sup>Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; <sup>53</sup>you who received the law as ordained by angels, and *yet* did not keep it."

***Stephen Put to Death*** <sup>54</sup> Now when they heard this, they were cut to the quick, and they *began* gnashing their teeth at him. <sup>55</sup>But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; <sup>56</sup>and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." <sup>57</sup>But they cried out with a loud voice, and covered their ears and rushed at him with one impulse. <sup>58</sup>When they had driven him out of the city, they *began* stoning *him*; and the witnesses laid aside their robes at the feet of a young man named Saul. <sup>59</sup>They went on stoning Stephen as he called on *the Lord* and said, "Lord Jesus, receive my spirit!" <sup>60</sup>Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he <sup>a</sup>fell asleep. [<sup>60</sup> <sup>a</sup>I.e. died]



## ACTS 8 [\[Books\]](#)

***Saul Persecutes the Church*** 1 Saul was in hearty agreement with putting him to death.

And on that day a great persecution <sup>a</sup>began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup>Some devout men buried Stephen, and made loud lamentation over him. <sup>3</sup>But Saul *began* ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. [1 <sup>a</sup>Lit *occurred*]

***Philip in Samaria*** 4 Therefore, those who had been scattered went about <sup>a</sup>preaching the word. <sup>5</sup>Philip went down to the city of Samaria and *began* proclaiming <sup>b</sup>Christ to them. <sup>6</sup>The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the <sup>c</sup>signs which he was performing. <sup>7</sup>For *in the case of* many who had unclean spirits, they were coming out of *them* shouting with a loud voice; and many who had been paralyzed and lame were healed. <sup>8</sup>So there was much rejoicing in that city. [4 <sup>a</sup>Or *bringing the good news of* 5 <sup>b</sup>I.e. the Messiah 6 <sup>c</sup>Or *attesting miracles*]

<sup>9</sup> Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; <sup>10</sup>and they all, from smallest to greatest, were giving attention to him, saying, “This man is what is called the Great Power of God.” <sup>11</sup>And they were giving him attention because he had for a long time astonished them with his magic arts. <sup>12</sup>But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. <sup>13</sup>Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking

place, he was constantly amazed.

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, <sup>15</sup>who came down and prayed for them that they might receive the Holy Spirit.

<sup>16</sup>For He had not yet fallen upon any of them; they had simply been baptized <sup>a</sup>in the name of the Lord Jesus. <sup>17</sup>Then they *began* laying their hands on them, and they were receiving the Holy Spirit. <sup>18</sup>Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, <sup>19</sup>saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit." <sup>20</sup>But Peter said to him, "May your silver perish with you,

because you thought you could obtain the gift of God with money! <sup>21</sup>You have no part or portion in this <sup>b</sup>matter, for your heart is not right before God. <sup>22</sup>Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. <sup>23</sup>For I see that you are in the gall of bitterness and in the <sup>c</sup>bondage of iniquity." <sup>24</sup>But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."

[<sup>16</sup> <sup>a</sup>Lit *into* <sup>21</sup> <sup>b</sup>Or *teaching*; lit *word* <sup>23</sup> <sup>c</sup>Lit *bond*]

*An Ethiopian Receives Christ* <sup>25</sup> So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans.

<sup>26</sup> But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (<sup>a</sup>This is a desert *road*.) <sup>27</sup>So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, <sup>28</sup>and he was returning and sitting in his <sup>b</sup>chariot, and was reading the prophet Isaiah. <sup>29</sup>Then the Spirit said to Philip, "Go up and join this <sup>b</sup>chariot." <sup>30</sup>Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" <sup>31</sup>And he said, "Well, how could I, unless someone guides me?" And he invited Philip

**to come up and sit with him.** <sup>32</sup>Now the passage of Scripture which he was reading was this: “HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. [26  
<sup>a</sup>Or *This city is deserted* 28 <sup>b</sup>Or *carriage*]

<sup>33</sup>“IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL <sup>a</sup>RELATE HIS <sup>b</sup>GENERATION?  
FOR HIS LIFE IS REMOVED FROM THE EARTH.”

<sup>34</sup>The eunuch answered Philip and said, “Please *tell me*, of whom does the prophet say this? Of himself or of someone else?” <sup>35</sup>Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. <sup>36</sup>As they went along the road they came to some water; and the eunuch \*said, “Look! Water! What prevents me from being baptized?” <sup>37</sup>[<sup>c</sup>And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”] <sup>38</sup>And he ordered the <sup>d</sup>chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. <sup>39</sup>When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, <sup>e</sup>but went on his way rejoicing. <sup>40</sup>But Philip <sup>f</sup>found himself at <sup>g</sup>Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea. [33 <sup>a</sup>Or *describe* <sup>b</sup>Or *family* or *origin* 37 <sup>c</sup>Early mss do not contain this v 38 <sup>d</sup>Or *carriage* 39 <sup>e</sup>Lit *for he was going* 40 <sup>f</sup>Or *was found* <sup>g</sup>OT: Ashdod]

## ACTS 9 [\[Books\]](#)

*The Conversion of Saul* 1 Now <sup>a</sup>Saul, still breathing <sup>b</sup>threats and murder against the disciples of the Lord, went to the high priest, <sup>2</sup>and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. <sup>3</sup>As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; <sup>4</sup>and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” <sup>5</sup>And he said, “Who are You, Lord?” And He *said*, “I am Jesus whom you are persecuting, <sup>6</sup>but get up and enter the city, and it will be told you what you must do.” <sup>7</sup>The men who traveled with him stood speechless, hearing the <sup>c</sup>voice but seeing no one. <sup>8</sup>Saul got up from the ground, and though his eyes were open, he <sup>d</sup>could see nothing; and leading him by the hand, they brought him into Damascus. <sup>9</sup>And he was three days without sight, and neither ate nor drank. [1 <sup>a</sup>Later called Paul <sup>b</sup>Lit *threat* 7 <sup>c</sup>Or *sound* 8 <sup>d</sup>Lit *was seeing*]

<sup>10</sup> Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” <sup>11</sup>And the Lord *said* to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, <sup>12</sup>and he has seen <sup>a</sup>in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” <sup>13</sup>But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your <sup>b</sup>saints at Jerusalem; <sup>14</sup>and here he has authority from the chief priests to bind all who call on Your name.” <sup>15</sup>But the Lord said to him, “Go, for he is a chosen <sup>c</sup>instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; <sup>16</sup>for I will show him how much he must suffer for My name’s sake.” <sup>17</sup>So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you

may regain your sight and be filled with the Holy Spirit.”<sup>18</sup> And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized;<sup>19</sup> and he took food and was strengthened. [12 <sup>a</sup>A few early mss do not contain *in a vision* 13 <sup>b</sup>Or *holy ones* 15 <sup>c</sup>Or *vessel*]

*Saul Begins to Preach Christ* Now for several days he was with the disciples who were at Damascus,<sup>20</sup> and immediately he *began* to proclaim Jesus in the synagogues, <sup>a</sup>saying, “He is the Son of God.”<sup>21</sup> All those hearing him continued to be amazed, and were saying, “Is this not he who in Jerusalem destroyed those who called on this name, and *who* had come here for the purpose of bringing them bound before the chief priests?”<sup>22</sup> But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this *Jesus* is the <sup>b</sup>Christ. [20 <sup>a</sup>Lit *that* 22 <sup>b</sup>I.e. Messiah]

23 When many days had elapsed, the Jews plotted together to do away with him,<sup>24</sup> but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death;<sup>25</sup> but his disciples took him by night and let him down through *an opening* in the wall, lowering him in a large basket.

26 When he came to Jerusalem, he was trying to associate with the disciples; <sup>a</sup>but they were all afraid of him, not believing that he was a disciple.<sup>27</sup> But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus.<sup>28</sup> And he was with them, <sup>b</sup>moving about freely in Jerusalem, speaking out boldly in the name of the Lord.<sup>29</sup> And he was talking and arguing with the <sup>c</sup>Hellenistic Jews; but they were attempting to put him to death.<sup>30</sup> But when the brethren learned *of it*, they brought him down to Caesarea and sent him away to Tarsus. [26 <sup>a</sup>Lit *and* 28 <sup>b</sup>Lit *going in and going out* 29 <sup>c</sup>Jews who adopted the Gr language and much of Gr culture through acculturation]

31 So the church throughout all Judea and Galilee and Samaria <sup>a</sup>enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase. [31 <sup>a</sup>Lit was having]

*Peter's Ministry* 32 Now as Peter was traveling through all *those regions*, he came down also to the <sup>a</sup>saints who lived at <sup>b</sup>Lydda. 33 There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed. 34 Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up. 35 And all who lived at <sup>b</sup>Lydda and Sharon saw him, and they turned to the Lord. [32 <sup>a</sup>Or *holy ones* <sup>b</sup>OT: Lod]

36 Now in Joppa there was a disciple named Tabitha (which translated *in Greek* is called <sup>a</sup>Dorcas); this woman was abounding with deeds of kindness and charity which she continually did. 37 And it happened <sup>b</sup>at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room. 38 Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring him, "Do not delay in coming to us." 39 So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the <sup>c</sup>tunics and garments that Dorcas used to make while she was with them. 40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up. 41 And he gave her his hand and raised her up; and calling the <sup>d</sup>saints and widows, he presented her alive. 42 It became known all over Joppa, and many believed in the Lord. 43 And Peter stayed many days in Joppa with a tanner *named* Simon. [36 <sup>a</sup>I.e. Gazelle 37 <sup>b</sup>Lit *in those days* 39 <sup>c</sup>Or *inner garments* 41 <sup>d</sup>Or *holy ones*]

## ACTS 10 [\[Books\]](#)

***Cornelius's Vision*** <sup>1</sup> Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian <sup>a</sup>cohort, <sup>2</sup>a devout man and one who feared God with all his household, and gave many <sup>b</sup>alms to the Jewish people and prayed to God continually. <sup>3</sup>About the <sup>c</sup>ninth hour of the day he clearly saw in a vision an angel of God who had *just* come in and said to him, "Cornelius!" <sup>4</sup>And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and <sup>d</sup>alms have ascended as a memorial before God. <sup>5</sup>Now dispatch *some* men to Joppa and send for a man *named* Simon, who is also called Peter; <sup>6</sup>he is staying with a tanner *named* Simon, whose house is by the sea." <sup>7</sup>When the angel who was speaking to him had left, he summoned two of his <sup>e</sup>servants and a devout soldier of those who were his personal attendants, <sup>8</sup>and after he had explained everything to them, he sent them to Joppa. [<sup>1</sup> <sup>a</sup>Or *battalion* <sup>2</sup> <sup>b</sup>Or *gifts of charity* <sup>3</sup> <sup>c</sup>I.e. 3 p.m. <sup>4</sup> <sup>d</sup>Or *deeds of charity* <sup>7</sup> <sup>e</sup>Or *household slaves*]

<sup>9</sup> On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the <sup>a</sup>sixth hour to pray. <sup>10</sup>But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; <sup>11</sup>and he *\*saw* the <sup>b</sup>sky opened up, and an <sup>c</sup>object like a great sheet coming down, lowered by four corners to the ground, <sup>12</sup>and there were in it all *kinds of* four-footed animals and <sup>d</sup>crawling creatures of the earth and birds of the <sup>b</sup>air. <sup>13</sup>A voice came to him, "Get up, Peter, <sup>e</sup>kill and eat!" <sup>14</sup>But Peter said, "By no means, Lord, for I have never eaten anything <sup>f</sup>unholy and unclean." <sup>15</sup>Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider <sup>g</sup>unholy." <sup>16</sup>This happened three times, and immediately the <sup>c</sup>object was taken up into the <sup>b</sup>sky. [<sup>9</sup> <sup>a</sup>I.e. noon <sup>11</sup> <sup>b</sup>Or *heaven* <sup>c</sup>Or *vessel* <sup>12</sup> <sup>d</sup>Or *reptiles* <sup>13</sup> <sup>e</sup>Or *sacrifice* <sup>14</sup> <sup>f</sup>Or *profane*; lit *common* <sup>15</sup> <sup>g</sup>Lit *make common*]

<sup>17</sup> Now while Peter was greatly perplexed in <sup>a</sup>mind as to what the vision

which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate; <sup>18</sup>and calling out, they were asking whether Simon, who was also called Peter, was staying there. <sup>19</sup>While Peter was reflecting on the vision, the Spirit said to him, "Behold, <sup>b</sup>three men are looking for you. <sup>20</sup>But get up, go downstairs and accompany them <sup>c</sup>without misgivings, for I have sent them Myself." <sup>21</sup>Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?" <sup>22</sup>They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was *divinely* directed by a holy angel to send for you *to come* to his house and hear <sup>d</sup>a message from you." <sup>23</sup>So he invited them in and gave them lodging. [17 <sup>a</sup>Lit *himself* 19 <sup>b</sup>One early ms reads *two* 20 <sup>c</sup>Lit *doubting nothing* 22 <sup>d</sup>Lit *words*]

*Peter at Caesarea* And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him. <sup>24</sup>On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. <sup>25</sup>When Peter entered, Cornelius met him, and fell at his feet and <sup>a</sup>worshiped him. <sup>26</sup>But Peter raised him up, saying, "Stand up; I too am *just* a man." <sup>27</sup>As he talked with him, he entered and *\*found* many people assembled. <sup>28</sup>And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man <sup>b</sup>unholy or unclean. <sup>29</sup>That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me." [25 <sup>a</sup>Or *prostrated himself in reverence* 28 <sup>b</sup>Or *profane; lit common*]

<sup>30</sup> Cornelius said, "Four days ago to this hour, I was praying in my house during the <sup>a</sup>ninth hour; and behold, a man stood before me in shining garments, <sup>31</sup>and he *\*said*, 'Cornelius, your prayer has been heard and your <sup>b</sup>alms have been remembered before God. <sup>32</sup>Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon *the tanner* by the sea.' <sup>33</sup>So I

sent for you immediately, and you have <sup>c</sup>been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.” [30 <sup>a</sup>I.e. 3 to 4 p.m. 31 <sup>b</sup>Or *deeds of charity* 33 <sup>c</sup>Lit *done well in coming*]

*Gentiles Hear Good News* 34 Opening his mouth, Peter said:

“I most certainly understand *now* that God is not one to show partiality, <sup>35</sup>but in every nation the man who <sup>a</sup>fears Him and <sup>b</sup>does what is right is welcome to Him. <sup>36</sup>The word which He sent to the sons of Israel, preaching <sup>c</sup>peace through Jesus Christ (He is Lord of all)— <sup>37</sup>you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. <sup>38</sup><sup>d</sup>*You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, <sup>e</sup>and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. <sup>39</sup>We are witnesses of all the things He did both in the <sup>f</sup>land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a <sup>g</sup>cross. <sup>40</sup>God raised Him up on the third day and granted that He become visible, <sup>41</sup>not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead. <sup>42</sup>And He ordered us to <sup>h</sup>preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. <sup>43</sup>Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.” [35 <sup>a</sup>Or *reverences* <sup>b</sup>Lit *works righteousness* 36 <sup>c</sup>Or *the gospel of peace* 38 <sup>d</sup>Or *How God anointed Jesus of Nazareth* <sup>e</sup>Lit *who went* 39 <sup>f</sup>Or *countryside* <sup>g</sup>Lit *wood* 42 <sup>h</sup>Or *proclaim*]*

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the <sup>a</sup>message. <sup>45</sup> All the <sup>b</sup>circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they were hearing them speaking with tongues and exalting God. Then Peter answered, <sup>47</sup>“Surely no one can refuse the water for these to be baptized

**who have received the Holy Spirit just as we *did*, can he?”<sup>48</sup> And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days. [44 <sup>a</sup>Lit *word* 45 <sup>b</sup>Lit *believers from among the circumcision*; i.e. Jewish Christians]**

## ACTS 11 [\[Books\]](#)

*Peter Reports at Jerusalem* <sup>1</sup> Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. <sup>2</sup> And when Peter came up to Jerusalem, <sup>a</sup> those who were circumcised took issue with him, <sup>3</sup> saying, “You <sup>b</sup> went to uncircumcised men and ate with them.” <sup>4</sup> But Peter began *speaking* <sup>c</sup> and *proceeded* to explain to them in orderly sequence, saying, <sup>5</sup> “I was in the city of Joppa praying; and in a trance I saw a vision, an <sup>d</sup> object coming down like a great sheet lowered by four corners from <sup>e</sup> the sky; and it came right down to me, <sup>6</sup> and when I had fixed my gaze on it and was observing it <sup>f</sup> I saw the four-footed animals of the earth and the wild beasts and the <sup>g</sup> crawling creatures and the birds of the <sup>e</sup> air. <sup>7</sup> I also heard a voice saying to me, ‘Get up, Peter; <sup>h</sup> kill and eat.’ <sup>8</sup> But I said, ‘By no means, Lord, for nothing <sup>i</sup> unholy or unclean has ever entered my mouth.’ <sup>9</sup> But a voice from heaven answered a second time, ‘What God has cleansed, no longer <sup>j</sup> consider unholy.’ <sup>10</sup> This happened three times, and everything was drawn back up into <sup>e</sup> the sky. <sup>11</sup> And behold, at that moment three men appeared at the house in which we were *staying*, having been sent to me from Caesarea. <sup>12</sup> The Spirit told me to go with them <sup>k</sup> without misgivings. These six brethren also went with me and we entered the man’s house. <sup>13</sup> And he reported to us how he had seen the angel <sup>l</sup> standing in his house, and saying, ‘Send to Joppa and have Simon, who is also called Peter, brought here; <sup>14</sup> and he will speak words to you by which you will be saved, you and all your household.’ <sup>15</sup> And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning. <sup>16</sup> And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized <sup>m</sup> with the Holy Spirit.’ <sup>17</sup> Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could <sup>n</sup> stand in God’s way?” <sup>18</sup> When they heard this, they <sup>o</sup> quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance *that leads to life.*” [2 <sup>a</sup> Lit *those of the circumcision*; i.e. Jewish Christians 3 <sup>b</sup> Or *entered the house of* 4 <sup>c</sup> Lit *and was explaining* 5

<sup>d</sup>Or vessel <sup>e</sup>Or heaven <sup>6</sup> <sup>f</sup>Lit and I saw <sup>g</sup>Or reptiles <sup>7</sup> <sup>h</sup>Or sacrifice <sup>8</sup> <sup>i</sup>Or profane; lit common <sup>9</sup> <sup>j</sup>Lit make common <sup>12</sup> <sup>k</sup>Or without making any distinction <sup>13</sup> <sup>l</sup>Or after he had stood in his house and said <sup>16</sup> <sup>m</sup>Or in <sup>17</sup> <sup>n</sup>Lit prevent God <sup>18</sup> <sup>o</sup>Lit became silent]

*The Church at Antioch* <sup>19</sup> So then those who were scattered because of the <sup>a</sup>persecution that occurred in connection with Stephen made their way <sup>b</sup>to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the <sup>c</sup>Greeks also, <sup>d</sup>preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a large number who believed turned to the Lord. <sup>22</sup> The <sup>e</sup>news about them <sup>f</sup>reached the ears of the church at Jerusalem, and they sent Barnabas off <sup>b</sup>to Antioch. <sup>23</sup> Then when he arrived and <sup>g</sup>witnessed the grace of God, he rejoiced and *began* to encourage them all with <sup>h</sup>resolute heart to remain *true* to the Lord; <sup>24</sup> for he was a good man, and full of the Holy Spirit and of faith. And considerable <sup>i</sup>numbers were <sup>j</sup>brought to the Lord. <sup>25</sup> And he left for Tarsus to look for Saul; <sup>26</sup> and when he had found him, he brought him to Antioch. And for an entire year they <sup>k</sup>met with the church and taught considerable <sup>l</sup>numbers; and the disciples were first called Christians in Antioch. [19 <sup>a</sup>Lit *tribulation* <sup>b</sup>Lit *as far as* 20 <sup>c</sup>Lit *Hellenists*; people who lived by Greek customs and culture <sup>d</sup>Or *bringing the good news of* 22 <sup>e</sup>Lit *word* <sup>f</sup>Lit *was heard in* 23 <sup>g</sup>Lit *saw* <sup>h</sup>Lit *purpose of heart* 24 <sup>i</sup>Lit *crowd was* <sup>j</sup>Lit *added* 26 <sup>k</sup>Or *were gathered together* <sup>l</sup>Lit *crowd*]

<sup>27</sup> Now <sup>a</sup>at this time some prophets came down from Jerusalem to Antioch. <sup>28</sup> One of them named Agabus stood up and *began* to indicate <sup>b</sup>by the Spirit that there would certainly be a great famine all over the <sup>c</sup>world. <sup>d</sup>And this took place in the *reign* of Claudius. <sup>29</sup> And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the <sup>e</sup>relief of the brethren living in Judea. <sup>30</sup> And this they did, sending it <sup>f</sup>in charge of Barnabas and Saul to the elders. [27 <sup>a</sup>Lit *in these days* 28 <sup>b</sup>Or *through* <sup>c</sup>Lit *inhabited earth* <sup>d</sup>Lit *which* 29 <sup>e</sup>Lit *service* 30 <sup>f</sup>Lit *by the hand of*]



## ACTS 12 [\[Books\]](#)

***Peter's Arrest and Deliverance*** <sup>1</sup> Now about that time <sup>a</sup>Herod the king laid hands on some who belonged to the church in order to mistreat them. <sup>2</sup>And he had James the brother of John put to death with a sword. <sup>3</sup>When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now <sup>b</sup>it was during the days of Unleavened Bread. <sup>4</sup>When he had seized him, he put him in prison, delivering him to four <sup>c</sup>squads of soldiers to guard him, intending after the Passover to bring him out before the people. <sup>5</sup>So Peter was kept in the prison, but prayer for him was being made fervently by the church to God. [<sup>1</sup> <sup>a</sup>I.e. Herod Agrippa I <sup>3</sup> <sup>b</sup>Lit *they were the days* <sup>4</sup> <sup>c</sup>Lit *quaternions*; a quaternion was composed of four soldiers]

<sup>6</sup> On <sup>a</sup>the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. <sup>7</sup>And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands. <sup>8</sup>And the angel said to him, "Gird yourself and <sup>b</sup>put on your sandals." And he did so. And he <sup>\*</sup>said to him, "Wrap your cloak around you and follow me." <sup>9</sup>And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision. <sup>10</sup>When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him. <sup>11</sup>When Peter came <sup>c</sup>to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all <sup>d</sup>that the Jewish people were expecting." <sup>12</sup>And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. <sup>13</sup>When he knocked at the door of the gate, a servant-girl named Rhoda came to answer. <sup>14</sup>When she recognized Peter's voice,

because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. <sup>15</sup>They said to her, “You are out of your mind!” But she kept insisting that it was so. They kept saying, “It is his angel.” <sup>16</sup>But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed. <sup>17</sup>But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, “Report these things to <sup>e</sup>James and the brethren.” Then he left and went to another place. [6 <sup>a</sup>Lit *that night* 8 <sup>b</sup>Lit *bind* 11 <sup>c</sup>Lit *in himself* <sup>d</sup>Lit *the expectation of the people of the Jews* 17 <sup>e</sup>Or *Jacob*]

18 Now when day came, there was no small disturbance among the soldiers *as to* <sup>a</sup>what could have become of Peter. <sup>19</sup>When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away *to execution*. Then he went down from Judea to Caesarea and was spending time there. [18 <sup>a</sup>Lit *what therefore had become*]

*Death of Herod* 20 Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king’s chamberlain, they were asking for peace, because their country was fed by the king’s country. <sup>21</sup>On an appointed day Herod, having put on his royal apparel, took his seat on the <sup>a</sup>rostrum and *began* delivering an address to them. <sup>22</sup>The people kept crying out, “The voice of a god and not of a man!” <sup>23</sup>And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and <sup>b</sup>died. [21 <sup>a</sup>Or *judgment seat* 23 <sup>b</sup>Lit *breathed his last breath*]

24 But the word of the Lord continued to grow and to be multiplied.

25 And Barnabas and Saul returned <sup>a</sup>from Jerusalem when they had fulfilled their <sup>b</sup>mission, taking along with *them* John, who was also called Mark. [25 <sup>a</sup>Two early mss read *to Jerusalem* <sup>b</sup>Lit *ministry*]

## ACTS 13 [\[Books\]](#)

*First Missionary Journey* <sup>1</sup> Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.” <sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away.

<sup>4</sup> So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. <sup>5</sup> When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. <sup>6</sup> When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, <sup>7</sup> who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. <sup>8</sup> But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. <sup>9</sup> But Saul, who was also *known as Paul*, <sup>9</sup> filled with the Holy Spirit, fixed his gaze on him, <sup>10</sup> and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? <sup>11</sup> Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. <sup>12</sup> Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. [<sup>9</sup> *Or having just been filled*]

<sup>13</sup> Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. <sup>14</sup> But going on from Perga, they arrived at Pisidian Antioch, and on the

Sabbath day they went into the synagogue and sat down. <sup>15</sup>After the reading of the Law and the Prophets the synagogue officials sent to them, saying, “Brethren, if you have any word of exhortation for the people, say it.” <sup>16</sup>Paul stood up, and motioning with his hand said,

“Men of Israel, and you who fear God, listen: <sup>17</sup>The God of this people Israel chose our fathers and <sup>a</sup>made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it.

<sup>18</sup>For a period of about forty years He put up with them in the wilderness. <sup>19</sup>When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about four hundred and fifty years. <sup>20</sup>After these things He gave them judges until Samuel the prophet. <sup>21</sup>Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup>After He had removed him, He raised up David to be their king, concerning whom He also testified and said, ‘I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My <sup>b</sup>will.’ <sup>23</sup>From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, <sup>24</sup>after John had proclaimed before <sup>c</sup>His coming a baptism of repentance to all the people of Israel. <sup>25</sup>And while John was completing his course, he kept saying, ‘What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.’ [17 <sup>a</sup>Or *exalted* 22 <sup>b</sup>Lit *wishes* 24 <sup>c</sup>Lit *the face of His entering*]

<sup>26</sup> “Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent. <sup>27</sup>For those who live in Jerusalem, and their rulers, recognizing neither Him nor the <sup>a</sup>utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. <sup>28</sup>And though they found no ground for *putting Him to death*, they asked Pilate that He be <sup>b</sup>executed. <sup>29</sup>When they had carried out all that was written concerning Him, they took Him down from the <sup>c</sup>cross and laid Him in a tomb. <sup>30</sup>But God raised Him from the dead; <sup>31</sup>and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. <sup>32</sup>And we preach to you the good news of the promise made to the fathers, <sup>33</sup>that God has fulfilled this *promise*

<sup>d</sup>to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.’ <sup>34</sup>As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY <sup>e</sup>SURE blessings OF DAVID.’ <sup>35</sup>Therefore He also says in another Psalm, ‘YOU WILL NOT <sup>f</sup>ALLOW YOUR <sup>g</sup>HOLY ONE TO <sup>h</sup>UNDERGO DECAY.’ <sup>36</sup>For David, after he had <sup>i</sup>served the purpose of God in his own generation, fell asleep, and was laid among his fathers and <sup>j</sup>underwent decay; <sup>37</sup>but He whom God raised did not <sup>k</sup>undergo decay. <sup>38</sup>Therefore let it be known to you, brethren, that through <sup>l</sup>Him forgiveness of sins is proclaimed to you, <sup>39</sup>and <sup>m</sup>through Him everyone who believes is <sup>n</sup>freed <sup>o</sup>from all things, from which you could not be <sup>p</sup>freed <sup>q</sup>through the Law of Moses. <sup>40</sup>Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: [27 <sup>a</sup>Lit voices 28 <sup>b</sup>Lit destroyed 29 <sup>c</sup>Lit wood 33 <sup>d</sup>Late mss read to us their children 34 <sup>e</sup>Lit trustworthy 35 <sup>f</sup>Lit give <sup>g</sup>Or Devout or Pious <sup>h</sup>Lit see corruption 36 <sup>i</sup>Or served his own generation by the purpose of God <sup>j</sup>Lit saw corruption 37 <sup>k</sup>Lit see corruption 38 <sup>l</sup>Lit this One 39 <sup>m</sup>Lit in or by <sup>n</sup>Lit justified <sup>o</sup>Lit by <sup>p</sup>Lit justified <sup>q</sup>Lit by]

<sup>41</sup>‘BEHOLD, YOU SCOFFERS, AND MARVEL, AND <sup>a</sup>PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.’ ” [<sup>a</sup>Lit disappear]

<sup>42</sup>As <sup>a</sup>Paul and Barnabas were going out, the people kept begging that these <sup>b</sup>things might be spoken to them the next Sabbath. <sup>43</sup>Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing <sup>c</sup>proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. [42 <sup>a</sup>Lit they <sup>b</sup>Lit words 43 <sup>c</sup>I.e. Gentile converts to Judaism]

*Paul Turns to the Gentiles* <sup>44</sup>The next Sabbath nearly the whole city assembled to hear the word of <sup>a</sup>the Lord. <sup>45</sup>But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were <sup>b</sup>blaspheming. <sup>46</sup>Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be

**spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. <sup>47</sup>For so the Lord has commanded us, ‘I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY <sup>c</sup>BRING SALVATION TO THE END OF THE EARTH.’ ”**

**[<sup>44</sup> <sup>a</sup>One early ms reads *God* <sup>45</sup> <sup>b</sup>Or *slandering him* <sup>47</sup> <sup>c</sup>Lit *be for salvation*]**

<sup>48</sup> When the Gentiles heard this, they *began* rejoicing and glorifying the word of <sup>a</sup>the Lord; and as many as had been appointed to eternal life believed. <sup>49</sup>And the word of the Lord was being spread through the whole region. <sup>50</sup>But the Jews incited the <sup>b</sup>devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their <sup>c</sup>district. <sup>51</sup>But they shook off the dust of their feet *in protest* against them and went to Iconium. <sup>52</sup>And the disciples were continually filled with joy and with the Holy Spirit. [<sup>48</sup> <sup>a</sup>Two early mss read *God* <sup>50</sup> <sup>b</sup>Or *worshiping* <sup>c</sup>Lit *boundaries*]

## ACTS 14 [\[Books\]](#)

*Acceptance and Opposition* <sup>1</sup> In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks. <sup>2</sup> But the Jews who <sup>a</sup>disbelieved stirred up the <sup>b</sup>minds of the Gentiles and embittered them against the brethren. <sup>3</sup> Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that <sup>c</sup>signs and wonders be done by their hands. <sup>4</sup> But the <sup>d</sup>people of the city were divided; and some <sup>e</sup>sided with the Jews, and some with the apostles. <sup>5</sup> And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, <sup>6</sup> they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; <sup>7</sup> and there they continued to preach the gospel. [<sup>2</sup> <sup>a</sup>Or *disobeyed* <sup>b</sup>Lit *souls* <sup>3</sup> <sup>c</sup>Or *attesting miracles* <sup>4</sup> <sup>d</sup>Lit *multitude* <sup>e</sup>Lit *were*]

<sup>8</sup> At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked. <sup>9</sup> This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be <sup>a</sup>made well, <sup>10</sup> said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk. <sup>11</sup> When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." <sup>12</sup> And they *began* calling Barnabas, <sup>b</sup>Zeus, and Paul, <sup>c</sup>Hermes, because he was <sup>d</sup>the chief speaker. <sup>13</sup> The priest of Zeus, whose *temple* was <sup>e</sup>just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. <sup>14</sup> But when the apostles Barnabas and Paul heard of it, they tore their <sup>f</sup>robes and rushed out into the crowd, crying out <sup>15</sup> and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these <sup>g</sup>vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. <sup>16h</sup> In the generations gone by He

permitted all the <sup>i</sup>nations to go their own ways; <sup>17</sup>and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, <sup>j</sup>satisfying your hearts with food and gladness.” <sup>18</sup>Even saying these things, with difficulty they restrained the crowds from offering sacrifice to them. [<sup>9</sup> <sup>a</sup>Lit saved <sup>12</sup> <sup>b</sup>Lat *Jupiter*, the chief pagan god <sup>c</sup>Lat *Mercury*, considered the messenger or spokesman for the pagan gods of Greece and Rome <sup>d</sup>Lit *the leader of the speaking* <sup>13</sup> <sup>e</sup>Lit *in front of* <sup>14</sup> <sup>f</sup>Or *outer garments* <sup>15</sup> <sup>g</sup>I.e. idols <sup>16</sup> <sup>h</sup>Lit *Who in the generations gone by permitted* <sup>i</sup>Or *Gentiles* <sup>17</sup> <sup>j</sup>Lit *filling*]

<sup>19</sup> But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. <sup>20</sup>But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe. <sup>21</sup>After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, <sup>22</sup>strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, “Through many tribulations we must enter the kingdom of God.” <sup>23</sup>When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

<sup>24</sup> They passed through Pisidia and came into Pamphylia. <sup>25</sup>When they had spoken the word in Perga, they went down to Attalia. <sup>26</sup>From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had <sup>a</sup>accomplished. <sup>27</sup>When they had arrived and gathered the church together, they *began* to report all things that God had done with them and <sup>b</sup>how He had opened a door of faith to the Gentiles. <sup>28</sup>And they spent <sup>c</sup>a long time with the disciples. [<sup>26</sup> <sup>a</sup>Lit *fulfilled* <sup>27</sup> <sup>b</sup>Lit *that* <sup>28</sup> <sup>c</sup>Lit *not a little*]

## ACTS 15 [\[Books\]](#)

*The Council at Jerusalem* <sup>1</sup> Some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” <sup>2</sup>And when Paul and Barnabas had <sup>a</sup>great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.

<sup>3</sup>Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. <sup>4</sup>When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. <sup>5</sup>But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.” [2 <sup>a</sup>Lit *not a little*]

<sup>6</sup> The apostles and the elders came together to <sup>a</sup>look into this <sup>b</sup>matter. <sup>7</sup>After there had been much debate, Peter stood up and said to them, “Brethren, you know that <sup>c</sup>in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. <sup>8</sup>And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; <sup>9</sup>and He made no distinction between us and them, cleansing their hearts by faith. <sup>10</sup>Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? <sup>11</sup>But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.” [6 <sup>a</sup>Lit *see about* <sup>b</sup>Lit *word* 7 <sup>c</sup>Lit *from days of old*]

<sup>12</sup> All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

**James's Judgment** <sup>13</sup>After they had stopped speaking, <sup>a</sup>James answered, saying, "Brethren, listen to me. <sup>14</sup>Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. <sup>15</sup>With this the words of the Prophets agree, just as it is written, [<sup>13</sup> <sup>a</sup>Or *Jacob*]

<sup>16</sup>'AFTER THESE THINGS I will return, AND I WILL REBUILD THE <sup>a</sup>TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, [<sup>a</sup>Or *tent*]

<sup>17</sup>SO THAT THE REST OF <sup>a</sup>MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES <sup>b</sup>WHO ARE CALLED BY MY NAME,' [<sup>a</sup>Gr *anthropoi* <sup>b</sup>Lit upon whom My name is called]

<sup>18</sup>SAYS THE LORD, WHO <sup>a</sup>MAKES THESE THINGS KNOWN FROM LONG AGO.

<sup>19</sup>Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, <sup>20</sup>but that we write to them that they abstain from <sup>b</sup>things contaminated by idols and from fornication and from what is strangled and from blood. <sup>21</sup>For Moses from ancient generations has in every city those who preach him, since <sup>c</sup>he is read in the synagogues every Sabbath." [<sup>18</sup> <sup>a</sup>Or *does these things* which were known <sup>20</sup> <sup>b</sup>Lit the pollutions of <sup>21</sup> <sup>c</sup>I.e. the books of Moses, Gen through Deut]

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren, <sup>23</sup>and they <sup>a</sup>sent this letter by them, "The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. [<sup>23</sup> <sup>a</sup>Lit wrote by their hand]

<sup>24</sup>“Since we have heard that some <sup>a</sup>of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls, [<sup>a</sup>Lit *from us*]

<sup>25</sup>it seemed good to us, having <sup>a</sup>become of one mind, to select men to send to you with our beloved Barnabas and Paul, [<sup>a</sup>Or *met together*]

<sup>26</sup>men who have <sup>a</sup>risked their lives for the name of our Lord Jesus Christ. [<sup>a</sup>Lit *given over*]

<sup>27</sup>“Therefore we have sent Judas and Silas, who themselves will also report the same things by word *of mouth*.

<sup>28</sup>“For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:

<sup>29</sup>that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; <sup>a</sup>if you keep yourselves free from such things, you will do well. Farewell.” [<sup>a</sup>Lit *from which keeping yourselves free*]

**30** So when they were sent away, they went down to Antioch; and having gathered the <sup>a</sup>congregation together, they delivered the letter.

<sup>31</sup>When they had read it, they rejoiced because of its <sup>b</sup>encouragement. <sup>32</sup>Judas and Silas, also being prophets themselves, <sup>c</sup>encouraged and strengthened the brethren with a lengthy message.

<sup>33</sup>After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out. <sup>34</sup>[<sup>d</sup>But it seemed good to Silas to remain there.] <sup>35</sup>But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of

the Lord. [30 <sup>a</sup>Or *multitude* 31 <sup>b</sup>Or *exhortation* 32 <sup>c</sup>Or *exhorted* 34  
<sup>d</sup>Early mss do not contain this v]

***Second Missionary Journey*** <sup>36</sup> After some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and see how they are.*” <sup>37</sup> Barnabas wanted to take John, called Mark, along with them also. <sup>38</sup> But Paul kept insisting that they should not take him along who had deserted them <sup>a</sup>in Pamphylia and had not gone with them to the work. <sup>39</sup> And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. <sup>40</sup> But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. <sup>41</sup> And he was traveling through Syria and Cilicia, strengthening the churches. [38 <sup>a</sup>Lit *from*]

## ACTS 16 [\[Books\]](#)

*The Macedonian Vision* 1 Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, 2and he was well spoken of by the brethren who were in Lystra and Iconium. 3Paul wanted this man to <sup>a</sup>go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. 4Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe. 5So the churches were being strengthened <sup>b</sup>in the faith, and were increasing in number daily.

[3 <sup>a</sup>Lit go out 5 <sup>b</sup>Or in faith]

6 They passed through the <sup>a</sup>Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in <sup>b</sup>Asia; 7and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; 8and passing by Mysia, they came down to Troas. 9A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, “Come over to Macedonia and help us.” 10When he had seen the vision, immediately we sought to <sup>c</sup>go into Macedonia, concluding that God had called us to preach the gospel to them. [6 <sup>a</sup>Or *Phrygia and the Galatian region* <sup>b</sup>I.e. west coast province of Asia Minor 10 <sup>c</sup>Lit go out]

11 So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; 12and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were staying in this city for some days. 13And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

***First Convert in Europe*** <sup>14</sup>A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; <sup>a</sup>and the Lord opened her heart to respond to the things spoken by Paul. <sup>15</sup>And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us. [<sup>14</sup> <sup>a</sup>Lit *whose heart the Lord opened*]

<sup>16</sup> It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling. <sup>17</sup>Following after Paul and us, she kept crying out, saying, “These men are bond-servants of the Most High God, who are proclaiming to you <sup>a</sup>the way of salvation.” <sup>18</sup>She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out at that very <sup>b</sup>moment. [<sup>17</sup> <sup>a</sup>Lit *a way* <sup>18</sup> <sup>b</sup>Lit *hour*]

<sup>19</sup> But when her masters saw that their hope of profit was <sup>a</sup>gone, they seized Paul and Silas and dragged them into the market place before the authorities, <sup>20</sup>and when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, <sup>21</sup>and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.” [<sup>19</sup> <sup>a</sup>Lit *gone out*]

***Paul and Silas Imprisoned*** <sup>22</sup>The crowd rose up together against them, and the chief magistrates tore their <sup>a</sup>robes off them and proceeded to order <sup>b</sup>them to be beaten with rods. <sup>23</sup>When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; <sup>24</sup><sup>c</sup>and he, having received such a command, threw them into the inner prison and fastened their feet in the <sup>d</sup>stocks. [<sup>22</sup> <sup>a</sup>Or *outer garments* <sup>b</sup>Lit *to beat with rods* <sup>24</sup> <sup>c</sup>Lit *who* <sup>d</sup>Lit *wood*]

<sup>25</sup> But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; <sup>26</sup>and

suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened. <sup>27</sup>When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. <sup>28</sup>But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!" <sup>29</sup>And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, <sup>30</sup>and after he brought them out, he said, "Sirs, what must I do to be saved?"

*The Jailer Converted* <sup>31</sup>They said, "Believe in the Lord Jesus, and you will be saved, you and your household." <sup>32</sup>And they spoke the word of <sup>a</sup>the Lord to him together with all who were in his house. <sup>33</sup>And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*. <sup>34</sup>And he brought them into his house and set <sup>b</sup>food before them, and rejoiced <sup>c</sup>greatly, having believed in God with his whole household. [<sup>32</sup> <sup>a</sup>Two early mss read *God* <sup>34</sup> <sup>b</sup>Lit *a table* <sup>c</sup>Or *greatly with his whole household, having believed in God*]

<sup>35</sup> Now when day came, the chief magistrates sent their policemen, saying, "Release those men." <sup>36</sup>And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent to release you. Therefore come out now and go in peace." <sup>37</sup>But Paul said to them, "They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out." <sup>38</sup>The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans, <sup>39</sup>and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. <sup>40</sup>They went out of the prison and entered *the house of Lydia*, and when they saw the brethren, they <sup>a</sup>encouraged them and departed. [<sup>40</sup> <sup>a</sup>Or *exhorted*]

## ACTS 17 [\[Books\]](#)

***Paul at Thessalonica*** <sup>1</sup> Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, <sup>3a</sup> explaining and <sup>b</sup> giving evidence that the <sup>c</sup> Christ had to suffer and rise again from the dead, and *saying*, "This Jesus whom I am proclaiming to you is the <sup>c</sup> Christ." <sup>4</sup> And some of them were persuaded and joined Paul and Silas, <sup>d</sup> along with a large number of the God-fearing Greeks and <sup>e</sup> a number of the leading women. <sup>5</sup> But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people. <sup>6</sup> When they did not find them, they *began* dragging Jason and some brethren before the city authorities, shouting, "These men who have upset <sup>f</sup> the world have come here also; <sup>7g</sup> and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus." <sup>8</sup> They stirred up the crowd and the city authorities who heard these things. <sup>9</sup> And when they had received a <sup>h</sup> pledge from Jason and the others, they released them. [3 <sup>a</sup> Lit *opening* <sup>b</sup> Lit *placing before* <sup>c</sup> I.e. Messiah 4 <sup>d</sup> Lit *and a large* <sup>e</sup> Lit *not a few* 6 <sup>f</sup> Lit *the inhabited earth* 7 <sup>g</sup> Lit *whom Jason has welcomed* 9 <sup>h</sup> Or *bond*]

### ***Paul at Berea***

<sup>10</sup> The brethren immediately sent Paul and Silas away by night to Berea, <sup>a</sup> and when they arrived, they went into the synagogue of the Jews. <sup>11</sup> Now these were more noble-minded than those in Thessalonica, <sup>b</sup> for they received the word with <sup>c</sup> great eagerness, examining the Scriptures daily *to see* whether these things were so. <sup>12</sup> Therefore many of them believed, <sup>d</sup> along with a number of prominent Greek women and men. <sup>13</sup> But when the

Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds. <sup>14</sup>Then immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy remained there. <sup>15</sup>Now those who escorted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they left. [<sup>10</sup> <sup>a</sup>Lit *who when...arrived went* <sup>11</sup> <sup>b</sup>Lit *who received* <sup>c</sup>Lit *all* <sup>12</sup> <sup>d</sup>Lit *and not a few*]

### ***Paul at Athens***

<sup>16</sup> Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols. <sup>17</sup>So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present. <sup>18</sup>And also some of the Epicurean and Stoic philosophers were <sup>a</sup>conversing with him. Some were saying, “What would this <sup>b</sup>idle babbler wish to say?” Others, “He seems to be a proclaimer of strange deities,”—because he was preaching Jesus and the resurrection. <sup>19</sup>And they took him and brought him <sup>c</sup>to the <sup>d</sup>Areopagus, saying, “May we know what this new teaching is <sup>e</sup>which you are proclaiming?” <sup>20</sup>For you are bringing some strange things to our ears; so we want to know what these things mean.” <sup>21</sup>(Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.) [<sup>18</sup> <sup>a</sup>Or *disputing* <sup>b</sup>I.e. one who makes his living by picking up scraps <sup>19</sup> <sup>c</sup>Or *before* <sup>d</sup>Or *Hill of Ares*, god of war <sup>e</sup>Lit *which is being spoken by you*]

***Sermon on Mars Hill*** <sup>22</sup> So Paul stood in the midst of the <sup>a</sup>Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. <sup>23</sup>For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. <sup>24</sup>The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; <sup>25</sup>nor is He served by human hands, as though He needed

anything, since He Himself gives to all *people* life and breath and all things; <sup>26</sup>and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, <sup>27</sup>that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; <sup>28</sup>for in Him we live and move and <sup>b</sup>exist, as even some of your own poets have said, 'For we also are His children.'  
<sup>29</sup>Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. <sup>30</sup>Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, <sup>31</sup>because He has fixed a day in which He will judge <sup>c</sup>the world in righteousness <sup>d</sup>through a Man whom He has appointed, having furnished proof to all men <sup>e</sup>by raising Him from the dead." [22 <sup>a</sup>Or *the Council of the Areopagus* 28 <sup>b</sup>Lit *are* 31 <sup>c</sup>Lit *the inhabited earth* <sup>d</sup>Lit *by or in* <sup>e</sup>Or *when He raised*]

<sup>32</sup> Now when they heard of the resurrection of the dead, some *began* to sneer, but others said, "We shall hear you <sup>a</sup>again concerning this." <sup>33</sup>So Paul went out of their midst. <sup>34</sup>But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them. [32 <sup>a</sup>Lit *also again*]

## ACTS 18 [\[Books\]](#)

*Paul at Corinth* <sup>1</sup> After these things he left Athens and went to Corinth. <sup>2</sup> And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, <sup>3</sup> and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers. <sup>4</sup> And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

<sup>5</sup> But when Silas and Timothy came down from Macedonia, Paul *began* devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the <sup>a</sup>Christ. <sup>6</sup> But when they resisted and blasphemed, he shook out his garments and said to them, “Your blood *be* on your own heads! I am clean. From now on I will go to the Gentiles.” <sup>7</sup> Then he left there and went to the house of a man named <sup>b</sup>Titius Justus, a worshiper of God, whose house was next to the synagogue. <sup>8</sup> Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

<sup>9</sup> And the Lord said to Paul in the night by a vision, “Do not be afraid *any longer*, but go on speaking and do not be silent; <sup>10</sup> for I am with you, and no man will attack you in order to harm you, for I have many people in this city.” <sup>11</sup> And he settled *there* a year and six months, teaching the word of God among them. [5 <sup>a</sup>I.e. Messiah 7 <sup>b</sup>One early ms reads *Titus*; two other early mss omit the name]

<sup>12</sup> But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, <sup>13</sup> saying, “This man persuades men to worship God contrary to the law.” <sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; <sup>15</sup> but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters.” <sup>16</sup> And he drove them

away from the judgment seat. <sup>17</sup>And they all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat. But Gallio was not concerned about any of these things.

<sup>18</sup> Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea <sup>a</sup>he had his hair cut, for he was keeping a vow. <sup>19</sup>They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews. <sup>20</sup>When they asked him to stay for a longer time, he did not consent, <sup>21</sup>but taking leave of them and saying, “I will return to you again if God wills,” he set sail from Ephesus. [<sup>18</sup> <sup>a</sup>Lit *having his hair cut*]

<sup>22</sup> When he had landed at Caesarea, he went up and greeted the church, and went down to Antioch.

*Third Missionary Journey* <sup>23</sup>And having spent some time *there*, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

<sup>24</sup> Now a Jew named Apollos, an Alexandrian by birth, <sup>a</sup>an eloquent man, came to Ephesus; and he was mighty in the Scriptures. <sup>25</sup>This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; <sup>26</sup>and <sup>b</sup>he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. <sup>27</sup>And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly <sup>c</sup>helped those who had believed through grace, <sup>28</sup>for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the <sup>d</sup>Christ. [<sup>24</sup> <sup>a</sup>Or *a learned man* <sup>26</sup> <sup>b</sup>Lit *this man* <sup>27</sup> <sup>c</sup>Or *helped greatly through grace those who had believed* <sup>28</sup> <sup>d</sup>I.e. Messiah]

## ACTS 19 [\[Books\]](#)

***Paul at Ephesus*** <sup>1</sup> It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples. <sup>2</sup> He said to them, “Did you receive the Holy Spirit when you believed?” And they *said* to him, “No, we have not even heard whether <sup>a</sup>there is a Holy Spirit.” <sup>3</sup> And he said, “Into what then were you baptized?” And they said, “Into John’s baptism.” <sup>4</sup> Paul said, “John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” <sup>5</sup> When they heard this, they were baptized <sup>b</sup>in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying. <sup>7</sup> There were in all about twelve men. [2 <sup>a</sup>Or *the Holy Spirit has been given* 5 <sup>b</sup>Lit *into*]

<sup>8</sup> And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God. <sup>9</sup> But when some were becoming hardened and disobedient, speaking evil of the Way before the <sup>a</sup>people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. <sup>10</sup> This took place for two years, so that all who lived in <sup>b</sup>Asia heard the word of the Lord, both Jews and Greeks. [9 <sup>a</sup>Lit *multitude* 10 <sup>b</sup>I.e. west coast province of Asia Minor]

***Miracles at Ephesus*** <sup>11</sup> God was performing extraordinary <sup>a</sup>miracles by the hands of Paul, <sup>12</sup>so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out. <sup>13</sup> But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, “I adjure you by Jesus whom Paul preaches.” <sup>14</sup> Seven sons of one Sceva, a Jewish chief priest, were doing this. <sup>15</sup> And the evil spirit answered and said to them, “I recognize Jesus,

and I know about Paul, but who are you?” <sup>16</sup>And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. <sup>17</sup>This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified. <sup>18</sup>Many also of those who had believed kept coming, confessing and disclosing their practices. <sup>19</sup>And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it <sup>b</sup>fifty thousand pieces of silver. <sup>20</sup>So <sup>c</sup>the word of the Lord was growing mightily and prevailing. [11 <sup>a</sup>Or *works of power* 19 <sup>b</sup>Probably fifty thousand Greek drachmas; a drachma approximated a day’s wage 20 <sup>c</sup>Or *according to the power of the Lord the word was growing*]

<sup>21</sup> Now after these things were finished, Paul purposed in the <sup>a</sup>Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, “After I have been there, I must also see Rome.” <sup>22</sup>And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in <sup>b</sup>Asia for a while. [21 <sup>a</sup>Or *spirit* 22 <sup>b</sup>I.e. west coast province of Asia Minor]

<sup>23</sup> About that time there occurred no small disturbance concerning the Way. <sup>24</sup>For a man named Demetrius, a silversmith, who made silver shrines of <sup>a</sup>Artemis, was bringing no little <sup>b</sup>business to the craftsmen; <sup>25</sup>these he gathered together with the workmen of similar *trades*, and said, “Men, you know that our prosperity <sup>c</sup>depends upon this business. <sup>26</sup>You see and hear that not only in Ephesus, but in almost all of <sup>d</sup>Asia, this Paul has persuaded and turned away a considerable number of people, saying that <sup>e</sup>gods made with hands are no gods *at all*. <sup>27</sup>Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess <sup>a</sup>Artemis be regarded as worthless and that she whom all of <sup>d</sup>Asia and the <sup>f</sup>world worship will even be dethroned from her magnificence.” [24 <sup>a</sup>Lat *Diana* <sup>b</sup>Or *profit* 25 <sup>c</sup>Lit *is from* 26 <sup>d</sup>V 22, note 1 <sup>e</sup>Lit *those* 27 <sup>f</sup>Lit *the inhabited earth*]

<sup>28</sup> When they heard *this* and were filled with rage, they *began* crying

out, saying, “Great is <sup>a</sup>Artemis of the Ephesians!” <sup>29</sup>The city was filled with the confusion, and they rushed <sup>b</sup>with one accord into the theater, dragging along Gaius and Aristarchus, Paul’s traveling companions from Macedonia. <sup>30</sup>And when Paul wanted to go into the <sup>c</sup>assembly, the disciples would not let him. <sup>31</sup>Also some of the <sup>d</sup>Asiarchs who were friends of his sent to him and repeatedly urged him not to <sup>e</sup>venture into the theater. <sup>32</sup>So then, some were shouting one thing and some another, for the <sup>f</sup>assembly was in confusion and the majority did not know <sup>g</sup>for what reason they had come together. <sup>33</sup>Some of the crowd <sup>h</sup>concluded *it was Alexander*, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the <sup>c</sup>assembly. <sup>34</sup>But when they recognized that he was a Jew, a *single* outcry arose from them all as they shouted for about two hours, “Great is <sup>a</sup>Artemis of the Ephesians!” <sup>35</sup>After quieting the crowd, the town clerk \*said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great <sup>a</sup>Artemis and of the *image* which fell down from <sup>i</sup>heaven? <sup>36</sup>So, since these are undeniable facts, you ought to keep calm and to do nothing rash. <sup>37</sup>For you have brought these men *here* who are neither robbers of temples nor blasphemers of our goddess. <sup>38</sup>So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and <sup>j</sup>proconsuls are *available*; let them bring charges against one another. <sup>39</sup>But if you want anything beyond this, it shall be settled in the <sup>k</sup>lawful <sup>l</sup>assembly. <sup>40</sup>For indeed we are in danger of being accused of a riot in connection with today’s events, since there is no *real cause for it*, and in this connection we will be unable to account for this disorderly gathering.” <sup>41</sup>After saying this he dismissed the <sup>m</sup>assembly. [28 <sup>a</sup>Lat *Diana* 29 <sup>b</sup>Or *together* 30 <sup>c</sup>Lit *people* 31 <sup>d</sup>I.e. political or religious officials of the province of Asia <sup>e</sup>Lit *give himself* 32 <sup>f</sup>Gr *ekklesia* <sup>g</sup>Or *on whose account* 33 <sup>h</sup>Or *advised Alexander* 35 <sup>i</sup>Lit *Zeus*; Lat *Jupiter* 38 <sup>j</sup>Or *provincial governors* 39 <sup>k</sup>Or *regular* <sup>l</sup>Gr *ekklesia* 41 <sup>m</sup>Gr *ekklesia*]

## ACTS 20 [\[Books\]](#)

*Paul in Macedonia and Greece* 1 After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. 2 When he had gone through those districts and had given them much exhortation, he came to Greece. 3 And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 And <sup>a</sup>he was accompanied by Sopater of Berea, *the son* of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of <sup>b</sup>Asia. 5 But these had gone on ahead and were waiting for us at Troas. 6 We sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days. [4 <sup>a</sup>Lit *there accompanied him* <sup>b</sup>I.e. west coast province of Asia Minor]

7 On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his <sup>a</sup>message until midnight. 8 There were many lamps in the upper room where we were gathered together. 9 And there was a young man named <sup>b</sup>Eutychus sitting <sup>c</sup>on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead. 10 But Paul went down and fell upon him, and after embracing him, he said, “<sup>d</sup>Do not be troubled, for his life is in him.” 11 When he had gone *back* up and had broken the bread and <sup>e</sup>eaten, he talked with them a long while until daybreak, and then left. 12 They took away the boy alive, and were <sup>f</sup>greatly comforted. [7 <sup>a</sup>Lit *word, speech* 9 <sup>b</sup>*Eutychus* means *Good fortune*, i.e. ‘Lucky’ <sup>c</sup>Or *at the window* 10 <sup>d</sup>Or *Stop being troubled* 11 <sup>e</sup>Lit *tasted* 12 <sup>f</sup>Lit *not moderately*]

*Troas to Miletus* 13 But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go <sup>a</sup>by land. 14 And when he met us at Assos, we took him on board and came to Mitylene. 15 Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus. 16 For Paul had decided to sail past Ephesus so that he would not have to spend time in <sup>b</sup>Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost. [13 <sup>a</sup>Or *on foot* 16 <sup>b</sup>I.e. west coast province of Asia Minor]

*Farewell to Ephesus* 17 From Miletus he sent to Ephesus and called to him the elders of the church. 18 And when they had come to him, he said to them,

“You yourselves know, from the first day that I set foot in <sup>a</sup>Asia, how I was with you the whole time, <sup>19</sup>servicing the Lord with all humility and with tears and with trials which came upon me <sup>b</sup>through the plots of the Jews; <sup>20</sup>how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and <sup>c</sup>from house to house, <sup>21</sup>solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. <sup>22</sup>And now, behold, bound by the <sup>d</sup>Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup>except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. <sup>24</sup>But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. [18 <sup>a</sup>V 16, note 1 19 <sup>b</sup>Lit *by* 20 <sup>c</sup>Or *in the various private homes* 22 <sup>d</sup>Or *in spirit*]

<sup>25</sup> “And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. <sup>26</sup>Therefore, I <sup>a</sup>testify to you this day that I am <sup>b</sup>innocent of the blood of all men. <sup>27</sup>For I did not shrink from declaring to you the whole purpose of God. <sup>28</sup>Be on guard for yourselves and for all the flock, among which the Holy

Spirit has made you <sup>c</sup>overseers, to shepherd the church of God which He <sup>d</sup>purchased <sup>e</sup>with His own blood. <sup>29</sup>I know that after my departure savage wolves will come in among you, not sparing the flock; <sup>30</sup>and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. <sup>31</sup>Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears. <sup>32</sup>And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified. <sup>33</sup>I have coveted no one's silver or gold or clothes. <sup>34</sup>You yourselves know that these hands ministered to my *own* needs and to the men who were with me. <sup>35</sup>In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" [26 <sup>a</sup>Or *call you to witness* <sup>b</sup>Lit *pure from* 28 <sup>c</sup>Or *bishops* <sup>d</sup>Lit *acquired* <sup>e</sup>Lit *through*]

<sup>36</sup> When he had said these things, he knelt down and prayed with them all. <sup>37</sup>And <sup>a</sup>they *began* to weep aloud and <sup>b</sup>embraced Paul, and repeatedly kissed him, <sup>38c</sup>grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship. [37 <sup>a</sup>Lit *a considerable weeping of all occurred* <sup>b</sup>Lit *threw themselves on Paul's neck* 38 <sup>c</sup>Lit *suffering pain*]

## ACTS 21 [\[Books\]](#)

*Paul Sails from Miletus* <sup>1</sup> When we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara; <sup>2</sup>and having found a ship crossing over to Phoenicia, we went aboard and set sail. <sup>3</sup>When we came in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo. <sup>4</sup>After looking up the disciples, we stayed there seven days; and they kept telling Paul <sup>a</sup>through the Spirit not to set foot in Jerusalem. <sup>5</sup>When <sup>b</sup>our days there were ended, we left and started on our journey, while they all, with wives and children, escorted us until *we were* out of the city. After kneeling down on the beach and praying, we said farewell to one another. <sup>6</sup>Then we went on board the ship, and they returned home again. [<sup>4</sup> <sup>a</sup>I.e. because of impressions made by the Spirit <sup>5</sup> <sup>b</sup>Lit *we had completed the days*]

<sup>7</sup> When we had finished the voyage from Tyre, we arrived at Ptolemais, and after greeting the brethren, we stayed with them for a day. <sup>8</sup>On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. <sup>9</sup>Now this man had four virgin daughters who were prophetesses. <sup>10</sup>As we were staying there for some days, a prophet named Agabus came down from Judea. <sup>11</sup>And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" <sup>12</sup>When we had heard this, we as well as the local residents *began* begging him not to go up to Jerusalem. <sup>13</sup>Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." <sup>14</sup>And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!"

**Paul at Jerusalem** 15 After these days we got ready and started on our way up to Jerusalem. 16Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

17 After we arrived in Jerusalem, the brethren received us gladly. 18And the following day Paul went in with us to <sup>a</sup>James, and all the elders were present. 19After he had greeted them, he *began* to relate one by one the things which God had done among the Gentiles through his ministry. 20And when they heard it they *began* glorifying God; and they said to him, “You see, brother, how many <sup>b</sup>thousands there are among the Jews of those who have believed, and they are all zealous for the Law; 21and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to <sup>c</sup>walk according to the customs.

22What, then, is *to be done*? They will certainly hear that you have come. 23Therefore do this that we tell you. We have four men who <sup>d</sup>are under a vow; 24take them and purify yourself along with them, and <sup>e</sup>pay their expenses so that they may shave their <sup>f</sup>heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. 25But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from <sup>g</sup>meat sacrificed to idols and from blood and from what is strangled and from fornication.” 26Then Paul <sup>h</sup>took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them. [18 <sup>a</sup>Or *Jacob* 20 <sup>b</sup>Lit *ten thousands* 21 <sup>c</sup>I.e. observe or live by 23 <sup>d</sup>Lit *have a vow on them* 24 <sup>e</sup>Lit *spend on them* <sup>f</sup>Lit *head* 25 <sup>g</sup>Lit *the thing* 26 <sup>h</sup>Or *took the men the next day, and purifying himself*]

**Paul Seized in the Temple** 27 When the seven days were almost over, the Jews from <sup>a</sup>Asia, upon seeing him in the temple, *began* to stir up all the crowd and laid hands on him, 28crying out, “Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our

people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place.”<sup>29</sup> For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.<sup>30</sup> Then all the city was provoked, and <sup>b</sup>the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut.<sup>31</sup> While they were seeking to kill him, a report came up to the <sup>c</sup>commander of the *Roman* <sup>d</sup>cohort that all Jerusalem was in confusion.<sup>32</sup> At once he took along *some* soldiers and centurions and ran down to them; and when they saw the <sup>e</sup>commander and the soldiers, they stopped beating Paul.<sup>33</sup> Then the <sup>e</sup>commander came up and took hold of him, and ordered him to be bound with two chains; and he *began* asking who he was and what he had done.<sup>34</sup> But among the crowd some were shouting one thing *and* some another, and when he could not find out the <sup>f</sup>facts because of the uproar, he ordered him to be brought into the barracks.<sup>35</sup> When he got to the stairs, he was carried by the soldiers because of the violence of the <sup>g</sup>mob;<sup>36</sup> for the multitude of the people kept following them, shouting, “Away with him!” [27 <sup>a</sup>I.e. west coast province of Asia Minor 30 <sup>b</sup>Lit *a running together of the people occurred* 31 <sup>c</sup>I.e. chiliarch, in command of one thousand troops <sup>d</sup>Or *battalion* 32 <sup>e</sup>V 31, note 1 34 <sup>f</sup>Lit *certainty* 35 <sup>g</sup>Lit *crowd*]

<sup>37</sup> As Paul was about to be brought into the barracks, he said to the <sup>a</sup>commander, “May I say something to you?” And he *\*said*, “Do you know Greek?”<sup>38</sup> Then you are not the Egyptian who some <sup>b</sup>time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?”<sup>39</sup> But Paul said, “I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people.”<sup>40</sup> When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there <sup>c</sup>was a great hush, he spoke to them in the <sup>d</sup>Hebrew dialect, saying, [37 <sup>a</sup>V 31, note 1 38 <sup>b</sup>Lit *days* 40 <sup>c</sup>Lit *occurred* <sup>d</sup>I.e. Jewish Aramaic]

## ACTS 22 [\[Books\]](#)

*Paul's Defense before the Jews* 1 “Brethren and fathers, hear my defense which I now *offer* to you.”

2 And when they heard that he was addressing them in the <sup>a</sup>Hebrew dialect, they became even more quiet; and he \*said, [2 <sup>a</sup>I.e. Jewish Aramaic]

3 “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated <sup>a</sup>under Gamaliel, <sup>b</sup>strictly according to the law of our fathers, being zealous for God just as you all are today. <sup>4</sup>I persecuted this Way to the death, binding and putting both men and women into prisons, <sup>5</sup>as also the high priest and all the Council of the elders <sup>c</sup>can testify. From them I also received letters to the brethren, and started off for Damascus in order to bring even those who were there to Jerusalem <sup>d</sup>as prisoners to be punished. [3 <sup>a</sup>Lit *at the feet of* <sup>b</sup>Lit *according to the strictness of the ancestral law* 5 <sup>c</sup>Lit *testifies for me* <sup>d</sup>Lit *having been bound*]

6 “But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, <sup>7</sup>and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ <sup>8</sup>And I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ <sup>9</sup>And those who were with me saw the light, to be sure, but did not <sup>a</sup>understand the voice of the One who was speaking to me. <sup>10</sup>And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Get up and go on into Damascus, and there you will be told of all that has been appointed for you to do.’ <sup>11</sup>But since I could not see because of the <sup>b</sup>brightness of that light, I was led by the hand by those who were with me and came into Damascus. [9 <sup>a</sup>Or *hear* (with comprehension) 11 <sup>b</sup>Lit *glory*]

12 “A certain Ananias, a man who was devout by the standard of the Law, *and* well spoken of by all the Jews who lived there, <sup>13</sup>came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And <sup>a</sup>at that very time I looked up at him. <sup>14</sup>And he said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear an <sup>b</sup>utterance from His mouth. <sup>15</sup>For you will be a witness for Him to all men of what you have seen and heard. <sup>16</sup>Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’ [13 <sup>a</sup>Or *instantly*; lit *at the very hour* 14 <sup>b</sup>Or *message*; lit *voice*]

17 “It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, <sup>18</sup>and I saw Him saying to me, ‘Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.’ <sup>19</sup>And I said, ‘Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. <sup>20</sup>And when the blood of Your witness Stephen was being shed, I also was standing by approving, and watching out for the coats of those who were slaying him.’ <sup>21</sup>And He said to me, ‘Go! For I will send you far away to the Gentiles.’”

22 They listened to him up to this statement, and *then* they raised their voices and said, “Away with such a fellow from the earth, for he should not be allowed to live!” <sup>23</sup>And as they were crying out and throwing off their cloaks and tossing dust into the air, <sup>24</sup>the <sup>a</sup>commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way. <sup>25</sup>But when they stretched him out <sup>b</sup>with thongs, Paul said to the centurion who was standing by, “Is it <sup>c</sup>lawful for you to scourge a man who is a Roman and uncondemned?” <sup>26</sup>When the centurion heard *this*, he went to the <sup>d</sup>commander and told him, saying, “What are you about to do? For this man is a Roman.” <sup>27</sup>The <sup>d</sup>commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.” <sup>28</sup>The <sup>d</sup>commander answered, “I acquired this citizenship with a large sum of money.” And Paul said, “But I was actually born *a citizen*.” <sup>29</sup>Therefore those who were about to examine him immediately <sup>e</sup>let go of him; and the <sup>d</sup>commander also was afraid

when he found out that he was a Roman, and because he had <sup>f</sup>put him in chains. [24 <sup>a</sup>I.e. chiliarch, in command of one thousand troops 25 <sup>b</sup>Or *for the whip* <sup>c</sup>Interrogation by torture was a procedure used with slaves 26 <sup>d</sup>V 24, note 1 29 <sup>e</sup>Lit *withdrew from* <sup>f</sup>Lit *bound him*]

30 But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the <sup>a</sup>Council to assemble, and brought Paul down and set him before them. [30 <sup>a</sup>Or *Sanhedrin*]

## ACTS 23 [\[Books\]](#)

### *Paul before the Council*

1 Paul, looking intently at the <sup>a</sup>Council, said, “Brethren, I have <sup>b</sup>lived my life with a perfectly good conscience before God up to this day.” <sup>2</sup>The high priest Ananias commanded those standing beside him to strike him on the mouth. <sup>3</sup>Then Paul said to him, “God is going to strike you, you whitewashed wall! Do you sit to try me according to the Law, and in violation of the Law order me to be struck?” <sup>4</sup>But the bystanders said, “Do you revile God’s high priest?” <sup>5</sup>And Paul said, “I was not aware, brethren, that he was high priest; for it is written, ‘YOU SHALL NOT SPEAK EVIL OF A RULER OF YOUR PEOPLE.’ ” [1 <sup>a</sup>Or *Sanhedrin* <sup>b</sup>Or *conducted myself as a citizen*]

6 But perceiving that one group were Sadducees and the other Pharisees, Paul *began* crying out in the <sup>a</sup>Council, “Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!” <sup>7</sup>As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly was divided. <sup>8</sup>For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all. <sup>9</sup>And there occurred a great uproar; and some of the scribes of the Pharisaic party stood up and *began* to argue heatedly, saying, “We find nothing wrong with this man; suppose a spirit or an angel has spoken to him?” <sup>10</sup>And as a great dissension was developing, the <sup>b</sup>commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks. [6 <sup>a</sup>Or *Sanhedrin* 10 <sup>b</sup>I.e. chiliarch, in command of one thousand troops]

11 But on the night *immediately* following, the Lord stood at his side and said, “Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also.”

*A Conspiracy to Kill Paul* <sup>12</sup> When it was day, the Jews formed a <sup>a</sup>conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul. <sup>13</sup> There were more than forty who formed this plot. <sup>14</sup> They came to the chief priests and the elders and said, “We have bound ourselves under a solemn oath to taste nothing until we have killed Paul. <sup>15</sup> Now therefore, you <sup>b</sup>and the <sup>c</sup>Council notify the <sup>d</sup>commander to bring him down to you, as though you were going to determine his case by a more thorough investigation; and we for our part are ready to slay him before he comes near *the place*.” [<sup>12</sup> <sup>a</sup>Or *mob* <sup>15</sup> <sup>b</sup>Lit *with* <sup>c</sup>Or *Sanhedrin* <sup>d</sup>V 10, note 1]

<sup>16</sup> But the son of Paul’s sister heard of their ambush, <sup>a</sup>and he came and entered the barracks and told Paul. <sup>17</sup> Paul called one of the centurions to him and said, “Lead this young man to the <sup>b</sup>commander, for he has something to report to him.” <sup>18</sup> So he took him and led him to the <sup>b</sup>commander and <sup>\*</sup>said, “Paul the prisoner called me to him and asked me to lead this young man to you since he has something to tell you.” <sup>19</sup> The <sup>b</sup>commander took him by the hand and stepping aside, *began to inquire of him privately*, “What is it that you have to report to me?” <sup>20</sup> And he said, “The Jews have agreed to ask you to bring Paul down tomorrow to the <sup>c</sup>Council, as though they were going to inquire somewhat more thoroughly about him. <sup>21</sup> So do not <sup>d</sup>listen to them, for more than forty of them are lying in wait for him who have bound themselves under a curse not to eat or drink until they slay him; and now they are ready and waiting for the promise from you.” <sup>22</sup> So the <sup>b</sup>commander let the young man go, instructing him, “Tell no one that you have notified me of these things.” [<sup>16</sup> <sup>a</sup>Or *having been present with them, and he entered* <sup>17</sup> <sup>b</sup>V 10, note 1 <sup>20</sup> <sup>c</sup>Or *Sanhedrin* <sup>21</sup> <sup>d</sup>Lit *be persuaded by them*]

*Paul Moved to Caesarea*

<sup>23</sup>And he called to him two of the centurions and said, “Get two hundred soldiers ready by <sup>a</sup>the third hour of the night to proceed to Caesarea, <sup>b</sup>with seventy horsemen and two hundred <sup>c</sup>spearmen.” <sup>24</sup>*They were* also to provide mounts to put Paul on and bring him safely to Felix the governor. <sup>25</sup>And he wrote a letter having this form: [<sup>23</sup> <sup>a</sup>I.e. 9 p.m. <sup>b</sup>Lit *and* <sup>c</sup>Or *slingers* or *bowmen*]

<sup>26</sup> “Claudius Lysias, to the most excellent governor Felix, greetings.

<sup>27</sup> “When this man was arrested by the Jews and was about to be slain by them, I came up to them with the troops and rescued him, having learned that he was a Roman.

<sup>28</sup>“And wanting to ascertain the charge for which they were accusing him, I brought him down to their <sup>a</sup>Council; [<sup>a</sup>Or *Sanhedrin*]

<sup>29</sup>and I found him to be accused over questions about their Law, but <sup>a</sup>under no accusation deserving death or <sup>b</sup>imprisonment. [<sup>a</sup>Lit *having* <sup>b</sup>Lit *bonds*]

<sup>30</sup> “When I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to <sup>a</sup>bring charges against him before you.” [<sup>30</sup> <sup>a</sup>Lit *speak against him*]

<sup>31</sup> So the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris. <sup>32</sup>But the next day, leaving the horsemen to go on with him, they returned to the barracks. <sup>33</sup>When these had come to Caesarea and delivered the letter to the governor, they also presented Paul to him. <sup>34</sup>When he had read it, he asked from what province he was, and when he learned that he was from Cilicia, <sup>35</sup>he said, “I will give you a hearing after your accusers arrive also,” giving orders for him to be kept in Herod’s <sup>a</sup>Praetorium. [<sup>35</sup> <sup>a</sup>I.e. governor’s official residence]

## ACTS 24 [\[Books\]](#)

*Paul before Felix* <sup>1</sup>After five days the high priest Ananias came down with some elders, <sup>a</sup>with an <sup>b</sup>attorney named Tertullus, and they <sup>c</sup>brought charges to the governor against Paul. <sup>2</sup>After Paul had been summoned, Tertullus began to accuse him, saying *to the governor*, [<sup>1</sup> <sup>a</sup>Lit and <sup>b</sup>Lit orator <sup>c</sup>Or presented their evidence or case]

“Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation, <sup>3</sup>we acknowledge *this* in every way and everywhere, most excellent Felix, with all thankfulness. <sup>4</sup>But, that I may not weary you any further, I beg you <sup>a</sup>to grant us, by your kindness, a brief hearing. <sup>5</sup>For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout <sup>b</sup>the world, and a ringleader of the sect of the Nazarenes. <sup>6</sup>And he even tried to desecrate the temple; and <sup>c</sup>then we arrested him. [<sup>d</sup>We wanted to judge him according to our own Law. <sup>7</sup>But Lysias the commander came along, and with much violence took him out of our hands, <sup>8</sup>ordering his accusers to come before you.] By examining him yourself concerning all these matters you will be able to ascertain the things of which we accuse him.” <sup>9</sup>The Jews also joined in the attack, asserting that these things were so. [<sup>4</sup> <sup>a</sup>Lit to hear...*briefly* <sup>5</sup> <sup>b</sup>Lit the inhabited earth <sup>6</sup> <sup>c</sup>Lit also <sup>d</sup>The early mss do not contain the remainder of v 6, v 7, nor the first part of v 8]

<sup>10</sup> When the governor had nodded for him to speak, Paul responded:

“Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, <sup>11</sup>since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. <sup>12</sup>Neither in the temple, nor in the synagogues, nor in the city *itself* did they find me carrying on a discussion with anyone or causing <sup>a</sup>a riot. <sup>13</sup>Nor can they prove to you *the charges* of which they now accuse me. <sup>14</sup>But this I admit to you, that according to the Way which they call a

sect I do serve <sup>b</sup>the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; <sup>15</sup>having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. <sup>16</sup>In view of this, I also <sup>c</sup>do my best to maintain always a blameless conscience *both* before God and before men. <sup>17</sup>Now after several years I came to bring <sup>d</sup>alms to my nation and to present offerings; <sup>18</sup>in which they found me *occupied* in the temple, having been purified, without *any* crowd or uproar. But *there were* some Jews from <sup>e</sup>Asia— <sup>19</sup>who ought to have been present before you and to make accusation, if they should have anything against me. <sup>20</sup>Or else let these men themselves tell what misdeed they found when I stood before the <sup>f</sup>Council, <sup>21</sup>other than for this one statement which I shouted out while standing among them, ‘For the resurrection of the dead I am on trial before you today.’” [12 <sup>a</sup>Lit *an attack of a mob* 14 <sup>b</sup>Lit *the ancestral God* 16 <sup>c</sup>Lit *practice myself* 17 <sup>d</sup>Or *gifts to charity* 18 <sup>e</sup>I.e. west coast province of Asia Minor 20 <sup>f</sup>Or *Sanhedrin*]

22 But Felix, <sup>a</sup>having a more exact knowledge about the Way, put them off, saying, “When Lysias the <sup>b</sup>commander comes down, I will decide your case.” <sup>23</sup>Then he gave orders to the centurion for him to be kept in custody and *yet have some freedom*, and not to prevent any of his friends from ministering to him. [22 <sup>a</sup>Lit *knowing more accurately* <sup>b</sup>I.e. chiliarch, in command of one thousand troops]

24 But some days later Felix arrived with Drusilla, his <sup>a</sup>wife who was a Jewess, and sent for Paul and heard him *speak* about faith in Christ Jesus. <sup>25</sup>But as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, “Go away for the present, and when I find time I will summon you.” <sup>26</sup>At the same time too, he was hoping that money would be given him by Paul; therefore he also used to send for him quite often and converse with him. <sup>27</sup>But after two years had passed, Felix <sup>b</sup>was succeeded by Porcius Festus, and wishing to do the Jews a favor, Felix left Paul imprisoned. [24 <sup>a</sup>Lit *own wife* 27 <sup>b</sup>Lit *received a successor, Porcius Festus*]

## ACTS 25 [\[Books\]](#)

*Paul before Festus* 1 Festus then, having arrived in the province, three days later went up to Jerusalem from Caesarea. 2And the chief priests and the leading men of the Jews brought charges against Paul, and they were urging him, 3requesting a <sup>a</sup>concession against <sup>b</sup>Paul, that he might <sup>c</sup>have him brought to Jerusalem (*at the same time*, setting an ambush to kill him on the way). 4Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave shortly. 5“Therefore,” he \*said, “let the influential men among you <sup>d</sup>go there with me, and if there is anything wrong <sup>e</sup>about the man, let them <sup>f</sup>prosecute him.” [3 <sup>a</sup>Or *favor* <sup>b</sup>Lit *him* <sup>c</sup>Lit *send for him to Jerusalem* 5 <sup>d</sup>Lit *go down* <sup>e</sup>Lit *in* <sup>f</sup>Or *accuse*]

6 After he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered Paul to be brought. 7After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, 8while Paul said in his own defense, “I have committed no offense either against the Law of the Jews or against the temple or against Caesar.” 9But Festus, wishing to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and <sup>a</sup>stand trial before me on these *charges*?” 10But Paul said, “I am standing before Caesar’s tribunal, where I ought to be tried. I have done no wrong to *the* Jews, as you also very well know. 11If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is *true* of which these men accuse me, no one can hand me over to them. I appeal to Caesar.” 12Then when Festus had conferred with <sup>b</sup>his council, he answered, “You have appealed to Caesar, to Caesar you shall go.” [9 <sup>a</sup>Lit *be judged* 12 <sup>b</sup>A different group from that mentioned in Acts 4:15 and 24:20]

13 Now when several days had elapsed, King Agrippa and Bernice

arrived at Caesarea <sup>a</sup>and paid their respects to Festus. <sup>14</sup>While they were spending many days there, Festus laid Paul's case before the king, saying, "There is a man who was left as a prisoner by Felix; <sup>15</sup>and when I was at Jerusalem, the chief priests and the elders of the Jews brought charges against him, asking for a sentence of condemnation against him. <sup>16</sup>I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges. <sup>17</sup>So after they had assembled here, I did not delay, but on the next day took my seat on the tribunal and ordered the man to be brought before me. <sup>18</sup>When the accusers stood up, they *began* bringing charges against him not of such crimes as I was expecting, <sup>19</sup>but they *simply* had some points of disagreement with him about their own <sup>b</sup>religion and about a dead man, Jesus, whom Paul asserted to be alive. <sup>20</sup>Being at a loss how to investigate <sup>c</sup>such matters, I asked whether he was willing to go to Jerusalem and there stand trial on these matters. <sup>21</sup>But when Paul appealed to be held in custody for <sup>d</sup>the Emperor's decision, I ordered him to be kept in custody until I send him to Caesar." <sup>22</sup>Then Agrippa *said* to Festus, "I also would like to hear the man myself." "Tomorrow," he *said*, "you shall hear him." [13 <sup>a</sup>Lit *greeting Festus* 19 <sup>b</sup>Or *superstition* 20 <sup>c</sup>Lit *these* 21 <sup>d</sup>Lit *the Augustus's* (in this case Nero)]

*Paul before Agrippa* <sup>23</sup> So, on the next day when Agrippa came <sup>a</sup>together with Bernice amid great pomp, and entered the auditorium <sup>b</sup>accompanied by the <sup>c</sup>commanders and the prominent men of the city, at the command of Festus, Paul was brought in. <sup>24</sup>Festus *said*, "King Agrippa, and all you gentlemen here present with us, you see this man about whom all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live any longer. <sup>25</sup>But I found that he had committed nothing worthy of death; and since he himself appealed to <sup>d</sup>the Emperor, I decided to send him. <sup>26e</sup>Yet I have nothing definite about him to write to my lord. Therefore I have brought him before you *all* and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. <sup>27</sup>For it seems absurd to me in sending a prisoner,

not to indicate also the charges against him.” [23 <sup>a</sup>Lit *and Bernice* <sup>b</sup>Lit  
*and with* <sup>c</sup>I.e. chiliarchs, in command of one thousand troops 25 <sup>d</sup>V 21,  
note 1 26 <sup>e</sup>Lit *About whom I have nothing definite*]

## ACTS 26 [\[Books\]](#)

*Paul's Defense before Agrippa* 1 Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and *proceeded* to make his defense:

2 "In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; <sup>3a</sup>especially because you are an expert in all customs and <sup>b</sup>questions among *the* Jews; therefore I beg you to listen to me patiently. [<sup>3</sup> <sup>a</sup>Or *because you are especially expert* <sup>b</sup>Or *controversial issues*]

4 "So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my *own* nation and at Jerusalem; <sup>5</sup>since they have known about me for a long time, if they are willing to testify, that I lived *as* a Pharisee according to the strictest sect of our religion. <sup>6</sup>And now I am <sup>a</sup>standing trial for the hope of the promise made by God to our fathers; <sup>7</sup>*the promise* to which our twelve tribes hope to attain, as they earnestly serve *God* night and day. And for this hope, O King, I am being accused by Jews. <sup>8</sup>Why is it considered incredible among you *people* if God does raise the dead? [<sup>6</sup> <sup>a</sup>Lit *being tried*]

9 "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. <sup>10</sup>And this is <sup>a</sup>just what I did in Jerusalem; not only did I lock up many of the <sup>b</sup>saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. <sup>11</sup>And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to <sup>c</sup>foreign cities. [<sup>10</sup> <sup>a</sup>Lit *also* <sup>b</sup>Or *holy ones* <sup>11</sup> <sup>c</sup>Or *outlying*]

12 "<sup>a</sup>While so engaged as I was journeying to Damascus with the

authority and commission of the chief priests, <sup>13</sup>at midday, O King, I saw on the way a light from heaven, <sup>b</sup>brighter than the sun, shining all around me and those who were journeying with me. <sup>14</sup>And when we had all fallen to the ground, I heard a voice saying to me in the <sup>c</sup>Hebrew dialect, ‘Saul, Saul, why are you persecuting Me? <sup>d</sup>It is hard for you to kick against the goads.’ <sup>15</sup>And I said, ‘Who are You, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. <sup>16</sup>But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have <sup>e</sup>seen, but also to the things in which I will appear to you; <sup>17</sup>rescuing you from the *Jewish* people and from the Gentiles, to whom I am sending you, <sup>18</sup>to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’ [12 <sup>a</sup>Lit *In which things* 13 <sup>b</sup>Lit *above the brightness of* 14 <sup>c</sup>I.e. Jewish Aramaic <sup>d</sup>An idiom referring to an animal’s futile resistance to being prodded with goads 16 <sup>e</sup>Two early mss read *seen Me*]

<sup>19</sup> “So, King Agrippa, I did not prove disobedient to the heavenly vision, <sup>20</sup>but *kept* declaring both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance. <sup>21</sup>For this reason *some* Jews seized me in the temple and tried to put me to death. <sup>22</sup>So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; <sup>23a</sup>that <sup>b</sup>the Christ was <sup>c</sup>to suffer, *and* <sup>a</sup>that by reason of *His* resurrection from the dead He would be the first to proclaim light both to the *Jewish* people and to the Gentiles.” [23 <sup>a</sup>Lit *whether* <sup>b</sup>I.e. the Messiah <sup>c</sup>Lit *subject to suffering*]

<sup>24</sup> While *Paul* was saying this in his defense, Festus \*said in a loud voice, “Paul, you are out of your mind! <sup>a</sup>Your great learning is <sup>b</sup>driving you mad.” <sup>25</sup>But Paul \*said, “I am not out of my mind, most excellent Festus, but I utter words <sup>c</sup>of sober truth. <sup>26</sup>For the king <sup>d</sup>knows about these matters, and I speak to him also with confidence, since I am

persuaded that none of these things escape his notice; for this has not been done in a <sup>e</sup>corner. <sup>27</sup>King Agrippa, do you believe the Prophets? I know that you <sup>f</sup>do.” <sup>28</sup>Agrippa *replied* to Paul, “<sup>g</sup>In a short time you <sup>h</sup>will persuade me to <sup>i</sup>become a Christian.” <sup>29</sup>And Paul *said*, “<sup>j</sup>I would wish to God, that whether <sup>k</sup>in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains.” [24 <sup>a</sup>Lit *The many letters* <sup>b</sup>Lit *turning you to madness* 25 <sup>c</sup>Lit *of truth and rationality* 26 <sup>d</sup>Or *understands* <sup>e</sup>I.e. a hidden or secret place 27 <sup>f</sup>Lit *believe* 28 <sup>g</sup>Or *With a little* <sup>h</sup>Or *are trying to convince* <sup>i</sup>Lit *make* 29 <sup>j</sup>Or *I would pray to* <sup>k</sup>Or *with a little or with much*]

<sup>30</sup> The king stood up and the governor and Bernice, and those who were sitting with them, <sup>31</sup>and when they had gone aside, they *began* talking to one another, saying, “This man is not doing anything worthy of death or <sup>a</sup>imprisonment.” <sup>32</sup>And Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.” [31 <sup>a</sup>Lit *bonds*]

## ACTS 27 [\[Books\]](#)

***Paul Is Sent to Rome*** 1 When it was decided that we would sail for Italy, they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan <sup>a</sup>cohort named Julius. 2 And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of <sup>b</sup>Asia, we put out to sea accompanied by Aristarchus, a Macedonian of Thessalonica. 3 The next day we put in at Sidon; and Julius treated Paul with consideration and allowed him to go to his friends and receive care. 4 From there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary. 5 When we had sailed through the sea along the coast of Cilicia and Pamphylia, we landed at Myra in Lycia. 6 There the centurion found an Alexandrian ship sailing for Italy, and he put us aboard it. 7 When we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, since the wind did not permit us *to go* farther, we sailed under the shelter of Crete, off Salmone; <sup>8</sup>and with difficulty sailing past it we came to a place called Fair Havens, near which was the city of Lasea. [1 <sup>a</sup>Or *battalion* 2 <sup>b</sup>I.e. west coast province of Asia Minor]

9 When considerable time had passed and the voyage was now dangerous, since even the <sup>a</sup>fast was already over, Paul *began* to admonish them, <sup>10</sup>and said to them, “Men, I perceive that the voyage will certainly be with damage and great loss, not only of the cargo and the ship, but also of our lives.” <sup>11</sup>But the centurion was more persuaded by the pilot and the <sup>b</sup>captain of the ship than by what was being said by Paul. <sup>12</sup>Because the harbor was not suitable for wintering, the majority reached a decision to put out to sea from there, if somehow they could reach Phoenix, a harbor of Crete, facing southwest and northwest, and spend the winter *there*. [9 <sup>a</sup>I.e. Day of Atonement in September or October, which was a dangerous time of year for navigation 11 <sup>b</sup>Or *owner*]

<sup>13</sup> <sup>a</sup>When a moderate south wind came up, supposing that they had attained their purpose, they weighed anchor and *began* sailing along Crete, close *inshore*. [13 <sup>a</sup>Lit *a south wind having gently blown*]

**Shipwreck** <sup>14</sup>But before very long there rushed down from <sup>a</sup>the land a violent wind, called <sup>b</sup>Euraquilo; <sup>15</sup>and when the ship was caught *in it* and could not face the wind, we gave way *to it* and let ourselves be driven along. <sup>16</sup>Running under the shelter of a small island called Clauda, we were scarcely able to get the *ship's* <sup>c</sup>boat under control.

<sup>17</sup>After they had hoisted it up, they used <sup>d</sup>supporting cables in undergirding the ship; and fearing that they might run aground on *the shallows* of Syrtis, they let down the <sup>e</sup>sea anchor and in this way let themselves be driven along. <sup>18</sup>The next day as we were being violently storm-tossed, <sup>f</sup>they began to jettison the cargo; <sup>19</sup>and on the third day they threw the ship's tackle overboard with their own hands. <sup>20</sup>Since neither sun nor stars appeared for many days, and no small storm was assailing *us*, from then on all hope of our being saved was gradually abandoned. [14 <sup>a</sup>Lit *it* <sup>b</sup>I.e. a northeaster 16 <sup>c</sup>Or *skiff*: a small boat in tow or carried on board for emergency use, transportation to and from shore, etc. 17 <sup>d</sup>Lit *helps* <sup>e</sup>Or *gear* 18 <sup>f</sup>Lit *they were doing a throwing out*]

<sup>21</sup> <sup>a</sup>When they had gone a long time without food, then Paul stood up in their midst and said, "Men, you ought to have <sup>b</sup>followed my advice and not to have set sail from Crete and <sup>c</sup>incurred this damage and loss. <sup>22</sup>Yet now I urge you to keep up your courage, for there will be no loss of life among you, but *only* of the ship. <sup>23</sup>For this very night an angel of the God to whom I belong and whom I serve stood before me, <sup>24</sup>saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.' <sup>25</sup>Therefore, keep up your courage, men, for I believe God that <sup>d</sup>it will turn out exactly as I have been told. <sup>26</sup>But we must run aground on a certain island." [21 <sup>a</sup>Lit *there being much abstinence from food* <sup>b</sup>Lit *obeyed me* <sup>c</sup>Lit *gained* 25 <sup>d</sup>Lit *it will be*]

<sup>27</sup> But when the fourteenth night came, as we were being driven about in the Adriatic Sea, about midnight the sailors *began* to surmise that <sup>a</sup>they were approaching some land. <sup>28</sup>They took soundings and found *it to be* twenty fathoms; and a little farther on they took another sounding and found *it to be* fifteen fathoms. <sup>29</sup>Fearing that we might run aground

somewhere on the <sup>b</sup>rocks, they cast four anchors from the stern and <sup>c</sup>wished for daybreak. <sup>30</sup>But as the sailors were trying to escape from the ship and had let down the *ship's* boat into the sea, on the pretense of intending to lay out anchors from the bow, <sup>31</sup>Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved." <sup>32</sup>Then the soldiers cut away the ropes of the *ship's* boat and let it fall away. [27 <sup>a</sup>Lit *some land was approaching them* 29 <sup>b</sup>Lit *rough places* <sup>c</sup>Lit *they were praying for it to become day*]

33 Until the day was about to dawn, Paul was encouraging them all to take some food, saying, "Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing. <sup>34</sup>Therefore I encourage you to take some food, for this is for your preservation, for not a hair from the head of any of you will perish." <sup>35</sup>Having said this, he took bread and gave thanks to God in the presence of all, and he broke it and began to eat. <sup>36</sup>All of them <sup>a</sup>were encouraged and they themselves also took food. <sup>37</sup>All of us in the ship were two hundred and seventy-six <sup>b</sup>persons. <sup>38</sup>When they had eaten enough, they *began* to lighten the ship by throwing out the wheat into the sea. [36 <sup>a</sup>Lit *became cheerful* 37 <sup>b</sup>Lit *souls*]

39 When day came, they <sup>a</sup>could not recognize the land; but they did observe a bay with a beach, and they resolved to drive the ship onto it if they could. <sup>40</sup>And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders; and hoisting the foresail to the wind, they were heading for the beach. <sup>41</sup>But striking a <sup>b</sup>reef where two seas met, they ran the vessel aground; and the prow stuck fast and remained immovable, but the stern *began* to be broken up by the force of *the waves*. <sup>42</sup>The soldiers' plan was to kill the prisoners, so that none of *them* would swim away and escape; <sup>43</sup>but the centurion, wanting to bring Paul safely through, kept them from their intention, and commanded that those who could swim should <sup>c</sup>jump overboard first and get to land, <sup>44</sup>and the rest *should follow*, some on planks, and others on various things from the ship. And so it happened that they all were brought safely to land. [39 <sup>a</sup>Lit *were not recognizing* 41 <sup>b</sup>Lit *place* 43 <sup>c</sup>Lit *throw themselves*]

## ACTS 28 [\[Books\]](#)

*Safe at Malta* 1 When they had been brought safely through, then we found out that the island was called <sup>a</sup>Malta. 2The <sup>b</sup>natives showed us extraordinary kindness; for because of the rain that had set in and because of the cold, they kindled a fire and received us all. 3But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out <sup>c</sup>because of the heat and fastened itself on his hand. 4When the <sup>b</sup>natives saw the creature hanging from his hand, they *began* saying to one another, “Undoubtedly this man is a murderer, and though he has been saved from the sea, <sup>d</sup>justice has not allowed him to live.” 5However he shook the creature off into the fire and suffered no harm. 6But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and *began* to say that he was a god. [1 <sup>a</sup>Or *Melita* 2 <sup>b</sup>Lit *barbarians* 3 <sup>c</sup>Or *from the heat* 4 <sup>d</sup>Or *Justice*, i.e. the personification of a goddess]

7 Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who welcomed us and entertained us courteously three days. 8And it happened that the father of Publius was lying *in bed* afflicted with *recurrent* fever and dysentery; and Paul went in *to see* him and after he had prayed, he laid his hands on him and healed him. 9After this had happened, the rest of the people on the island who had diseases were coming to him and getting cured. 10They also honored us with many <sup>a</sup>marks of respect; and when we were setting sail, they <sup>b</sup>supplied us with <sup>c</sup>all we needed. [10 <sup>a</sup>Lit *honors* <sup>b</sup>Or *put on board* <sup>c</sup>Lit *the things pertaining to the needs*]

*Paul Arrives at Rome* 11 At the end of three months we set sail on an Alexandrian ship which had wintered at the island, and which had <sup>a</sup>the Twin Brothers for its figurehead. 12After we put in at Syracuse, we

stayed there for three days. <sup>13</sup>From there we sailed around and arrived at Rhegium, and a day later a south wind sprang up, and on the second day we came to Puteoli. <sup>14</sup><sup>b</sup>There we found *some* brethren, and were invited to stay with them for seven days; and thus we came to Rome. <sup>15</sup>And the brethren, when they heard about us, came from there as far as the <sup>c</sup>Market of Appius and <sup>d</sup>Three Inns to meet us; and when Paul saw them, he thanked God and took courage. [11 <sup>a</sup>Gr *Dioscuri*; i.e. Castor and Pollux, twin sons of Zeus 14 <sup>b</sup>Lit *Where* 15 <sup>c</sup>Lat *Appii Forum*, a station about 43 miles from Rome <sup>d</sup>Lat *Tres Tabernae*, a station about 33 miles from Rome]

16 When we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

17 After three days <sup>a</sup>Paul called together those who were the leading men of the Jews, and when they came together, he *began* saying to them, “Brethren, though I had done nothing against our people or the customs of our <sup>b</sup>fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. <sup>18</sup>And when they had examined me, they were willing to release me because there was no ground <sup>c</sup>for putting me to death. <sup>19</sup>But when the Jews <sup>d</sup>objected, I was forced to appeal to Caesar, not that I had any accusation against my nation. <sup>20</sup>For this reason, therefore, I <sup>e</sup>requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel.”

<sup>21</sup>They said to him, “We have neither received letters from Judea concerning you, nor have any of the brethren come here and reported or spoken anything bad about you. <sup>22</sup>But we desire to hear from you what <sup>f</sup>your views are; for concerning this sect, it is known to us that it is spoken against everywhere.” [17 <sup>a</sup>Lit *he* <sup>b</sup>Or *forefathers* 18 <sup>c</sup>Lit *of death in me* 19 <sup>d</sup>Lit *spoke against* 20 <sup>e</sup>Or *invited you to see me and speak with me* 22 <sup>f</sup>Lit *you think*]

23 When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. <sup>24</sup>Some were being persuaded by the things

spoken, but others would not believe. <sup>25</sup>And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, <sup>26</sup>saying, ‘GO TO THIS PEOPLE AND SAY, “<sup>a</sup>YOU WILL KEEP ON HEARING, <sup>b</sup>BUT WILL NOT UNDERSTAND; AND <sup>c</sup>YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; [<sup>26</sup> <sup>a</sup>Lit *with a hearing* <sup>b</sup>Lit *and* <sup>c</sup>Lit *seeing you will see*]

<sup>27</sup>FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.” ’

<sup>28</sup>Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen.” <sup>29</sup>[<sup>a</sup>When he had spoken these words, the Jews departed, having a great dispute among themselves.] [<sup>29</sup> <sup>a</sup>Early mss do not contain this v]

**30** And he stayed two full years <sup>a</sup>in his own rented quarters and was welcoming all who came to him, <sup>31</sup><sup>b</sup>preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered. [<sup>30</sup> <sup>a</sup>Or *at his own expense* <sup>31</sup> <sup>b</sup>Or *proclaiming*]

## ROMANS 1 [\[Books\]](#)

*The Gospel Exalted* 1 Paul, a bond-servant of Christ Jesus, <sup>a</sup>called as an apostle, set apart for the gospel of God, <sup>2</sup>which He promised beforehand through His prophets in the holy Scriptures, <sup>3</sup>concerning His Son, who was born of a <sup>b</sup>descendant of David according to the flesh, <sup>4</sup>who was declared the Son of God with power <sup>c</sup>by the resurrection from the dead, according to the <sup>d</sup>Spirit of holiness, Jesus Christ our Lord, <sup>5</sup>through whom we have received grace and apostleship <sup>e</sup>to bring about *the obedience of faith among all the Gentiles for His name's sake,* <sup>6</sup>among whom you also are the called of Jesus Christ; [1 <sup>a</sup>Lit *a called apostle* 3 <sup>b</sup>Lit *seed* 4 <sup>c</sup>Or *as a result of* <sup>d</sup>Or *spirit* 5 <sup>e</sup>Lit *for obedience*]

7 to all who are beloved of God in Rome, called as <sup>a</sup>saints: Grace to you and peace from God our Father and the Lord Jesus Christ. [7 <sup>a</sup>Or *holy ones*]

8 First, I thank my God through Jesus Christ <sup>a</sup>for you all, because your faith is being proclaimed throughout the whole world. <sup>9</sup>For God, whom I serve in my spirit in the *preaching of the gospel* of His Son, is my witness *as to* how unceasingly I make mention of you, <sup>10</sup>always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. <sup>11</sup>For I long to see you so that I may impart some spiritual gift to you, that you may be <sup>b</sup>established; <sup>12</sup>that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine. <sup>13</sup>I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup>I am <sup>c</sup>under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup>So, for my part, I am eager to preach the gospel to you also who are in Rome. [8 <sup>a</sup>Or *concerning you all, that...* 11 <sup>b</sup>Or *strengthened* 14 <sup>c</sup>Lit *debtor*]

16 For I am not ashamed of the gospel, for it is the power of God for

salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup>For in it *the* righteousness of God is revealed <sup>a</sup>from faith to faith; as it is written, “<sup>b</sup>BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”  
[<sup>17</sup> <sup>a</sup>Or by <sup>b</sup>Or *But he who is righteous by faith shall live*]

*Unbelief and Its Consequences* <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth <sup>a</sup>in unrighteousness, <sup>19</sup>because that which is known about God is evident <sup>b</sup>within them; for God made it evident to them. <sup>20</sup>For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. <sup>21</sup>For even though they knew God, they did not <sup>c</sup>honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. <sup>22</sup>Professing to be wise, they became fools, <sup>23</sup>and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and <sup>d</sup>crawling creatures. [<sup>18</sup> <sup>a</sup>Or by <sup>19</sup> <sup>b</sup>Or among <sup>21</sup> <sup>c</sup>Lit glorify <sup>23</sup> <sup>d</sup>Or reptiles]

<sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. <sup>25</sup>For they exchanged the truth of God for <sup>a</sup>a lie, and worshiped and served the creature rather than the Creator, who is blessed <sup>b</sup>forever. Amen. [<sup>25</sup> <sup>a</sup>Lit the lie <sup>b</sup>Lit unto the ages]

<sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is <sup>a</sup>unnatural, <sup>27</sup>and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing <sup>b</sup>indecent acts and receiving in <sup>c</sup>their own persons the due penalty of their error. [<sup>26</sup> <sup>a</sup>Lit against nature <sup>27</sup> <sup>b</sup>Lit the shameless deed <sup>c</sup>Lit themselves]

<sup>28</sup> And just as they did not see fit <sup>a</sup>to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not

proper, <sup>29</sup>being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, <sup>30</sup>slanderers, <sup>b</sup>haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup>without understanding, untrustworthy, unloving, unmerciful; <sup>32</sup>and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

[28 <sup>a</sup>Lit to have God in knowledge 30 <sup>b</sup>Or hateful to God]

## ROMANS 2 [\[Books\]](#)

*The Impartiality of God* 1 Therefore you have no excuse, <sup>a</sup>everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God <sup>b</sup>rightly falls upon those who practice such things. 3 But do you suppose this, O man, <sup>c</sup>when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 5 But <sup>d</sup>because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, <sup>e</sup>who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 9 *There will be* tribulation and distress <sup>f</sup>for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. 11 For there is no partiality with God. [1 <sup>a</sup>Lit O man, everyone who 2 <sup>b</sup>Lit is according to truth against 3 <sup>c</sup>Lit who passes judgment 5 <sup>d</sup>Or in accordance with 9 <sup>e</sup>Lit upon]

12 For all who have sinned <sup>a</sup>without the Law will also perish <sup>a</sup>without the Law, and all who have sinned <sup>b</sup>under the Law will be judged <sup>c</sup>by the Law; 13 for *it is not* the hearers <sup>d</sup>of the Law *who* are <sup>e</sup>just before God, but the doers <sup>d</sup>of the Law will be justified. 14 For when Gentiles who do not have <sup>f</sup>the Law do <sup>g</sup>instinctively the things of the Law, these, not having <sup>h</sup>the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men

through Christ Jesus. [12 <sup>a</sup>Or *without law* <sup>b</sup>Or *under law* <sup>c</sup>Or *by law* 13  
<sup>d</sup>Or *of law* <sup>e</sup>Or *righteous* 14 <sup>f</sup>Or *law* <sup>g</sup>Lit *by nature* <sup>h</sup>Or *law*]

*The Jew Is Condemned by the Law* 17 But if you bear the name “Jew” and rely <sup>a</sup>upon the Law and boast in God, <sup>18</sup>and know *His* will and <sup>b</sup>approve the things that are essential, being instructed out of the Law, <sup>19</sup>and are confident that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup>a <sup>c</sup>corrector of the foolish, a teacher of <sup>d</sup>the immature, having in the Law the embodiment of knowledge and of the truth, <sup>21</sup>you, therefore, who teach another, do you not teach yourself? You who <sup>e</sup>preach that one shall not steal, do you steal? <sup>22</sup>You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup>You who boast <sup>f</sup>in the Law, through your breaking the Law, do you dishonor God? <sup>24</sup>For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written. [17 <sup>a</sup>Or *upon law* 18 <sup>b</sup>Or *distinguish between the things which differ* 20 <sup>c</sup>Or *instructor* <sup>d</sup>Lit *infants* 21 <sup>e</sup>Or *proclaim* 23 <sup>f</sup>Or *in law*]

<sup>25</sup> For indeed circumcision is of value if you practice <sup>a</sup>the Law; but if you are a transgressor <sup>b</sup>of the Law, your circumcision has become uncircumcision. <sup>26</sup>So if the <sup>c</sup>uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? <sup>27</sup>And he who is physically uncircumcised, if he keeps the Law, will he not judge you who <sup>d</sup>though having the letter *of the Law* and circumcision are a transgressor <sup>b</sup>of the Law? <sup>28</sup>For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. <sup>29</sup>But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. [25 <sup>a</sup>Or *law* <sup>b</sup>Or *of law* 26 <sup>c</sup>Lit *uncircumcision* 27 <sup>d</sup>Lit *through the letter*]

## ROMANS 3 [\[Books\]](#)

***All the World Guilty*** <sup>1</sup> Then what <sup>a</sup>advantage has the Jew? Or what is the benefit of circumcision? <sup>2</sup>Great in every respect. First of all, that they were entrusted with the oracles of God. <sup>3</sup>What then? If some <sup>b</sup>did not believe, their <sup>c</sup>unbelief will not nullify the faithfulness of God, will it? <sup>4</sup>May it never be! Rather, let God be found true, though every man *be found a liar, as it is written, “THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU <sup>d</sup>ARE JUDGED.”*

<sup>5</sup>But if our unrighteousness <sup>e</sup>demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) <sup>6</sup>May it never be! For otherwise, how will God judge the world? <sup>7</sup>But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? <sup>8</sup>And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? <sup>f</sup>Their condemnation is just. [<sup>1</sup> <sup>a</sup>Lit *is the advantage of the Jew* <sup>3</sup> <sup>b</sup>Or *were unfaithful* <sup>c</sup>Or *unfaithfulness* <sup>4</sup> <sup>d</sup>Lit *in Your judging* <sup>5</sup> <sup>e</sup>Or *commends* <sup>8</sup> <sup>f</sup>Lit *Whose*]

<sup>9</sup> What then? <sup>a</sup>Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; <sup>10</sup>as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; [<sup>9</sup> <sup>a</sup>Or *Are we worse*]

<sup>11</sup>THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

<sup>12</sup>ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

<sup>13</sup>“THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING,”

“THE POISON OF ASPS IS UNDER THEIR LIPS”; <sup>14</sup>“WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS”; <sup>15</sup>“THEIR FEET ARE SWIFT TO SHED BLOOD, <sup>16</sup>DESTRUCTION AND MISERY ARE IN THEIR PATHS, <sup>17</sup>AND THE PATH OF PEACE THEY HAVE NOT KNOWN.”

<sup>18</sup>“THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”

19 Now we know that whatever the Law says, it speaks to those who are <sup>a</sup>under the Law, so that every mouth may be closed and all the world may become accountable to God; <sup>20</sup>because by the works <sup>b</sup>of the Law no flesh will be justified in His sight; for <sup>c</sup>through the Law *comes* the knowledge of sin. [19 <sup>a</sup>Lit *in* 20 <sup>b</sup>Or *of law* <sup>c</sup>Or *through law*]

***Justification by Faith*** 21 But now apart <sup>a</sup>from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even *the* righteousness of God through faith in Jesus Christ for all those <sup>b</sup>who believe; for there is no distinction; <sup>23</sup>for all <sup>c</sup>have sinned and fall short of the glory of God, <sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a <sup>d</sup>propitiation <sup>e</sup>in His blood through faith. *This was* to demonstrate His righteousness, <sup>f</sup>because in the forbearance of God He passed over the sins previously committed; <sup>26</sup>for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who <sup>g</sup>has faith in Jesus. [21 <sup>a</sup>Or *from law* 22 <sup>b</sup>Or *who believe. For there is no distinction, since they all have sinned...and are being justified* 23 <sup>c</sup>Or *sinned* 25 <sup>d</sup>Or *a propitiatory sacrifice* <sup>e</sup>Or *by* <sup>f</sup>Lit *because of the passing over of the sins previously committed in the forbearance of God* 26 <sup>g</sup>Lit *is of the faith of Jesus*]

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28a</sup>For we maintain that a man is justified by faith apart from works <sup>b</sup>of the Law. <sup>29</sup>Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, <sup>30</sup>since indeed God who will justify the <sup>c</sup>circumcised <sup>d</sup>by faith and the <sup>e</sup>uncircumcised through faith is one. [28 <sup>a</sup>One early ms reads *Therefore* <sup>b</sup>Or *of law* 30 <sup>c</sup>Lit *circumcision* <sup>d</sup>Lit *out of* <sup>e</sup>Lit *uncircumcision*]

31 Do we then nullify <sup>a</sup>the Law through faith? May it never be! On the contrary, we establish the Law. [31 <sup>a</sup>Or *law*]

## ROMANS 4 [\[Books\]](#)

***Justification by Faith Evidenced in Old Testament*** <sup>1</sup> What then shall we say that Abraham, <sup>a</sup>our forefather according to the flesh, has found?

<sup>2</sup>For if Abraham was justified <sup>b</sup>by works, he has something to boast about, but not <sup>c</sup>before God. <sup>3</sup>For what does the Scripture say?

**“ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”** <sup>4</sup>Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup>But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup>just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: [<sup>1</sup> <sup>a</sup>Or our forefather, has found according to the flesh <sup>2</sup> <sup>b</sup>Lit out of <sup>c</sup>Lit toward]

<sup>7</sup>“BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

<sup>8</sup>“BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

<sup>9</sup> Is this blessing then on <sup>a</sup>the circumcised, or on <sup>b</sup>the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.” <sup>10</sup>How then was it credited? While he was <sup>c</sup>circumcised, or <sup>d</sup>uncircumcised? Not while <sup>c</sup>circumcised, but while <sup>d</sup>uncircumcised; <sup>11</sup>and he received the sign of circumcision, a seal of the righteousness of the faith which <sup>e</sup>he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, <sup>12</sup>and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which <sup>e</sup>he had while uncircumcised. [<sup>9</sup> <sup>a</sup>Lit *circumcision* <sup>b</sup>Lit *uncircumcision* <sup>10</sup> <sup>c</sup>Lit *in circumcision* <sup>d</sup>Lit *in uncircumcision* <sup>11</sup> <sup>e</sup>Lit *was in uncircumcision*]

<sup>13</sup> For the promise to Abraham or to his <sup>a</sup>descendants that he would be heir

of the world was not <sup>b</sup>through the Law, but through the righteousness of faith. <sup>14</sup>For if those who are <sup>c</sup>of the Law are heirs, faith is made void and the promise is nullified; <sup>15</sup>for the Law brings about wrath, but where there is no law, there also is no violation. [<sup>13</sup> <sup>a</sup>Lit seed <sup>b</sup>Or through law <sup>14</sup> <sup>c</sup>Or of law]

<sup>16</sup> For this reason *it is* <sup>a</sup>by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the <sup>b</sup>descendants, not only to <sup>c</sup>those who are of the Law, but also to <sup>c</sup>those who are of the faith of Abraham, who is the father of us all, <sup>17</sup>(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, *even* God, who gives life to the dead and <sup>d</sup>calls into being that which does not exist. <sup>18</sup>In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR <sup>b</sup>DESCENDANTS BE.” <sup>19</sup>Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; <sup>20</sup>yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, <sup>21</sup>and being fully assured that what God had promised, He was able also to perform. <sup>22</sup>Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS. <sup>23</sup>Now not for his sake only was it written that it was credited to him, <sup>24</sup>but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, <sup>25</sup>*He* who was delivered over because of our transgressions, and was raised because of our justification. [<sup>16</sup> <sup>a</sup>Or out of <sup>b</sup>Lit seed <sup>c</sup>Lit that which is <sup>17</sup> <sup>d</sup>Lit calls the things which do not exist as existing]

## ROMANS 5 [\[Books\]](#)

*Results of Justification* 1 Therefore, having been justified by faith, <sup>a</sup>we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this grace in which we stand; and <sup>b</sup>we exult in hope of the glory of God. <sup>3</sup>And not only this, but <sup>c</sup>we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup>and perseverance, proven character; and proven character, hope; <sup>5</sup>and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. [1 <sup>a</sup>Two early mss read *let us have* 2 <sup>b</sup>Or *let us exult* 3 <sup>c</sup>Or *let us also exult*]

6 For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup>For one will hardly die for a righteous man; <sup>a</sup>though perhaps for the good man someone would dare even to die. <sup>8</sup>But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified <sup>b</sup>by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup>For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved <sup>b</sup>by His life. <sup>11</sup>And not only this, <sup>c</sup>but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. [7 <sup>a</sup>Lit for 9 <sup>b</sup>Or in 11 <sup>c</sup>Lit but also exulting]

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—<sup>13</sup>for <sup>a</sup>until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a <sup>b</sup>type of Him who was to come. [13 <sup>a</sup>Or *until law* 14 <sup>b</sup>Or *foreshadowing*]

15 But <sup>a</sup>the free gift is not like the transgression. For if by the

transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup>The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* <sup>b</sup>resulting in condemnation, but on the other hand the free gift *arose* from many transgressions <sup>c</sup>resulting in justification. <sup>17</sup>For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. [15 <sup>a</sup>Lit *not as the transgression, so also is the free gift* 16 <sup>b</sup>Lit *to condemnation* <sup>c</sup>Lit *to an act of righteousness*]

18 So then as through one transgression <sup>a</sup>there resulted condemnation to all men, even so through one act of righteousness <sup>b</sup>there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup><sup>c</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. [18 <sup>a</sup>Lit *to condemnation* <sup>b</sup>Lit *to justification* 20 <sup>c</sup>Or *law*]

## ROMANS 6 [\[Books\]](#)

*Believers Are Dead to Sin, Alive to God* 1 What shall we say then? Are we to continue in sin so that grace may increase? 2May it never be! How shall we who died to sin still live in it? 3Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5For if we have become <sup>a</sup>united with *Him* in the likeness of His death, certainly we shall also be <sup>b</sup>in the likeness of His resurrection, 6knowing this, that our old <sup>c</sup>self was crucified with *Him*, in order that our body of sin might be <sup>d</sup>done away with, so that we would no longer be slaves to sin; 7for he who has died is <sup>e</sup>freed from sin. [5 <sup>a</sup>Or *united with the likeness* <sup>b</sup>Or *with* 6 <sup>c</sup>Gr *anthropos* <sup>d</sup>Or *made powerless* 7 <sup>e</sup>Or *acquitted*]

8 Now if we have died with Christ, we believe that we shall also live with Him, 9knowing that Christ, having been raised from the dead, <sup>a</sup>is never to die again; death no longer is master over Him. 10For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. [9 <sup>a</sup>Lit *no longer dies*]

12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13and do not go on presenting <sup>a</sup>the members of your body to sin as <sup>b</sup>instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as <sup>b</sup>instruments of righteousness to God. 14For sin shall not be master over you, for you are not under law but under grace. [13 <sup>a</sup>Lit *your members to sin* <sup>b</sup>Or *weapons*]

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one

whom you obey, either of sin <sup>a</sup>resulting in death, or of obedience <sup>b</sup>resulting in righteousness? <sup>17</sup>But thanks be to God that <sup>c</sup>though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, <sup>18</sup>and having been freed from sin, you became slaves of righteousness. <sup>19</sup>I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, <sup>d</sup>resulting in *further* lawlessness, so now present your members as slaves to righteousness, <sup>e</sup>resulting in sanctification. [<sup>16</sup> <sup>a</sup>Lit *to death* <sup>b</sup>Lit *to righteousness* <sup>17</sup> <sup>c</sup>Lit *you were slaves...but you became* <sup>19</sup> <sup>d</sup>Lit *to lawlessness* <sup>e</sup>Lit *to sanctification*]

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>Therefore what <sup>a</sup>benefit were you then <sup>b</sup>deriving <sup>c</sup>from the things of which you are now ashamed? For the outcome of those things is death. <sup>22</sup>But now having been freed from sin and enslaved to God, you <sup>d</sup>derive your <sup>a</sup>benefit, <sup>e</sup>resulting in sanctification, and the outcome, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. [<sup>21</sup> <sup>a</sup>Lit *fruit* <sup>b</sup>Lit *having* <sup>c</sup>Lit *in* <sup>22</sup> <sup>d</sup>Lit *have* <sup>e</sup>Lit *to sanctification*]

## ROMANS 7 [\[Books\]](#)

*Believers United to Christ* 1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2For the married woman is bound by law to her <sup>a</sup>husband while he is living; but if her husband dies, she is released from the law <sup>b</sup>concerning the husband. 3So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. [2 <sup>a</sup>Lit *living husband* <sup>b</sup>Lit *of*]

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. 5For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in <sup>a</sup>the members of our body to bear fruit for death. 6But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the <sup>b</sup>Spirit and not in oldness of the letter. [5 <sup>a</sup>Lit *our members to bear* 6 <sup>b</sup>Or *spirit*]

7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except <sup>a</sup>through the Law; for I would not have known about <sup>b</sup>coveting if the Law had not said, "YOU SHALL NOT <sup>b</sup>COVET." 8But sin, taking opportunity through the commandment, produced in me <sup>b</sup>coveting of every kind; for apart <sup>c</sup>from the Law sin is dead. 9I was once alive apart <sup>c</sup>from the Law; but when the commandment came, sin became alive and I died; 10and this commandment, which was <sup>d</sup>to result in life, proved <sup>e</sup>to result in death for me; 11for sin, taking an opportunity through the commandment, deceived me and through it killed me. 12So then, the Law is holy, and the commandment is holy and righteous and good. [7 <sup>a</sup>Or *through law* <sup>b</sup>Or *lust* 8 <sup>c</sup>Or *from law* 10 <sup>d</sup>Lit *to life* <sup>e</sup>Lit *to death*]

**13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.**

*The Conflict of Two Natures* **14 For we know that the Law is spiritual, but I am of flesh, sold <sup>a</sup>into bondage to sin. <sup>15</sup>For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate. <sup>16</sup>But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good. <sup>17</sup>So now, no longer am I the one doing it, but sin which dwells in me. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is not*. <sup>19</sup>For the good that I want, I do not do, but I practice the very evil that I do not want. <sup>20</sup>But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. [<sup>14</sup> <sup>a</sup>Lit *under sin*]**

**21 I find then the <sup>a</sup>principle that evil is present in me, the one who wants to do good. <sup>22</sup>For I joyfully concur with the law of God <sup>b</sup>in the inner man, <sup>23</sup>but I see a different law in <sup>c</sup>the members of my body, waging war against the law of my mind and making me a prisoner <sup>d</sup>of the law of sin which is in my members. <sup>24</sup>Wretched man that I am! Who will set me free from <sup>e</sup>the body of this death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. [<sup>21</sup> <sup>a</sup>Lit *law* <sup>22</sup> <sup>b</sup>Or *concerning* <sup>23</sup> <sup>c</sup>Lit *my members* <sup>d</sup>Lit *in* <sup>24</sup> <sup>e</sup>Or *this body of death*]**

## ROMANS 8 [\[Books\]](#)

*Deliverance from Bondage* 1 Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life <sup>a</sup>in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, <sup>b</sup>weak as it was through the flesh, God *did*: sending His own Son in the likeness of <sup>c</sup>sinful flesh and *as an offering* for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, 8 and those who are in the flesh cannot please God. [2 <sup>a</sup>Or *has set you free in Christ Jesus* 3 <sup>b</sup>Lit *in which it was weak* <sup>c</sup>Lit *flesh of sin*]

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is <sup>a</sup>alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies <sup>b</sup>through His Spirit who dwells in you. [10 <sup>a</sup>Lit *life* 11 <sup>b</sup>One early ms reads *because of*]

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— 13 for if you are living according to the flesh, you <sup>a</sup>must die; but if by the Spirit you are putting to death the deeds of the body, you will live. 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery <sup>b</sup>leading to fear again, but you have received <sup>c</sup>a spirit of adoption as sons by which we cry out, “Abba! Father!” 16 The Spirit Himself testifies

with our spirit that we are children of God, <sup>17</sup>and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*. [13 <sup>a</sup>Or *are going to* 15 <sup>b</sup>Lit for *fear again* <sup>c</sup>Or *the Spirit*]

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. <sup>19</sup>For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it, <sup>a</sup>in hope <sup>21</sup>that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. <sup>22</sup>For we know that the whole creation groans and suffers the pains of childbirth together until now. <sup>23</sup>And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. <sup>24</sup>For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? <sup>25</sup>But if we hope for what we do not see, with perseverance we wait eagerly for it. [20 <sup>a</sup>Or *in hope; because the creation*]

*Our Victory in Christ* <sup>26</sup>In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; <sup>27</sup>and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the <sup>a</sup>saints according to *the will of God*. [27 <sup>a</sup>Or *holy ones*]

28 And we know that <sup>a</sup>God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

<sup>29</sup>For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup>and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. [28 <sup>a</sup>One early ms reads *all things work together for good*]

**31 What then shall we say to these things? If God *is* for us, who *is* against us? <sup>32</sup>He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? <sup>33</sup>Who will bring a charge against God's elect? God is the one who justifies; <sup>34</sup>who is the one who condemns? Christ Jesus is He who died, yes, rather who was <sup>a</sup>raised, who is at the right hand of God, who also intercedes for us. <sup>35</sup>Who will separate us from the love of <sup>b</sup>Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."**

<sup>37</sup>But in all these things we overwhelmingly conquer through Him who loved us. <sup>38</sup>For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. [<sup>34</sup> <sup>a</sup>One early ms reads *raised from the dead* <sup>35</sup> <sup>b</sup>Two early mss read *God*]

## ROMANS 9 [\[Books\]](#)

*Solicitude for Israel* 1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2that I have great sorrow and unceasing grief in my heart. 3For I could <sup>a</sup>wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, 4who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, 5whose are the fathers, and from whom is <sup>b</sup>the Christ according to the flesh, who is over all, God blessed <sup>c</sup>forever. Amen. [3 <sup>a</sup>Lit *pray* 5 <sup>b</sup>I.e. the Messiah <sup>c</sup>Lit *unto the ages*]

6 But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel; 7nor are they all children because they are Abraham's <sup>a</sup>descendants, but: "<sup>b</sup>THROUGH ISAAC YOUR <sup>a</sup>DESCENDANTS WILL BE NAMED." 8That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as <sup>a</sup>descendants. 9For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON." 10And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; 11for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would <sup>c</sup>stand, not <sup>d</sup>because of works but <sup>d</sup>because of Him who calls, 12it was said to her, "THE OLDER WILL SERVE THE YOUNGER." 13Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." [7 <sup>a</sup>Lit *seed* <sup>b</sup>Lit *in* 11 <sup>c</sup>Lit *remain* <sup>d</sup>Lit *from*]

14 What shall we say then? There is no injustice with God, is there? May it never be! 15For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." 16So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy. 17For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY

POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED <sup>a</sup>THROUGHOUT THE WHOLE EARTH.” <sup>18</sup>So then He has mercy on whom He desires, and He hardens whom He desires. [17 <sup>a</sup>Lit in]

<sup>19</sup> You will say to me then, “Why does He still find fault? For who resists His will?” <sup>20</sup>On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? <sup>21</sup>Or does not the potter have a right over the clay, to make from the same lump one vessel <sup>a</sup>for honorable use and another <sup>b</sup>for common use? <sup>22c</sup>What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? <sup>23</sup>And *He did* so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup>*even us*, whom He also called, not from among Jews only, but also from among Gentiles. <sup>25</sup>As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’

AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ ” [21 <sup>a</sup>Lit for honor <sup>b</sup>Lit for dishonor 22 <sup>c</sup>Lit But]

<sup>26</sup>“AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”

<sup>27</sup> Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; <sup>28</sup>FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, <sup>a</sup>THOROUGHLY AND <sup>b</sup>QUICKLY.” <sup>29</sup>And just as Isaiah foretold, “UNLESS THE LORD OF <sup>c</sup>SABAOOTH HAD LEFT TO US A <sup>d</sup>POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE <sup>e</sup>RESEMBLED GOMORRAH.” [28 <sup>a</sup>Lit finishing it <sup>b</sup>Lit cutting it short 29 <sup>c</sup>I.e. Hosts <sup>d</sup>Lit seed <sup>e</sup>Lit been made like]

<sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is <sup>a</sup>by faith; <sup>31</sup>but Israel, pursuing a law of righteousness, did not arrive at *that* law. <sup>32</sup>Why? Because *they did* not pursue it <sup>a</sup>by faith, but as though it were <sup>a</sup>by works.

They stumbled over the stumbling stone, <sup>33</sup>just as it is written, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE <sup>b</sup>DISAPPOINTED.” [30 <sup>a</sup>Lit *out of* 33 <sup>b</sup>Lit *put to shame*]

## ROMANS 10 [\[Books\]](#)

*The Word of Faith Brings Salvation* <sup>1</sup> Brethren, my heart's desire and my prayer to God for them is for *their* salvation. <sup>2</sup>For I testify about them that they have a zeal for God, but not in accordance with knowledge. <sup>3</sup>For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup>For Christ is the <sup>a</sup>end of the law for righteousness to everyone who believes. [<sup>4</sup> <sup>a</sup>Or *goal*]

<sup>5</sup> For Moses writes that the man who practices the righteousness which is <sup>a</sup>based on law shall live <sup>b</sup>by that righteousness. <sup>6</sup>But the righteousness <sup>a</sup>based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), <sup>7</sup>or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." <sup>8</sup>But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching, <sup>9c</sup>that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; <sup>10</sup>for with the heart a person believes, <sup>d</sup>resulting in righteousness, and with the mouth he confesses, <sup>e</sup>resulting in salvation. <sup>11</sup>For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE <sup>f</sup>DISAPPOINTED." <sup>12</sup>For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him; <sup>13</sup>for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." [<sup>5</sup> <sup>a</sup>Lit *out of, from* <sup>b</sup>Lit *by it* <sup>9</sup> <sup>c</sup>Or *because* <sup>10</sup> <sup>d</sup>Lit *to righteousness* <sup>e</sup>Lit *to salvation* <sup>11</sup> <sup>f</sup>Lit *put to shame*]

<sup>14</sup> How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? <sup>15</sup>How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO <sup>a</sup>BRING GOOD NEWS OF GOOD THINGS!" [<sup>15</sup> <sup>a</sup>Or *preach the gospel*]

<sup>16</sup> However, they did not all heed the <sup>a</sup>good news; for Isaiah says,

**“LORD, WHO HAS BELIEVED OUR REPORT?” <sup>17</sup>So faith comes from hearing, and hearing by the word <sup>b</sup>of Christ. [<sup>16</sup> <sup>a</sup>Or *gospel* <sup>17</sup> <sup>b</sup>Or *concerning Christ*]**

**18 But I say, surely they have never heard, have they? Indeed they have; “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE <sup>a</sup>WORLD.”**

<sup>19</sup>But I say, surely Israel did not know, did they? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.”

<sup>20</sup>And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.”

<sup>21</sup>But as for Israel He says, “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.” [<sup>18</sup> <sup>a</sup>Or *inhabited earth*]

## ROMANS 11 [\[Books\]](#)

***Israel Is Not Cast Away*** 1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, <sup>a</sup>a descendant of Abraham, of the tribe of Benjamin. 2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel? 3 “Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.” 4 But what <sup>b</sup>is the divine response to him? “I HAVE KEPT FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.” 5 In the same way then, there has also come to be at the present time a remnant according to God’s <sup>c</sup>gracious choice. 6 But if it is by grace, it is no longer <sup>d</sup>on the basis of works, otherwise grace is no longer grace. [1 <sup>a</sup>Lit of the seed of Abraham 4 <sup>b</sup>Lit says 5 <sup>c</sup>Lit choice of grace 6 <sup>d</sup>Lit out of]

7 What then? What Israel is seeking, it has not obtained, but <sup>a</sup>those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. [7 <sup>a</sup>Lit *the election*]

10 “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their <sup>a</sup>fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my

<sup>b</sup>fellow countrymen and save some of them. <sup>15</sup>For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead? <sup>16</sup>If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too. [<sup>12</sup> <sup>a</sup>Or *fullness* <sup>14</sup> <sup>b</sup>Lit *flesh*]

<sup>17</sup> But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the <sup>a</sup>rich root of the olive tree, <sup>18</sup>do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you. <sup>19</sup>You will say then, “Branches were broken off so that I might be grafted in.” <sup>20</sup>Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; <sup>21</sup>for if God did not spare the natural branches, He will not spare you, either. <sup>22</sup>Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. <sup>23</sup>And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup>For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree? [<sup>17</sup> <sup>a</sup>Lit *root of the fatness*]

<sup>25</sup> For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; <sup>26</sup>and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

<sup>27</sup>“THIS IS <sup>a</sup>MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

<sup>28b</sup>From the standpoint of the gospel they are enemies for your sake, but <sup>c</sup>from the standpoint of *God’s* choice they are beloved for the sake of the fathers; <sup>29</sup>for the gifts and the calling of God are irrevocable. <sup>30</sup>For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, <sup>31</sup>so these also now have been disobedient, that because of the mercy shown to you they also may now be shown

mercy. <sup>32</sup>For God has shut up all in disobedience so that He may show mercy to all. [27 <sup>a</sup>Lit *the covenant from Me* 28 <sup>b</sup>Lit *According to the gospel* <sup>c</sup>Lit *according to the election*]

33 Oh, the depth of the riches <sup>a</sup>both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! <sup>34</sup>For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? <sup>35</sup>Or WHO HAS FIRST GIVEN TO HIM <sup>b</sup>THAT IT MIGHT BE PAID BACK TO HIM AGAIN? <sup>36</sup>For from Him and through Him and to Him are all things. To Him *be the glory* <sup>c</sup>forever. Amen. [33 <sup>a</sup>Or *and the wisdom* 35 <sup>b</sup>Lit *and it will be paid back* 36 <sup>c</sup>Lit *to the ages*]

## ROMANS 12 [\[Books\]](#)

*Dedicated Service* **1** Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, <sup>a</sup>acceptable to God, *which is your* <sup>b</sup>spiritual service of worship. **2** And do not be conformed to this <sup>c</sup>world, but be transformed by the renewing of your mind, so that you may <sup>d</sup>prove what the will of God is, that which is good and <sup>a</sup>acceptable and perfect. [**1** <sup>a</sup>Or *well-pleasing* <sup>b</sup>Or *rational* **2** <sup>c</sup>Or *age* <sup>d</sup>Or *approve*]

**3** For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. **4** For just as we have many members in one body and all the members do not have the same function, <sup>5</sup>so we, who are many, are one body in Christ, and individually members one of another. **6** Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, <sup>a</sup>according to the proportion of his faith; <sup>7</sup>if <sup>b</sup>service, in his serving; or he who teaches, in his teaching; <sup>8</sup>or he who exhorts, in his exhortation; he who gives, with <sup>c</sup>liberality; he who <sup>d</sup>leads, with diligence; he who shows mercy, with cheerfulness. [**6** <sup>a</sup>Or *in agreement with the faith* **7** <sup>b</sup>Or *office of service* **8** <sup>c</sup>Or *simplicity* <sup>d</sup>Or *gives aid*]

**9** *Let love be without hypocrisy. Abhor what is evil; cling to what is good.* **10** *Be devoted to one another in brotherly love; <sup>a</sup>give preference to one another in honor; <sup>11</sup>not lagging behind in diligence, fervent in spirit, serving the Lord; <sup>12</sup>rejoicing in hope, persevering in tribulation, devoted to prayer, <sup>13</sup>contributing to the needs of the <sup>b</sup>saints, <sup>c</sup>practicing hospitality.* [**10** <sup>a</sup>Or *outdo one another in showing honor* **13** <sup>b</sup>Or *holy ones* <sup>c</sup>*Lit pursuing*]

**14** Bless those who persecute <sup>a</sup>you; bless and do not curse. **15** Rejoice with those who rejoice, and weep with those who weep. **16** Be of the same

mind toward one another; do not be haughty in mind, but <sup>b</sup>associate with the lowly. Do not be wise in your own estimation. <sup>17</sup>Never pay back evil for evil to anyone. <sup>c</sup>Respect what is right in the sight of all men. <sup>18</sup>If possible, so far as it depends on you, be at peace with all men. <sup>19</sup>Never take your own revenge, beloved, but <sup>d</sup>leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord. <sup>20</sup>“BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.” <sup>21</sup>Do not be overcome by evil, but overcome evil with good. [14 <sup>a</sup>Two early mss do not contain you 16 <sup>b</sup>Or *accommodate yourself to lowly things* 17 <sup>c</sup>Lit *Take thought for* 19 <sup>d</sup>Lit *give a place*]

## ROMANS 13 [\[Books\]](#)

***Be Subject to Government*** 1 Every <sup>a</sup>person is to be in subjection to the governing authorities. For there is no authority except <sup>b</sup>from God, and those which exist are established by God. 2Therefore <sup>c</sup>whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3For rulers are not a cause of fear for <sup>d</sup>good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; 4for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. 5Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. 6For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing. 7Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor. [1 <sup>a</sup>Or *soul*  
<sup>b</sup>Lit *by* 2 <sup>c</sup>Lit *he who* 3 <sup>d</sup>Lit *good work*]

8 Owe nothing to anyone except to love one another; for he who loves <sup>a</sup>his neighbor has fulfilled *the* law. 9For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” 10Love <sup>b</sup>does no wrong to a neighbor; therefore love is the fulfillment of *the* law. [8 <sup>a</sup>Lit *the other* 10 <sup>b</sup>Lit *works no evil*]

11 *Do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now <sup>a</sup>salvation is nearer to us than when we believed. 12The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. 13Let us <sup>b</sup>behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14But put on the Lord Jesus Christ, and make no provision for the flesh

in regard to *its* lusts. [11 <sup>a</sup>Or *our salvation is nearer than when* 13 <sup>b</sup>Lit  
*walk*]

## ROMANS 14 [\[Books\]](#)

*Principles of Conscience* **1** Now accept the one who is weak in faith, but not for *the purpose of* passing judgment on his opinions. **2** One person has faith that he may eat all things, but he who is weak eats vegetables *only*. **3** The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. **4** Who are you to judge the <sup>a</sup>servant of another? To his own <sup>b</sup>master he stands or falls; and he will stand, for the Lord is able to make him stand. [<sup>4</sup> <sup>a</sup>Or *house-servant* <sup>b</sup>Lit *lord*]

**5** One person <sup>a</sup>regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind. **6** He who observes the day, observes it for the Lord, and he who eats, <sup>b</sup>does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. **7** For not one of us lives for himself, and not one dies for himself; **8** for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. **9** For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. [<sup>5</sup> <sup>a</sup>Lit *judges* <sup>6</sup> <sup>b</sup>Lit *eats*]

**10** But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. **11** For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL <sup>a</sup>GIVE PRAISE TO GOD."

<sup>12</sup>So then each one of us will give an account of himself to God. [<sup>11</sup> <sup>a</sup>Or *confess*]

**13** Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way. **14** I know and am convinced <sup>a</sup>in the Lord Jesus that nothing is unclean in itself; but to

him who thinks anything to be unclean, to him it is unclean. <sup>15</sup>For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. <sup>16</sup>Therefore do not let what is for you a good thing be <sup>b</sup>spoken of as evil; <sup>17</sup>for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>For he who in this way serves Christ is acceptable to God and approved by men. <sup>19</sup>So then <sup>c</sup>we pursue the things which make for peace and the building up of one another. <sup>20</sup>Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats <sup>d</sup>and gives offense. <sup>21</sup>It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles. <sup>22</sup>The faith which you have, have <sup>e</sup>as your own conviction before God. Happy is he who does not condemn himself in what he approves. <sup>23</sup>But he who doubts is condemned if he eats, because *his eating* is not from faith; and whatever is not from faith is sin. [14 <sup>a</sup>Lit *through* 16 <sup>b</sup>Lit *blasphemed* 19 <sup>c</sup>Later mss read *let us pursue* 20 <sup>d</sup>Lit *with offense* 22 <sup>e</sup>Lit *according to yourself*]

## ROMANS 15 [\[Books\]](#)

***Self-denial on Behalf of Others*** <sup>1</sup> Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves.

<sup>2</sup> Each of us is to please his neighbor <sup>a</sup>for his good, to his edification.

<sup>3</sup> For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.” <sup>4</sup> For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. <sup>5</sup> Now may the God <sup>b</sup>who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, <sup>6</sup> so that with one accord you may with one <sup>c</sup>voice glorify the God and Father of our Lord Jesus Christ. [<sup>2</sup> <sup>a</sup>Lit for what is good to edification <sup>5</sup> <sup>b</sup>Lit of perseverance <sup>6</sup> <sup>c</sup>Lit mouth]

<sup>7</sup> Therefore, accept one another, just as Christ also accepted <sup>a</sup>us to the glory of God. <sup>8</sup> For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, <sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, “THEREFORE I WILL <sup>b</sup>GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.”

<sup>10</sup> Again he says, “REJOICE, O GENTILES, WITH HIS PEOPLE.”

<sup>11</sup> And again, “PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.”

<sup>12</sup> Again Isaiah says, “THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE.”

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit. [<sup>7</sup> <sup>a</sup>One early ms reads you <sup>9</sup> <sup>b</sup>Or confess]

<sup>14</sup> And concerning you, my brethren, I myself also am convinced that you

yourselves are full of goodness, filled with all knowledge and able also to admonish one another. <sup>15</sup>But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me <sup>a</sup>from God, <sup>16</sup>to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. <sup>17</sup>Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. <sup>18</sup>For I will not presume to speak of anything <sup>b</sup>except what Christ has accomplished through me, <sup>c</sup>resulting in the obedience of the Gentiles by word and deed, <sup>19</sup>in the power of <sup>d</sup>signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have <sup>e</sup>fully preached the gospel of Christ. <sup>20</sup>And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation; <sup>21</sup>but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND." [<sup>15</sup> <sup>a</sup>One early ms reads *by God* <sup>18</sup> <sup>b</sup>Lit *which Christ has not accomplished* <sup>c</sup>Lit *to the obedience* <sup>19</sup> <sup>d</sup>Or *attesting miracles* <sup>e</sup>Lit *fulfilled*]

<sup>22</sup> For this reason I have often been prevented from coming to you; <sup>23</sup>but now, with no further place for me in these regions, and since I have had for many years a longing to come to you <sup>24</sup>whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company <sup>a</sup>for a while— <sup>25</sup>but now, I am going to Jerusalem serving the <sup>b</sup>saints. <sup>26</sup>For Macedonia and Achaia have been pleased to make a contribution for the poor among the <sup>c</sup>saints in Jerusalem. <sup>27</sup>Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. <sup>28</sup>Therefore, when I have finished this, and have <sup>d</sup>put my seal on this fruit of theirs, I will go on by way of you to Spain. <sup>29</sup>I know that when I come to you, I will come in the fullness of the blessing of Christ. [<sup>24</sup> <sup>a</sup>Lit *in part* <sup>25</sup> <sup>b</sup>Or *holy ones* <sup>26</sup> <sup>c</sup>V 25, note 1 <sup>28</sup> <sup>d</sup>Lit *sealed to them this fruit*]

<sup>30</sup> Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, <sup>31</sup>that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the <sup>a</sup>saints; <sup>32</sup>so that I may come to you

in joy by the will of God and find *refreshing* rest in your company. <sup>33</sup>Now  
the God of peace be with you all. Amen. [31 <sup>a</sup>V 25, note 1]

## ROMANS 16 [\[Books\]](#)

*Greetings and Love Expressed* 1 I commend to you our sister Phoebe, who is a <sup>a</sup>servant of the church which is at Cenchrea; <sup>2</sup>that you receive her in the Lord in a manner worthy of the <sup>b</sup>saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, <sup>c</sup>and of myself as well. [1 <sup>a</sup>Or *deaconess* 2 <sup>b</sup>Or *holy ones* <sup>c</sup>Lit *and of me, myself*]

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup>who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; <sup>5</sup>also *greet* the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from <sup>a</sup>Asia. <sup>6</sup>Greet Mary, who has worked hard for you. <sup>7</sup>Greet Andronicus and <sup>b</sup>Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also <sup>c</sup>were in Christ before me. <sup>8</sup>Greet Ampliatus, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. <sup>10</sup>Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus. <sup>11</sup>Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord. <sup>12</sup>Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord. <sup>13</sup>Greet Rufus, a choice man in the Lord, also his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the <sup>d</sup>saints who are with them. <sup>16</sup>Greet one another with a holy kiss. All the churches of Christ greet you. [5 <sup>a</sup>I.e. west coast province of Asia Minor 7 <sup>b</sup>Or *Junia* (fem) <sup>c</sup>Lit *have become* 15 <sup>d</sup>V 2, note 1]

<sup>17</sup> Now I urge you, brethren, keep your eye on those who cause dissensions and <sup>a</sup>hindrances contrary to the teaching which you learned, and turn away from them. <sup>18</sup>For such men are slaves, not of our Lord Christ but of their own <sup>b</sup>appetites; and by their smooth and

flattering speech they deceive the hearts of the unsuspecting. <sup>19</sup>For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil. <sup>20</sup>The God of peace will soon crush Satan under your feet.

[<sup>17</sup> <sup>a</sup>Lit *occasions of stumbling* 18 <sup>b</sup>Lit *belly*]

The grace of our Lord Jesus be with you.

<sup>21</sup> Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen.

<sup>22</sup> I, Tertius, who write this letter, greet you in the Lord.

<sup>23</sup> Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. <sup>24</sup>[<sup>a</sup>The grace of our Lord Jesus Christ be with you all. Amen.] [<sup>24</sup> <sup>a</sup>Early mss do not contain this v]

<sup>25</sup> Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, <sup>26</sup>but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; <sup>27</sup>to the only wise God, through Jesus Christ, be the glory forever. Amen.

## 1 CORINTHIANS 1 [\[Books\]](#)

*Appeal to Unity* 1 Paul, called as an apostle of Jesus Christ <sup>a</sup>by the will of God, and Sosthenes our brother, [1 <sup>a</sup>Lit *through*]

2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, <sup>a</sup>saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours: [2 <sup>a</sup>Or *holy ones*]

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank <sup>a</sup>my God always concerning you for the grace of God which was given you in Christ Jesus, <sup>5</sup>that in everything you were enriched in Him, in all speech and all knowledge, <sup>6</sup>even as the testimony concerning Christ was confirmed <sup>b</sup>in you, <sup>7</sup>so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, <sup>8</sup>who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. <sup>9</sup>God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord. [4 <sup>a</sup>Two early mss do not contain *my* 6 <sup>b</sup>Or *among*]

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all <sup>a</sup>agree and that there be no <sup>b</sup>divisions among you, but that you be <sup>c</sup>made complete in the same mind and in the same judgment.

<sup>11</sup>For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you. <sup>12</sup>Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." <sup>13d</sup>Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized <sup>e</sup>in the name of Paul? <sup>14f</sup>I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup>so that no one would say you were baptized <sup>e</sup>in my name. <sup>16</sup>Now I did baptize also the household of Stephanas; beyond that, I do not know

whether I baptized any other. <sup>17</sup>For Christ did not send me to baptize, but to preach the gospel, not in <sup>g</sup>cleverness of speech, so that the cross of Christ would not be made void. [<sup>10</sup> <sup>a</sup>Lit *speak the same thing* <sup>b</sup>Lit *schisms* <sup>c</sup>Or *united* <sup>13</sup> <sup>d</sup>Or *Christ has been divided! or Christ is divided!* <sup>e</sup>Lit *into* <sup>14</sup> <sup>f</sup>Two early mss read *I give thanks that* <sup>17</sup> <sup>g</sup>Lit *wisdom*]

***The Wisdom of God*** <sup>18</sup> For the word of the cross is foolishness to those who <sup>a</sup>are perishing, but to us who <sup>b</sup>are being saved it is the power of God. <sup>19</sup>For it is written, “I WILL DESTROY THE WISDOM OF THE WISE, AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.”

<sup>20</sup>Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since in the wisdom of God the world through its wisdom did not *come to know* God, God was well-pleased through the foolishness of the <sup>ε</sup>message preached to save those who believe. <sup>22</sup>For indeed Jews ask for <sup>d</sup>signs and Greeks search for wisdom; <sup>23</sup>but we preach <sup>e</sup>Christ crucified, to Jews a stumbling block and to Gentiles foolishness, <sup>24</sup>but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. [<sup>18</sup> <sup>a</sup>Or *perish* <sup>b</sup>Or *are saved* <sup>21</sup> <sup>c</sup>Lit *preaching* <sup>22</sup> <sup>d</sup>Or *attesting miracles* <sup>23</sup> <sup>e</sup>I.e. Messiah]

<sup>26</sup> For <sup>a</sup>consider your calling, brethren, that there were not many wise according to <sup>b</sup>the flesh, not many mighty, not many noble; <sup>27</sup>but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, <sup>28</sup>and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, <sup>29</sup>so that no <sup>ε</sup>man may boast before God. <sup>30</sup>But <sup>d</sup>by His doing you are in Christ Jesus, who became to us wisdom from God, <sup>ε</sup>and righteousness and sanctification, and redemption, <sup>31</sup>so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.” [<sup>26</sup> <sup>a</sup>Lit *see* <sup>b</sup>I.e. human standards <sup>29</sup> <sup>c</sup>Lit *flesh* <sup>30</sup> <sup>d</sup>Lit *of Him* <sup>e</sup>Or *both*]

## 1 CORINTHIANS 2 [\[Books\]](#)

*Paul's Reliance upon the Spirit* **1** And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the <sup>a</sup>testimony of God. **2** For I determined to know nothing among you except Jesus Christ, and Him crucified. **3** I was with you in weakness and in fear and in much trembling, **4** and my <sup>b</sup>message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, **5** so that your faith would not <sup>c</sup>rest on the wisdom of men, but on the power of God. [<sup>1</sup> <sup>a</sup>One early ms reads *mystery* <sup>4</sup> <sup>b</sup>Lit word <sup>5</sup> <sup>c</sup>Lit *be*]

**6** Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; **7** but we speak God's wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory; **8** *the wisdom* which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; **9** but just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND *which* HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

<sup>10a</sup>For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God. <sup>11</sup>For who among men knows the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God. <sup>12</sup>Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, <sup>13</sup>which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, <sup>b</sup>combining spiritual *thoughts* with spiritual *words*. [<sup>10</sup> <sup>a</sup>One early ms reads *But* <sup>13</sup> <sup>b</sup>Or *interpreting spiritual things for spiritual men*]

**14** But <sup>a</sup>a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they

are spiritually <sup>b</sup>appraised. <sup>15</sup>But he who is spiritual appraises all things, yet he himself is appraised by no one. <sup>16</sup>For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ. [14 <sup>a</sup>Or *an unspiritual* <sup>b</sup>Or *examined*]

## 1 CORINTHIANS 3 [\[Books\]](#)

*Foundations for Living* 1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2I gave you milk to drink, not solid food; for you were not yet able *to receive it*.

Indeed, even now you are not yet able, 3for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking <sup>a</sup>like mere men? 4For when one says, "I am of Paul," and another, "I am of Apollos," are you not *mere men*? [3 <sup>a</sup>Lit *according to man*]

5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one. 6I planted, Apollos watered, but God was causing the growth. 7So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8Now he who plants and he who waters are one; but each will receive his own <sup>a</sup>reward according to his own labor. 9For we are God's fellow workers; you are God's <sup>b</sup>field, God's building. [8 <sup>a</sup>Or *wages* 9 <sup>b</sup>Or *cultivated land*]

10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12Now if any man builds on the foundation with gold, silver, <sup>a</sup>precious stones, wood, hay, straw, 13each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test <sup>b</sup>the quality of each man's work. 14If any man's work which he has built on it remains, he will receive a reward. 15If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. [12 <sup>a</sup>Or *costly* 13 <sup>b</sup>Lit *of what sort each man's work is*]

16 Do you not know that you are a <sup>a</sup>temple of God and *that* the Spirit of

God dwells in you? <sup>17</sup>If any man destroys the <sup>a</sup>temple of God, God will destroy him, for the <sup>a</sup>temple of God is holy, and <sup>b</sup>that is what you are.

[<sup>16</sup> <sup>a</sup>Or *sanctuary* <sup>17</sup> <sup>b</sup>Lit *who you are*]

**18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise.**

<sup>19</sup>**For the wisdom of this world is foolishness before God. For it is written, “*He is* THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS”; <sup>20</sup>and again, “THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.” <sup>21</sup>So then let no one boast in men. For all things belong to you, <sup>22</sup>whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, <sup>23</sup>and you belong to Christ; and Christ belongs to God.**

## 1 CORINTHIANS 4 [\[Books\]](#)

*Servants of Christ* <sup>1</sup> Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> In this case, moreover, it is required <sup>a</sup>of stewards that one be found trustworthy. <sup>3</sup> But to me it is a very small thing that I may be examined by you, or by *any* human <sup>b</sup>court; in fact, I do not even examine myself. <sup>4</sup> For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. <sup>5</sup> Therefore do not go on <sup>c</sup>passing judgment before <sup>d</sup>the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God. [2 <sup>a</sup>Lit *in* 3 <sup>b</sup>Lit *day* 5 <sup>c</sup>Lit *judging anything* <sup>d</sup>I.e. the appointed time of judgment]

<sup>6</sup> Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become <sup>a</sup>arrogant in behalf of one against the other. <sup>7</sup> For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? [6 <sup>a</sup>Lit *puffed up*]

<sup>8</sup> You are already filled, you have already become rich, you have become kings without us; and indeed, *I* wish that you had become kings so that we also might reign with you. <sup>9</sup> For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, <sup>a</sup>both to angels and to men. <sup>10</sup> We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. <sup>11</sup> To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; <sup>12</sup> and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; <sup>13</sup> when we are slandered, we try to <sup>b</sup>conciliate; we have become as the scum of the world, the dregs of all

things, even until now. [9 <sup>a</sup>Or *and to angels and to men* 13 <sup>b</sup>Or *console*]

14 I do not write these things to shame you, but to admonish you as my beloved children. <sup>15</sup>For if you were to have countless tutors in Christ, yet *you would not have* many fathers, for in Christ Jesus I became your father through the gospel. <sup>16</sup>Therefore I exhort you, be imitators of me.

<sup>17</sup>For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church. <sup>18</sup>Now some have become <sup>a</sup>arrogant, as though I were not coming to you. <sup>19</sup>But I will come to you soon, if the Lord wills, and I shall find out, not the <sup>b</sup>words of those who are arrogant but their power. <sup>20</sup>For the kingdom of God does not consist in <sup>b</sup>words but in power. <sup>21</sup>What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness? [18 <sup>a</sup>Lit *puffed up* 19 <sup>b</sup>Lit *word*]

## 1 CORINTHIANS 5 [\[Books\]](#)

***Immorality Rebuked*** <sup>1</sup> It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. <sup>2a</sup> You have become <sup>b</sup>arrogant and <sup>a</sup>have not mourned instead, so that the one who had done this deed would be removed from your midst. [<sup>2</sup> <sup>a</sup>Or *have you...?* <sup>b</sup>Lit *puffed up*]

<sup>3</sup> For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. <sup>4</sup> In the name of our Lord Jesus, when you are assembled, and <sup>a</sup>I with you in spirit, with the power of our Lord Jesus, <sup>5</sup> *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord <sup>b</sup>Jesus. [<sup>4</sup> <sup>a</sup>Lit *my spirit, with the power* <sup>5</sup> <sup>b</sup>Two early mss do not contain *Jesus*]

<sup>6</sup> Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*? <sup>7</sup> Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. <sup>8</sup> Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote you in my letter not to associate with immoral people; <sup>10</sup> *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. <sup>11</sup> But <sup>a</sup>actually, I wrote to you not to associate <sup>b</sup>with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Do you not judge those who are within *the church*? <sup>13</sup> But those who are outside, God <sup>c</sup>judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES. [<sup>11</sup> <sup>a</sup>Lit *now* <sup>b</sup>Lit *together if any man called a brother is* <sup>13</sup> <sup>c</sup>Or *will judge*]



## 1 CORINTHIANS 6 [\[Books\]](#)

*Lawsuits Discouraged* 1 Does any one of you, when he has a <sup>a</sup>case against his neighbor, dare to go to law before the unrighteous and not before the <sup>b</sup>saints? 2 Or do you not know that the <sup>c</sup>saints will judge the world? If the world is judged by you, are you not competent to <sup>d</sup>constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life? 4 So if you have law courts dealing with matters of this life, <sup>e</sup>do you appoint them as judges who are of no account in the church? 5 I say *this* to your shame. *Is it so, that there is not among you one wise man who will be able to decide between his brethren, 6 but brother goes to law with brother, and that before unbelievers?* [1 <sup>a</sup>Lit *matter* <sup>b</sup>Or *holy ones* 2 <sup>c</sup>V 1, note 2 <sup>d</sup>Or try *the trivial cases?* 4 <sup>e</sup>Or *appoint them...church*]

7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? 8 On the contrary, you yourselves wrong and defraud. *You do this even to your brethren.*

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor <sup>a</sup>effeminate, nor homosexuals, <sup>10</sup>nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. [9 <sup>a</sup>I.e. effeminate by perversion]

*The Body Is the Lord's* 12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the <sup>a</sup>stomach and the <sup>a</sup>stomach is for food, but

God will do away with both <sup>b</sup>of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. <sup>14</sup>Now God has not only raised the Lord, but will also raise us up through His power. <sup>15</sup>Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! <sup>16</sup>Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO SHALL BECOME ONE FLESH." <sup>17</sup>But the one who joins himself to the Lord is one spirit *with Him*. <sup>18</sup>Flee immorality. Every *other* sin that a man commits is outside the body, but the <sup>c</sup>immoral man sins against his own body. <sup>19</sup>Or do you not know that your body is a <sup>d</sup>temple of the Holy Spirit who is in you, whom you have from <sup>e</sup>God, and that you are not your own? <sup>20</sup>For you have been bought with a price: therefore glorify God in your body. [13 <sup>a</sup>Lit *belly* <sup>b</sup>Lit *it and them* 18 <sup>c</sup>Or *one who practices immorality* 19 <sup>d</sup>Or *sanctuary* <sup>e</sup>Or *God? And you...own*]

## 1 CORINTHIANS 7 [\[Books\]](#)

*Teaching on Marriage* 1 Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3The husband must <sup>a</sup>fulfill his duty to his wife, and likewise also the wife to her husband. 4The wife does not have authority over her own body, but the husband *does*; and likewise also the husband does not have authority over his own body, but the wife *does*. 5Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and <sup>b</sup>come together again so that Satan will not tempt you because of your lack of self-control. 6But this I say by way of concession, not of command. 7<sup>c</sup>Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that. [3 <sup>a</sup>Lit *render* 5 <sup>b</sup>Lit *be* 7 <sup>c</sup>One early ms reads *For*]

8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

10 But to the married I give instructions, not I, but the Lord, that the wife should not <sup>a</sup>leave her husband 11(but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not <sup>b</sup>divorce his wife. [10 <sup>a</sup>Lit *depart from* 11 <sup>b</sup>Or *leave his wife*]

12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not <sup>a</sup>divorce her. 13And a woman who has an unbelieving husband, and he consents to live with her, she must not <sup>b</sup>send her husband away. 14For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through <sup>c</sup>her believing husband; for otherwise your children are unclean, but now they are holy. 15Yet if the unbelieving one

leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called <sup>d</sup>us <sup>e</sup>to peace. <sup>16</sup>For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? [<sup>12</sup> <sup>a</sup>Or *leave her* <sup>13</sup> <sup>b</sup>Or *leave her husband* <sup>14</sup> <sup>c</sup>Lit *the brother* <sup>15</sup> <sup>d</sup>One early ms reads *you* <sup>e</sup>Lit *in*]

<sup>17</sup> Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches. <sup>18</sup>Was any man called *when he was already* circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised. <sup>19</sup>Circumcision is nothing, and uncircumcision is nothing, but *what matters* is the keeping of the commandments of God. <sup>20</sup>Each man must remain in that <sup>a</sup>condition in which he was called. [<sup>20</sup> <sup>a</sup>Lit *calling*]

<sup>21</sup> Were you called while a slave? <sup>a</sup>Do not worry about it; but if you are able also to become free, rather <sup>b</sup>do that. <sup>22</sup>For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. <sup>23</sup>You were bought with a price; do not become slaves of men. <sup>24</sup>Brethren, each one is to remain with God in that *condition* in which he was called. [<sup>21</sup> <sup>a</sup>Lit *Let it not be a care to you* <sup>b</sup>Lit *use*]

<sup>25</sup> Now concerning virgins I have no command of the Lord, but I give an opinion as one who <sup>a</sup>by the mercy of the Lord is trustworthy. <sup>26</sup>I think then that this is good in view of the <sup>b</sup>present distress, that it is good for a man <sup>c</sup>to remain as he is. <sup>27</sup>Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. <sup>28</sup>But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have <sup>d</sup>trouble in this life, and I am trying to spare you. <sup>29</sup>But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; <sup>30</sup>and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; <sup>31</sup>and those who use the world, as though they did not make full use of it; for the form of this world is passing away. [<sup>25</sup> <sup>a</sup>Lit *has had mercy shown on him by the Lord to be trustworthy*]

26 <sup>b</sup>Or *impending* <sup>c</sup>Lit *so to be* 28 <sup>d</sup>Lit *tribulation in the flesh*]

32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; <sup>33</sup>but one who is married is concerned about the things of the world, how he may please his wife, <sup>34</sup>and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. <sup>35</sup>This I say for your own benefit; not to put a restraint upon you, but <sup>a</sup>to promote what is appropriate and *to secure* undistracted devotion to the Lord. [<sup>35</sup> <sup>a</sup>Lit *for what is seemly*]

36 But if any man thinks that he is acting unbecomingly toward his virgin *daughter*, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let <sup>a</sup>her marry. <sup>37</sup>But he who stands firm in his heart, <sup>b</sup>being under no constraint, but has authority <sup>c</sup>over his own will, and has decided this in his own heart, to keep his own virgin *daughter*, he will do well. <sup>38</sup>So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better. [<sup>36</sup> <sup>a</sup>Lit *them* <sup>37</sup> <sup>b</sup>Lit *having no necessity* <sup>c</sup>Lit *pertaining to*]

39 A wife is bound as long as her husband lives; but if her husband <sup>a</sup>is dead, she is free to be married to whom she wishes, only in the Lord. <sup>40</sup>But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God. [<sup>39</sup> <sup>a</sup>Lit *falls asleep*]

## 1 CORINTHIANS 8 [\[Books\]](#)

*Take Care with Your Liberty* <sup>1</sup> Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge <sup>a</sup>makes arrogant, but love edifies. <sup>2</sup>If anyone supposes that he knows anything, he has not yet known as he ought to know; <sup>3</sup>but if anyone loves God, he is known by Him. [<sup>1</sup> <sup>a</sup>Lit *puffs up*]

<sup>4</sup> Therefore concerning the eating of things sacrificed to idols, we know that <sup>a</sup>there is no such thing as an idol in the world, and that there is no God but one. <sup>5</sup>For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, <sup>6</sup>yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him. [<sup>4</sup> <sup>a</sup>Lit *nothing is an idol in the world*; i.e. an idol has no real existence]

<sup>7</sup> However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled. <sup>8</sup>But food will not <sup>a</sup>commend us to God; we are neither <sup>b</sup>the worse if we do not eat, nor <sup>c</sup>the better if we do eat. <sup>9</sup>But take care that this <sup>d</sup>liberty of yours does not somehow become a stumbling block to the weak. <sup>10</sup>For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? <sup>11</sup>For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. <sup>12</sup>And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup>Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble. [8 <sup>a</sup>Or *present* <sup>b</sup>Lit *lacking* <sup>c</sup>Lit *abounding* <sup>9</sup> <sup>d</sup>Lit *right*]

## 1 CORINTHIANS 9 [\[Books\]](#)

***Paul's Use of Liberty*** 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

3 My defense to those who examine me is this: 4<sup>a</sup>Do we not have a right to eat and drink? 5<sup>b</sup>Do we not have a right to take along a <sup>c</sup>believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6Or do only <sup>d</sup>Barnabas and I not have a right to refrain from working? 7Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not <sup>e</sup>use the milk of the flock? [4 <sup>a</sup>Lit *It is not that we have no right to eat and drink, is it?* 5 <sup>b</sup>Lit *It is not that we have no right to take along...Cephas, is it?* <sup>c</sup>Lit *sister, as wife* 6 <sup>d</sup>Lit *I and Barnabas* 7 <sup>e</sup>Lit *eat of*]

8 I am not speaking these things according to <sup>a</sup>human judgment, am I? Or does not the Law also say these things? 9For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." God is not concerned about oxen, is He? 10Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*. 11If we sowed spiritual things in you, is it too much if we reap material things from you? 12If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share <sup>b</sup>from the altar? 14So also the Lord directed those who proclaim the gospel to get their living from the gospel. [8 <sup>a</sup>Lit *man* 13 <sup>b</sup>Lit *with*]

15 But I have used none of these things. And I am not writing these

things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. <sup>16</sup>For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. <sup>17</sup>For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. <sup>18</sup>What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

<sup>19</sup> For though I am free from all *men*, I have made myself a slave to all, so that I may win more. <sup>20</sup>To the Jews I became as a Jew, so that I might win Jews; to those who are under <sup>a</sup>the Law, as under <sup>a</sup>the Law though not being myself under <sup>a</sup>the Law, so that I might win those who are under <sup>a</sup>the Law; <sup>21</sup>to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. <sup>22</sup>To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. <sup>23</sup>I do all things for the sake of the gospel, so that I may become a fellow partaker of it. [<sup>20</sup> <sup>a</sup>Or *law*]

<sup>24</sup> Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. <sup>25</sup>Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. <sup>26</sup>Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; <sup>27</sup>but I <sup>a</sup>discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. [<sup>27</sup> <sup>a</sup>Lit *bruise*]

## 1 CORINTHIANS 10 [\[Books\]](#)

*Avoid Israel's Mistakes* **1** For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; **2** and all were baptized into Moses in the cloud and in the sea; **3** and all ate the same spiritual food; **4** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was <sup>a</sup>Christ. **5** Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. [<sup>4</sup> <sup>a</sup>I.e. the Messiah]

**6** Now these things happened as examples for us, so that we would not crave evil things as they also craved. **7** Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." **8** Nor let us act immorally, as some of them <sup>a</sup>did, and twenty-three thousand fell in one day. **9** Nor let us try the Lord, as some of them <sup>b</sup>did, and were destroyed by the serpents. **10** Nor grumble, as some of them <sup>c</sup>did, and were destroyed by the destroyer. **11** Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. **12** Therefore let him who thinks he stands take heed that he does not fall. **13** No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. [<sup>8</sup> <sup>a</sup>Lit *acted immorally* <sup>9</sup> <sup>b</sup>Lit *made trial* <sup>10</sup> <sup>c</sup>Lit *grumbled*]

**14** Therefore, my beloved, flee from idolatry. **15** I speak as to wise men; you judge what I say. **16** Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the <sup>a</sup>bread which we break a sharing in the body of Christ? **17** Since there is one <sup>a</sup>bread, we who are many are one body; for we all partake of the one <sup>a</sup>bread. **18** Look at <sup>b</sup>the nation Israel; are not those who eat the sacrifices sharers in the altar? **19** What do I mean then? That a thing sacrificed to idols is anything, or

that an idol is anything? <sup>20</sup>No, but *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. <sup>21</sup>You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. <sup>22</sup>Or do we provoke the Lord to jealousy? We are not stronger than He, are we? [16 <sup>a</sup>Lit *loaf* 18 <sup>b</sup>Lit *Israel according to the flesh*]

<sup>23</sup>All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. <sup>24</sup>Let no one seek his own *good*, but that of his <sup>a</sup>neighbor. <sup>25</sup>Eat anything that is sold in the meat market without asking questions for conscience' sake; <sup>26</sup>FOR THE EARTH IS THE LORD'S, AND <sup>b</sup>ALL IT CONTAINS. <sup>27</sup>If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. <sup>28</sup>But if anyone says to you, "This is meat sacrificed to idols," do not eat *it*, for the sake of the one who informed you, and for conscience' sake; <sup>29</sup>I mean not your own conscience, but the other *man's*; for why is my freedom judged by another's conscience? <sup>30</sup>If I partake with thankfulness, why am I slandered concerning that for which I give thanks? [24 <sup>a</sup>Lit *the other* 26 <sup>b</sup>Lit *its fullness*]

<sup>31</sup>Whether, then, you eat or drink or whatever you do, do all to the glory of God. <sup>32</sup>Give no offense either to Jews or to Greeks or to the church of God; <sup>33</sup>just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that they may be saved.

## 1 CORINTHIANS 11 [\[Books\]](#)

*Christian Order* 1 Be imitators of me, just as I also am of Christ.

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. 3 But I want you to understand that <sup>a</sup>Christ is the head of every man, and the man is the head of a woman, and God is the head of <sup>a</sup>Christ. 4 Every man who has *something* on his head while praying or prophesying disgraces his head.

5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman <sup>b</sup>whose head is shaved. 6 For if a woman does not cover <sup>c</sup>her head, let her also <sup>d</sup>have her hair cut off; but if it is disgraceful for a woman to <sup>d</sup>have her hair cut off or <sup>c</sup>her head shaved, let her cover <sup>c</sup>her head. 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man <sup>e</sup>does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake. 10 Therefore the woman ought to have *a symbol of authority* on her head, because of the angels. 11 However, in the Lord, neither is woman <sup>f</sup>independent of man, nor is man <sup>g</sup>independent of woman. 12 For as the woman <sup>h</sup>originates from the man, so also the man *has his birth* through the woman; and all things <sup>i</sup>originate from God. 13 Judge <sup>j</sup>for yourselves: is it proper for a woman to pray to God *with her head* uncovered?

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, 15 but if a woman has long hair, it is a glory to her? For

her hair is given to her for a covering. 16 But if one is inclined to be contentious, we have no <sup>k</sup>other practice, nor have the churches of God.

[3 <sup>a</sup>I.e. the Messiah 5 <sup>b</sup>Lit *who is shaved* 6 <sup>c</sup>Lit *herself* <sup>d</sup>Lit *shear herself* 8

<sup>e</sup>Lit *is not from* 11 <sup>f</sup>Lit *without* <sup>g</sup>Lit *without* 12 <sup>h</sup>Lit *is* <sup>i</sup>Lit *are* 13 <sup>j</sup>Lit *in* 16 <sup>k</sup>Lit *such*]

17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. 18 For, in the first place,

when you come together <sup>a</sup>as a church, I hear that <sup>b</sup>divisions exist among you; and in part I believe it. <sup>19</sup>For there must also be factions among you, so that those who are approved may become <sup>c</sup>evident among you. <sup>20</sup>Therefore when you meet together, it is not to eat the Lord's Supper, <sup>21</sup>for in your eating each one takes his own supper first; and one is hungry and another is drunk. <sup>22</sup>What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you. [18 <sup>a</sup>Lit in church <sup>b</sup>Lit schisms 19 <sup>c</sup>Or manifest]

*The Lord's Supper* <sup>23</sup> For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; <sup>24</sup>and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." <sup>25</sup>In the same way *He took* the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

<sup>27</sup> Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. <sup>28</sup>But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. <sup>29</sup>For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. <sup>30</sup>For this reason many among you are weak and sick, and a number <sup>a</sup>sleep. <sup>31</sup>But if we judged ourselves rightly, we would not be judged. <sup>32</sup>But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. [30 <sup>a</sup>I.e. are dead]

<sup>33</sup> So then, my brethren, when you come together to eat, wait for one another. <sup>34</sup>If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

## 1 CORINTHIANS 12 [\[Books\]](#)

*The Use of Spiritual Gifts* <sup>1</sup> Now concerning spiritual *gifts*, brethren, I do not want you to be unaware. <sup>2</sup> You know that when you were pagans, *you were* led astray to the mute idols, however you were led. <sup>3</sup> Therefore I make known to you that no one speaking <sup>a</sup>by the Spirit of God says, “Jesus is <sup>b</sup>accursed”; and no one can say, “Jesus is Lord,” except <sup>a</sup>by the Holy Spirit. [<sup>3</sup> <sup>a</sup>Or *in* <sup>b</sup>Gr *anathema*]

<sup>4</sup> Now there are varieties of gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, and the same Lord. <sup>6</sup> There are varieties of effects, but the same God who works all things in all *persons*. <sup>7</sup> But to each one is given the manifestation of the Spirit for the common good. <sup>8</sup> For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; <sup>9</sup> to another faith <sup>a</sup>by the same Spirit, and to another gifts of <sup>b</sup>healing <sup>a</sup>by the one Spirit, <sup>10</sup> and to another the <sup>c</sup>effecting of <sup>d</sup>miracles, and to another prophecy, and to another the <sup>e</sup>distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills. [<sup>9</sup> <sup>a</sup>Or *in* <sup>b</sup>Lit *healings* <sup>10</sup> <sup>c</sup>Lit *effects* <sup>d</sup>Or *works of power* <sup>e</sup>Lit *distinguishings*]

<sup>12</sup> For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ. <sup>13</sup> For <sup>a</sup>by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. [<sup>13</sup> <sup>a</sup>Or *in*]

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot says, “Because I am not a hand, I am not *a part* of the body,” it is not for this reason <sup>a</sup>any the less *a part* of the body. <sup>16</sup> And if the ear says, “Because I am not an eye, I am not *a part* of the body,” it is not for this reason <sup>a</sup>any the less *a part* of the body. <sup>17</sup> If the whole body were an eye, where would

the hearing be? If the whole were hearing, where would the sense of smell be? <sup>18</sup>But now God has placed the members, each one of them, in the body, just as He desired. <sup>19</sup>If they were all one member, where would the body be? <sup>20</sup>But now there are many members, but one body. <sup>21</sup>And the eye cannot say to the hand, “I have no need of you”; or again the head to the feet, “I have no need of you.” <sup>22</sup>On the contrary, <sup>b</sup>it is much truer that the members of the body which seem to be weaker are necessary; <sup>23</sup>and those *members* of the body which we <sup>c</sup>deem less honorable, <sup>d</sup>on these we bestow more abundant honor, and our less presentable members become much more presentable, <sup>24</sup>whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that *member* which lacked, <sup>25</sup>so that there may be no <sup>e</sup>division in the body, but *that* the members may have the same care for one another. <sup>26</sup>And if one member suffers, all the members suffer with it; if *one* member is <sup>f</sup>honored, all the members rejoice with it. [<sup>15</sup> <sup>a</sup>Lit *not a part* <sup>22</sup> <sup>b</sup>Lit *to a much greater degree the members* <sup>23</sup> <sup>c</sup>Or *think to be* <sup>d</sup>Or *these we clothe with* <sup>25</sup> <sup>e</sup>Lit *schism* <sup>26</sup> <sup>f</sup>Lit *glorified*]

<sup>27</sup> Now you are Christ’s body, and individually members of it. <sup>28</sup>And God has <sup>a</sup>appointed in the church, first apostles, second prophets, third teachers, then <sup>b</sup>miracles, then gifts of healings, helps, administrations, *various* kinds of tongues. <sup>29</sup>All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* <sup>b</sup>miracles, are they? <sup>30</sup>All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? <sup>31</sup>But earnestly desire the greater gifts. [<sup>28</sup> <sup>a</sup>Lit *set some in* <sup>b</sup>Or *works of power*]

And I show you a still more excellent way.

## 1 CORINTHIANS 13 [\[Books\]](#)

*The Excellence of Love* 1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3And if I give all my possessions to feed *the poor*, and if I surrender my body <sup>a</sup>to be burned, but do not have love, it profits me nothing. [3 <sup>a</sup>Early mss read *that I may boast*]

4 Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant, <sup>5</sup>does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*, <sup>6</sup>does not rejoice in unrighteousness, but rejoices with the truth; <sup>7a</sup>bears all things, believes all things, hopes all things, endures all things. [7 <sup>a</sup>Or *covers*]

8 Love never fails; but if *there are gifts of* <sup>a</sup>prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away. <sup>9</sup>For we know in part and we prophesy in part; <sup>10</sup>but when the perfect comes, the partial will be done away. <sup>11</sup>When I was a child, I used to speak like a child, think like a child, reason like a child; when I <sup>b</sup>became a man, I did away with childish things. <sup>12</sup>For now we see in a mirror <sup>c</sup>dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. <sup>13</sup>But now faith, hope, love, abide these three; but the <sup>d</sup>greatest of these is love. [8 <sup>a</sup>Lit *prophecies* 11 <sup>b</sup>Lit *have become...have done away with* 12 <sup>c</sup>Lit *in a riddle* 13 <sup>d</sup>Lit *greater*]

## 1 CORINTHIANS 14 [Books]

*Prophecy a Superior Gift* <sup>1</sup> Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy. <sup>2</sup>For one who speaks in a tongue does not speak to men but to God; for no one <sup>a</sup>understands, but <sup>b</sup>in his spirit he speaks mysteries. <sup>3</sup>But one who prophesies speaks to men for edification and exhortation and consolation. <sup>4</sup>One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

<sup>5</sup>Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying. [<sup>2</sup> <sup>a</sup>Lit *hears* <sup>b</sup>Or *by the Spirit*]

<sup>6</sup> But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? <sup>7</sup>Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? <sup>8</sup>For if the <sup>a</sup>bugle produces an indistinct sound, who will prepare himself for battle? <sup>9</sup>So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. <sup>10</sup>There are, perhaps, a great many kinds of <sup>b</sup>languages in the world, and no *kind* is without meaning. <sup>11</sup>If then I do not know the meaning of the language, I will be to the one who speaks a <sup>c</sup>barbarian, and the one who speaks will be a <sup>c</sup>barbarian <sup>d</sup>to me. <sup>12</sup>So also you, since you are zealous of <sup>e</sup>spiritual gifts, seek to abound for the edification of the church. [<sup>8</sup> <sup>a</sup>Lit *trumpet* <sup>10</sup> <sup>b</sup>Lit *voices* <sup>11</sup> <sup>c</sup>Or *foreigner* <sup>d</sup>Or *in my estimation* <sup>12</sup> <sup>e</sup>Lit *spirits*]

<sup>13</sup> Therefore let one who speaks in a tongue pray that he may interpret. <sup>14</sup>For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup>What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. <sup>16</sup>Otherwise if you bless <sup>a</sup>in the spirit *only*, how will the one

who fills the place of the <sup>b</sup>ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? <sup>17</sup>For you are giving thanks well enough, but the other person is not edified. <sup>18</sup>I thank God, I speak in tongues more than you all; <sup>19</sup>however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue. [<sup>16</sup> <sup>a</sup>Or *with the* <sup>b</sup>I.e. unversed in spiritual gifts]

*Instruction for the Church* <sup>20</sup> Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. <sup>21</sup>In the Law it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,” says the Lord. <sup>22</sup>So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy *is for a sign*, not to unbelievers but to those who believe. <sup>23</sup>Therefore if the whole church assembles together and all speak in tongues, and <sup>a</sup>ungifted men or unbelievers enter, will they not say that you are mad? <sup>24</sup>But if all prophesy, and an unbeliever or an <sup>a</sup>ungifted man enters, he is convicted by all, he is called to account by all; <sup>25</sup>the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you. [<sup>23</sup> <sup>a</sup>V 16, note 2]

<sup>26</sup> What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. <sup>27</sup>If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; <sup>28</sup>but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. <sup>29</sup>Let two or three prophets speak, and let the others pass judgment. <sup>30</sup>But if a revelation is made to another who is seated, the first one must keep silent. <sup>31</sup>For you can all prophesy one by one, so that all may learn and all may be exhorted; <sup>32</sup>and the spirits of prophets are subject to prophets; <sup>33</sup>for God is not *a God* of confusion but of <sup>a</sup>peace, as in all the churches of the saints. [<sup>33</sup> <sup>a</sup>Or *peace. As in all...saints, let*]

**34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. <sup>35</sup>If they desire to learn anything, let them ask their own husbands at home; for it is <sup>a</sup>improper for a woman to speak in church. <sup>36b</sup>Was it from you that the word of God *first* went forth? Or has it come to you only? [<sup>35</sup> <sup>a</sup>Or *disgraceful* <sup>36</sup> <sup>b</sup>Lit *Or was*]**

**37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. <sup>38</sup>But if anyone does not recognize *this*, he <sup>a</sup>is not recognized. [<sup>38</sup> <sup>a</sup>Two early mss read *is not to be recognized*]**

**39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. <sup>40</sup>But all things must be done properly and in an orderly manner.**

## 1 CORINTHIANS 15 [\[Books\]](#)

*The Fact of Christ's Resurrection* 1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, <sup>2</sup>by which also you are saved, if you hold fast <sup>a</sup>the word which I preached to you, unless you believed in vain. [2 <sup>a</sup>Lit to what word I]

<sup>3</sup> For I delivered to you <sup>a</sup>as of first importance what I also received, that Christ died for our sins according to the Scriptures, <sup>4</sup>and that He was buried, and that He was raised on the third day according to the Scriptures, <sup>5</sup>and that He appeared to Cephas, then to the twelve. <sup>6</sup>After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; <sup>7</sup>then He appeared to <sup>b</sup>James, then to all the apostles; <sup>8</sup>and last of all, as <sup>c</sup>to one untimely born, He appeared to me also. <sup>9</sup>For I am the least of the apostles, <sup>d</sup>and not fit to be called an apostle, because I persecuted the church of God. <sup>10</sup>But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. <sup>11</sup>Whether then *it was I* or they, so we preach and so you believed. [3 <sup>a</sup>Lit among the first 7 <sup>b</sup>Or Jacob 8 <sup>c</sup>Lit to an untimely birth 9 <sup>d</sup>Lit who am]

<sup>12</sup> Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup>But if there is no resurrection of the dead, not even Christ has been raised; <sup>14</sup>and if Christ has not been raised, then our preaching is vain, your faith also is vain. <sup>15</sup>Moreover we are even found *to be* false witnesses of God, because we testified <sup>a</sup>against God that He raised <sup>b</sup>Christ, whom He did not raise, if in fact the dead are not raised. <sup>16</sup>For if the dead are not raised, not even Christ has been raised; <sup>17</sup>and if Christ has not been raised, your faith is worthless; you are still in your sins. <sup>18</sup>Then those also who have fallen asleep in Christ have perished.

**<sup>19</sup>If we have hoped in Christ in this life only, we are of all men most to be pitied. [15 <sup>a</sup>Or *concerning* <sup>b</sup>I.e. the Messiah]**

***The Order of Resurrection* <sup>20</sup> But now Christ has been raised from the dead, the first fruits of those who are asleep. <sup>21</sup>For since by a man *came* death, by a man also *came* the resurrection of the dead. <sup>22</sup>For as in Adam all die, so also in <sup>a</sup>Christ all will be made alive. <sup>23</sup>But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, <sup>24</sup>then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. <sup>25</sup>For He must reign until He has put all His enemies under His feet. <sup>26</sup>The last enemy that will be abolished is death. <sup>27</sup>For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. <sup>28</sup>When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. [22 <sup>a</sup>I.e. the Messiah]**

**<sup>29</sup> Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? <sup>30</sup>Why are we also in danger every hour? <sup>31</sup>I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. <sup>32</sup>If <sup>a</sup>from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE. <sup>33</sup>Do not be deceived: "Bad company corrupts good morals." <sup>34</sup>Become sober-minded <sup>b</sup>as you ought, and stop sinning; for some have no knowledge of God. I speak *this* to your shame. [32 <sup>a</sup>Lit *according to man* 34 <sup>b</sup>Lit *righteously*]**

**<sup>35</sup> But someone will say, "How are the dead raised? And with what kind of body do they come?" <sup>36</sup>You fool! That which you sow does not come to life unless it dies; <sup>37</sup>and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of <sup>a</sup>something else. <sup>38</sup>But God gives it a body just as He wished, and to each of the seeds a body of its own. <sup>39</sup>All flesh is not the same flesh, but there is one *flesh* of**

men, and another flesh of beasts, and another flesh of birds, and another of fish. <sup>40</sup>There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another.

<sup>41</sup>There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. [<sup>37</sup> <sup>a</sup>Lit *some of the rest*]

<sup>42</sup> So also is the resurrection of the dead. It is sown <sup>a</sup>a perishable *body*, it is raised <sup>b</sup>an imperishable *body*; <sup>43</sup>it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup>it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. <sup>45</sup>So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam *became* a life-giving spirit. <sup>46</sup>However, the spiritual is not first, but the natural; then the spiritual. <sup>47</sup>The first man is from the earth, <sup>c</sup>earthy; the second man is from heaven. <sup>48</sup>As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. <sup>49</sup>Just as we have borne the image of the earthy, <sup>d</sup>we will also bear the image of the heavenly. [<sup>42</sup> <sup>a</sup>Lit *in corruption* <sup>b</sup>Lit *in incorruption* <sup>47</sup> <sup>c</sup>Lit *made of dust* <sup>49</sup> <sup>d</sup>Two early mss read *let us also*]

*The Mystery of Resurrection* <sup>50</sup> Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does <sup>a</sup>the perishable inherit <sup>b</sup>the imperishable. <sup>51</sup>Behold, I tell you a mystery; we will not all sleep, but we will all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised <sup>c</sup>imperishable, and we will be changed. <sup>53</sup>For this <sup>d</sup>perishable must put on <sup>b</sup>the imperishable, and this mortal must put on immortality. <sup>54</sup>But when this <sup>e</sup>perishable will have put on <sup>f</sup>the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP IN VICTORY. <sup>55</sup>O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” <sup>56</sup>The sting of death is sin, and the power of sin is the law; <sup>57</sup>but thanks be to God, who gives us the victory through our Lord Jesus Christ. [<sup>50</sup> <sup>a</sup>Lit *corruption* <sup>b</sup>Lit *incorruption* <sup>52</sup> <sup>c</sup>Lit *incorruptible* <sup>53</sup> <sup>d</sup>Lit

*corruptible* 54 <sup>e</sup>V 53, note 1 <sup>f</sup>V 53, note 2]

**58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.**

## 1 CORINTHIANS 16 [\[Books\]](#)

*Instructions and Greetings* <sup>1</sup> Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. <sup>2</sup> On the first day of every week each one of you is to <sup>a</sup>put aside and save, as he may prosper, so that no collections be made when I come. <sup>3</sup> When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; <sup>4</sup> and if it is fitting for me to go also, they will go with me. [<sup>2</sup> <sup>a</sup>Lit *put by himself*]

<sup>5</sup> But I will come to you after I go through Macedonia, for I am going through Macedonia; <sup>6</sup> and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. <sup>7</sup> For I do not wish to see you now *just* in passing; for I hope to remain with you for some time, if the Lord permits. <sup>8</sup> But I will remain in Ephesus until Pentecost; <sup>9</sup> for a wide door <sup>a</sup>for effective *service* has opened to me, and there are many adversaries. [<sup>9</sup> <sup>a</sup>Lit *and*]

<sup>10</sup> Now if Timothy comes, see that he is with you without <sup>a</sup>cause to be afraid, for he is doing the Lord's work, as I also am. <sup>11</sup> So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren. [<sup>10</sup> <sup>a</sup>Lit *fear; for*]

<sup>12</sup> But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all *his* desire to come now, but he will come when he has opportunity.

<sup>13</sup> Be on the alert, stand firm in the faith, act like men, be strong. <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> Now I urge you, brethren (you know the household of Stephanas, that <sup>a</sup>they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), <sup>16</sup> that you also be in subjection to such men and to everyone who helps in the work and labors. <sup>17</sup> I rejoice

over the **b**coming of Stephanas and Fortunatus and Achaicus, because they have **c**supplied what was lacking on your part. <sup>18</sup>For they have refreshed my spirit and yours. Therefore acknowledge such men. [15

<sup>a</sup>*Lit it was* <sup>17</sup> <sup>b</sup>*Or presence* <sup>c</sup>*Or made up for your absence*]

19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house. <sup>20</sup>All the brethren greet you. Greet one another with a holy kiss.

21 The greeting is in my own hand—<sup>a</sup>Paul. <sup>22</sup>If anyone does not love the Lord, he is to be **b**accursed. **c**Maranatha. <sup>23</sup>The grace of the Lord Jesus be with you. <sup>24</sup>My love be with you all in Christ Jesus. Amen. [21 <sup>a</sup>*Lit Paul's* <sup>22</sup> <sup>b</sup>*Gr anathema* <sup>c</sup>*I.e. O [our] Lord come!*]

## 2 CORINTHIANS 1 [\[Books\]](#)

### Introduction

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy *our* brother,

To the church of God which is at Corinth with all the <sup>a</sup>saints who are throughout Achaia: [1 <sup>a</sup>Or *holy ones*]

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup>who comforts us in all our affliction so that we will be able to comfort those who are in <sup>a</sup>any affliction with the comfort with which we ourselves are comforted by God. <sup>5</sup>For just as the sufferings of Christ are <sup>b</sup>ours in abundance, so also our comfort is abundant through Christ. <sup>6</sup>But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer; <sup>7</sup>and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are *sharers* of our comfort. [4 <sup>a</sup>Lit *every* 5 <sup>b</sup>Lit *to us*]

8 For we do not want you to be unaware, brethren, of our affliction which came *to us* in <sup>a</sup>Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; <sup>9</sup><sup>b</sup>indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; <sup>10</sup>who delivered us from so great a *peril of death*, and will deliver *us*, <sup>c</sup>He on whom we have set our hope. And He will yet deliver us, <sup>11</sup>you also joining in helping us through your prayers, so that thanks may be given by many persons on our behalf for the favor bestowed on us through *the prayers of many*. [8 <sup>a</sup>I.e. west coast province of Asia Minor 9 <sup>b</sup>Lit *but we ourselves* 10 <sup>c</sup>One early ms reads *on whom we have set our hope that He will also*]

***Paul's Integrity*** 12 For our <sup>a</sup>proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you. 13For we write nothing else to you than what you read and understand, and I hope you will understand until the end; 14just as you also partially did understand us, that we are your reason to be proud as you also are ours, in the day of our Lord Jesus. [12 <sup>a</sup>Lit *boasting*]

15 In this confidence I intended at first to come to you, so that you might <sup>a</sup>twice receive a <sup>b</sup>blessing; 16<sup>c</sup>that is, to pass <sup>d</sup>your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea. 17Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no *at the same time*? 18But as God is faithful, our word to you is not yes and no. 19For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him. 20For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us. 21Now He who establishes us with you in Christ and anointed us is God, 22who also sealed us and gave *us* the Spirit in our hearts as a <sup>e</sup>pledge. [15 <sup>a</sup>Lit *have a second grace* <sup>b</sup>One early ms reads *joy* 16 <sup>c</sup>Lit *and* <sup>d</sup>Lit *through you into* 22 <sup>e</sup>Or *down payment*]

23 But I call God as witness <sup>a</sup>to my soul, that to spare you I did not come again to Corinth. 24Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing firm. [23 <sup>a</sup>Lit *upon*]

## 2 CORINTHIANS 2 [\[Books\]](#)

*Reaffirm Your Love* 1 But I determined this <sup>a</sup>for my own sake, that I would not come to you in sorrow again. 2For if I cause you sorrow, who then makes me glad but the one whom I made sorrowful? 3This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be *the joy* of you all. 4For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you. [1 <sup>a</sup>Or *as far as I am concerned*]

5 But if any has caused sorrow, he has caused sorrow not to me, but in some degree—<sup>a</sup>in order not to say too much—to all of you. 6Sufficient for such a one is this punishment which *was inflicted* by the majority, <sup>7</sup>so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. 8Wherefore I urge you to reaffirm *your* love for him. 9For to this end also I wrote, so that I might <sup>b</sup>put you to the test, whether you are obedient in all things. 10But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes in the presence of Christ, <sup>11</sup>so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes. [5 <sup>a</sup>Lit *so that I not be burdensome* 9 <sup>b</sup>Lit *know the proof of you*]

12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord, <sup>13</sup>I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

14 But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. <sup>15</sup>For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; <sup>16</sup>to the one an aroma

**from death to death, to the other an aroma from life to life. And who is adequate for these things? <sup>17</sup>For we are not like many, <sup>a</sup>peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God. [<sup>17</sup> <sup>a</sup>Or *corrupting*]**

## 2 CORINTHIANS 3 [\[Books\]](#)

*Ministers of a New Covenant* **1** Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? **2**You are our letter, written in our hearts, known and read by all men; **3**being manifested that you are a letter of Christ, <sup>a</sup>cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of <sup>b</sup>human hearts. [**3** <sup>a</sup>Lit *served* <sup>b</sup>Lit *hearts of flesh*]

**4** Such confidence we have through Christ toward God. **5**Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God, **6**who also made us adequate *as* servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

**7** But if the ministry of death, in letters engraved on stones, came <sup>a</sup>with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was, **8**how will the ministry of the Spirit fail to be even more with glory? **9**For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. **10**For indeed what had glory, in this case has no glory because of the glory that surpasses *it*. **11**For if that which fades away was <sup>b</sup>with glory, much more that which remains *is* in glory. [**7** <sup>a</sup>Or *in glory* **11** <sup>b</sup>Lit *through*]

**12** Therefore having such a hope, we use great boldness in *our* speech, **13**and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. **14**But their minds were hardened; for until this very day at the reading of the old covenant the same veil <sup>a</sup>remains unlifted, because it is removed in Christ. **15**But to this day whenever Moses is read, a veil lies over their heart; **16**but whenever a person turns to the Lord, the veil is taken away. **17**Now the Lord is the Spirit, and where the Spirit of the

**Lord is, *there* is liberty. <sup>18</sup>But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. [14 <sup>a</sup>Or *remains, it not being revealed that it is done away in Christ*]**

## 2 CORINTHIANS 4 [\[Books\]](#)

*Paul's Apostolic Ministry* 1 Therefore, since we have this ministry, as we received mercy, we do not lose heart, <sup>2</sup>but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup>And even if our gospel is veiled, it is veiled <sup>a</sup>to those who are perishing, <sup>4</sup>in whose case the god of this <sup>b</sup>world has blinded the minds of the unbelieving <sup>c</sup>so that they might not see the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup>For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants <sup>d</sup>for Jesus' sake. <sup>6</sup>For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. [<sup>3</sup> <sup>a</sup>Lit in <sup>4</sup> <sup>b</sup>Lit age <sup>c</sup>Or that the light...image of God, would not dawn upon them <sup>5</sup> <sup>d</sup>Two early mss read through Jesus]

<sup>7</sup> But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; <sup>8</sup>*we are* afflicted in every way, but not crushed; perplexed, but not despairing; <sup>9</sup>persecuted, but not forsaken; struck down, but not destroyed; <sup>10</sup>always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. <sup>11</sup>For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. <sup>12</sup>So death works in us, but life in you.

<sup>13</sup> But having the same spirit of faith, according to what is written, "I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak, <sup>14</sup>knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you. <sup>15</sup>For all things *are* for your sakes, so that the grace which is <sup>a</sup>spreading to more and more people may cause the giving of thanks to abound to the glory of God. [<sup>15</sup> <sup>a</sup>Lit *being multiplied through the many*]

**16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. <sup>17</sup>For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, <sup>18</sup>while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.**

## 2 CORINTHIANS 5 [\[Books\]](#)

*The Temporal and Eternal* 1 For we know that if <sup>a</sup>the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. 2For indeed in this *house* we groan, longing to be clothed with our dwelling from heaven, 3inasmuch as we, having put it on, will not be found naked. 4For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. 5Now He who prepared us for this very purpose is God, who gave to us the Spirit as a <sup>b</sup>pledge. [1 <sup>a</sup>Lit *our earthly house of the tent* 5 <sup>b</sup>Or *down payment*]

6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord— 7for we walk by faith, not by <sup>a</sup>sight— 8we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. 9Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10For we must all appear before the judgment seat of Christ, so that each one may be recompensed for <sup>b</sup>his deeds in the body, according to what he has done, whether good or bad. [7 <sup>a</sup>Or *appearance* 10 <sup>b</sup>Lit *the things through the body*]

11 Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences. 12We are not again commending ourselves to you but *are* giving you an occasion to be proud of us, so that you will have *an answer* for those who take pride in appearance and not in heart. 13For if we <sup>a</sup>are beside ourselves, it is for God; if we are of sound mind, it is for you. 14For the love of Christ controls us, having concluded this, that one died for all, therefore all died; 15and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. [13 <sup>a</sup>Lit *were*]

16 Therefore from now on we recognize no one <sup>a</sup>according to the flesh; even though we have known Christ <sup>a</sup>according to the flesh, yet now we

know *Him in this way* no longer. <sup>17</sup>Therefore if anyone is in Christ, <sup>b</sup>he is a new creature; the old things passed away; behold, new things have come. <sup>18</sup>Now all *these things* are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, <sup>19</sup>namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and <sup>c</sup>He has <sup>d</sup>committed to us the word of reconciliation. [<sup>16</sup> <sup>a</sup>I.e. by what he is in the flesh <sup>17</sup> <sup>b</sup>Or there is a new creation <sup>19</sup> <sup>c</sup>Lit having <sup>d</sup>Lit placed in us]

<sup>20</sup> Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. <sup>21</sup>He made Him who knew no sin *to be sin* on our behalf, so that we might become the righteousness of God in Him.

## 2 CORINTHIANS 6 [\[Books\]](#)

***Their Ministry Commended*** <sup>1</sup> And working together with Him, we also urge you not to receive the grace of God in vain— <sup>2</sup>for He says, “AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.”

Behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION”— <sup>3</sup>giving no cause for offense in anything, so that the ministry will not be discredited, <sup>4</sup>but in everything commending ourselves as <sup>a</sup>servants of God, in much endurance, in afflictions, in hardships, in distresses, <sup>5</sup>in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, <sup>6</sup>in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, <sup>7</sup>in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, <sup>8</sup>by glory and dishonor, by evil report and good report; *regarded* as deceivers and yet true; <sup>9</sup>as unknown <sup>b</sup>yet well-known, as dying <sup>b</sup>yet behold, we live; as <sup>c</sup>punished <sup>b</sup>yet not put to death, <sup>10</sup>as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing <sup>b</sup>yet possessing all things. [4 <sup>a</sup>Or ministers 9 <sup>b</sup>Lit *and* <sup>c</sup>Or *disciplined*]

<sup>11</sup> Our mouth <sup>a</sup>has spoken freely to you, O Corinthians, our heart is opened wide. <sup>12</sup>You are not restrained <sup>b</sup>by us, but you are restrained in your own <sup>c</sup>affections. <sup>13</sup>Now in a like exchange—I speak as to children—open wide to us also. [11 <sup>a</sup>Lit *is open to you* 12 <sup>b</sup>Or *in us* <sup>c</sup>Lit *inward parts*]

<sup>14</sup> Do not be <sup>a</sup>bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? <sup>15</sup>Or what harmony has Christ with <sup>b</sup>Belial, or <sup>c</sup>what has a believer in common with an unbeliever? <sup>16</sup>Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. [14 <sup>a</sup>Lit *unequally yoked* 15 <sup>b</sup>Gr *Beliar* <sup>c</sup>Lit *what part has a believer with an unbeliever*]

<sup>17</sup>“Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” says the Lord.

“AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you.

<sup>18</sup>“And I will be a father to you, And you shall be sons and daughters to Me,”

Says the Lord Almighty.

## 2 CORINTHIANS 7 [\[Books\]](#)

***Paul Reveals His Heart*** <sup>1</sup> Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Make room for us *in your hearts*; we wronged no one, we corrupted no one, we took advantage of no one. <sup>3</sup>I do not speak to condemn you, for I have said before that you are in our hearts to die together and to live together. <sup>4</sup>Great is my confidence <sup>a</sup>in you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction. [<sup>4</sup> <sup>a</sup>Lit *toward*]

<sup>5</sup> For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within. <sup>6</sup>But God, who comforts the <sup>a</sup>depressed, comforted us by the coming of Titus; <sup>7</sup>and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more. <sup>8</sup>For though I caused you sorrow by my letter, I do not regret it; though I did regret it—*for* I see that that letter caused you sorrow, though only for a while— <sup>9</sup>I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, so that you might not suffer loss in anything <sup>b</sup>through us. <sup>10</sup>For the sorrow that is according to *the will of* God produces a repentance <sup>c</sup>without regret, *leading* to salvation, but the sorrow of the world produces death. <sup>11</sup>For behold what earnestness this very thing, this <sup>d</sup>godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter. <sup>12</sup>So although I wrote to you, *it was* not for the sake of the offender nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of God. <sup>13</sup>For this reason we have been comforted. [<sup>6</sup> <sup>a</sup>Or *humble* <sup>9</sup> <sup>b</sup>Lit

*from* <sup>10</sup> *Or leading to a salvation without regret* <sup>11</sup> *Lit sorrow according to God]*

And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup>For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be *the truth*. <sup>15</sup>His <sup>a</sup>affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling. <sup>16</sup>I rejoice that in everything I have confidence in you. [<sup>15</sup> <sup>a</sup>Lit *inward parts*]

## 2 CORINTHIANS 8 [\[Books\]](#)

*Great Generosity* 1 Now, brethren, we *wish to* make known to you the grace of God which has been given in the churches of Macedonia, <sup>2</sup>that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. <sup>3</sup>For I testify that according to their ability, and beyond their ability, *they gave* of their own accord, <sup>4</sup>begging us with much urging for the favor <sup>a</sup>of participation in the <sup>b</sup>support of the <sup>c</sup>saints, <sup>5</sup>and *this*, not as we had <sup>d</sup>expected, but they first gave themselves to the Lord and to us by the will of God. <sup>6</sup>So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.  
[<sup>4</sup> <sup>a</sup>Lit *and* <sup>b</sup>Lit *service to the saints* <sup>c</sup>Or *holy ones* <sup>5</sup> <sup>d</sup>Lit *hoped*]

<sup>7</sup> But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the <sup>a</sup>love we inspired in you, *see* that you abound in this gracious work also. <sup>8</sup>I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. <sup>9</sup>For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. <sup>10</sup>I give *my* opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do *this*, but also to desire *to do it*. <sup>11</sup>But now finish <sup>b</sup>doing it also, so that just as *there was* the readiness to desire it, so *there may be* also the completion of it by your ability. <sup>12</sup>For if the readiness is present, it is acceptable according to what *a person* has, not according to what he does not have. <sup>13</sup>For *this* is not for the ease of others *and* for your affliction, but by way of equality— <sup>14</sup>at this present time your abundance *being a supply* for their need, so that their abundance also may become *a supply* for your need, that there may be equality; <sup>15</sup>as it is written, “HE WHO *gathered* MUCH DID NOT HAVE TOO MUCH, AND HE WHO *gathered* LITTLE HAD NO LACK.” [7 <sup>a</sup>Lit *love from us in you*; one early ms reads *your love for us* 11 <sup>b</sup>Lit *the doing*]

16 But thanks be to God who puts the same earnestness on your behalf in the heart of Titus. <sup>17</sup>For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. <sup>18</sup>We have sent along with him the brother whose fame in *the things of the gospel has spread* through all the churches; <sup>19</sup>and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show* our readiness, <sup>20</sup><sup>a</sup>taking precaution so that no one will discredit us in our administration of this generous gift; <sup>21</sup>for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup>We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of *his* great confidence in you. <sup>23</sup>As for Titus, *he is* my partner and fellow worker <sup>b</sup>among you; as for our brethren, *they are* <sup>c</sup>messengers of the churches, a glory to Christ. <sup>24</sup>Therefore <sup>d</sup>openly before the churches, <sup>e</sup>show them the proof of your love and of our reason for boasting about you. [20 <sup>a</sup>Lit *avoiding this* 23 <sup>b</sup>Lit *for you* <sup>c</sup>Lit *apostles* 24 <sup>d</sup>Lit *in the face of the churches* <sup>e</sup>Or *show the proof...for boasting to them about you*]

## 2 CORINTHIANS 9 [\[Books\]](#)

### *God Gives Most*

1 For it is superfluous for me to write to you about this ministry to the <sup>a</sup>saints; <sup>2</sup>for I know your readiness, of which I boast about you to the Macedonians, *namely*, that Achaia has been prepared since last year, and your zeal has stirred up most of them. <sup>3</sup>But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; <sup>4</sup>otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence. <sup>5</sup>So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised <sup>b</sup>bountiful gift, so that the same would be ready as a <sup>b</sup>bountiful gift and not <sup>c</sup>affected by covetousness. [<sup>1</sup> <sup>a</sup>Or *holy ones* <sup>5</sup> <sup>b</sup>Lit *blessing* <sup>c</sup>Lit *as covetousness*]

6 Now this *I say*, he who sows sparingly will also reap sparingly, and he who sows <sup>a</sup>bountifully will also reap <sup>a</sup>bountifully. <sup>7</sup>Each one *must do* just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. <sup>8</sup>And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed; <sup>9</sup>as it is written,

“HE SCATTERED ABROAD, HE GAVE TO THE POOR,  
HIS RIGHTEOUSNESS <sup>b</sup>ENDURES FOREVER.”

<sup>10</sup>Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; <sup>11</sup>you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. <sup>12</sup>For the ministry of this service is not only fully supplying the needs of the <sup>c</sup>saints, but is also overflowing through many thanksgivings to God. <sup>13</sup>Because of the proof given by this ministry, they will glorify God for *your* obedience to your

confession of the gospel of Christ and for the liberality of your <sup>d</sup>contribution to them and to all, <sup>14</sup>while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you. <sup>15</sup>Thanks be to God for His indescribable gift! [<sup>6</sup> <sup>a</sup>Lit *with blessings* 9 <sup>b</sup>Lit *abides* 12 <sup>c</sup>Or *holy ones* 13 <sup>d</sup>Or *sharing with them*]

## 2 CORINTHIANS 10 [\[Books\]](#)

*Paul Describes Himself* <sup>1</sup> Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am <sup>a</sup>meek when face to face with you, but bold toward you when absent! <sup>2</sup>I ask that when I am present I *need* not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh. <sup>3</sup>For though we walk in the flesh, we do not war according to the flesh, <sup>4</sup>for the weapons of our warfare are not of the flesh, but <sup>b</sup>divinely powerful for the destruction of fortresses. <sup>5</sup>*We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the obedience of Christ, <sup>6</sup>and we are ready to punish all disobedience, whenever your obedience is complete.

[<sup>1</sup> <sup>a</sup>Lit *lowly* <sup>4</sup> <sup>b</sup>Or *mighty before God*]

<sup>7</sup> <sup>a</sup>You are looking at <sup>b</sup>things as they are outwardly. If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we. <sup>8</sup>For even if I boast somewhat <sup>c</sup>further about our authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame, <sup>9</sup><sup>d</sup>for I do not wish to seem as if I would terrify you by my letters. <sup>10</sup>For they say, "His letters are weighty and strong, but his <sup>e</sup>personal presence is unimpressive and his speech contemptible." <sup>11</sup>Let such a person consider this, that what we are in word by letters when absent, such persons *we are* also in deed when present. [<sup>7</sup> <sup>a</sup>Or *Look at... or Do you look at...?* <sup>b</sup>Lit *what is before your face* <sup>8</sup> <sup>c</sup>Or *more abundantly* <sup>9</sup> <sup>d</sup>Lit *so that I may not seem* <sup>10</sup> <sup>e</sup>Lit *bodily presence is weak*]

<sup>12</sup> For we are not bold to class or compare ourselves with <sup>a</sup>some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding. <sup>13</sup>But we will not boast beyond *our* measure, but <sup>b</sup>within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. <sup>14</sup>For we are not overextending ourselves, as

if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; <sup>15</sup>not boasting beyond *our* measure, *that is*, in other men's labors, but with the hope that as your faith grows, we will be, <sup>c</sup>within our sphere, enlarged even more by you, <sup>16</sup>so as to preach the gospel even to the regions beyond you, *and* not to boast <sup>d</sup>in what has been accomplished in the sphere of another. <sup>17</sup>But HE WHO BOASTS IS TO BOAST IN THE LORD. <sup>18</sup>For it is not he who commends himself that is approved, but he whom the Lord commends. [12 <sup>a</sup>Or *any* 13 <sup>b</sup>Lit *according to the measure* 15 <sup>c</sup>Lit *according to our sphere* 16 <sup>d</sup>Lit *to the things prepared in the*]

## 2 CORINTHIANS 11 [\[Books\]](#)

***Paul Defends His Apostleship*** 1 I wish that you would bear with me in a little foolishness; but <sup>a</sup>indeed you are bearing with me. 2For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you *as* a pure virgin. 3But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity *of devotion* to Christ. 4For if <sup>b</sup>one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear *this* beautifully. 5For I consider myself not in the least inferior to the <sup>c</sup>most eminent apostles. 6But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made *this* evident to you in all things. [1 <sup>a</sup>Or *do indeed bear with me* 4 <sup>b</sup>Lit *the one who comes preaches* 5 <sup>c</sup>Or *super-apostles*]

7 Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge? 8I robbed other churches by taking wages *from them* to serve you; 9and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, <sup>a</sup>and will continue to do so. 10As the truth of Christ is in me, this boasting of mine will not be stopped in the regions of Achaia. 11Why? Because I do not love you? God knows *I do!* [9 <sup>a</sup>Lit *and I will keep*]

12 But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be <sup>a</sup>regarded just as we are in the matter about which they are boasting. 13For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14No wonder, for even Satan disguises himself as an angel of light. 15Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to

their deeds. [12 <sup>a</sup>Lit *found*]

16 Again I say, let no one think me foolish; but if *you do*, receive me even as foolish, so that I also may boast a little. 17 What I am saying, I am not saying <sup>a</sup>as the Lord would, but as in foolishness, in this confidence of boasting. 18 Since many boast according to the flesh, I will boast also. 19 For you, being so wise, tolerate the foolish gladly. 20 For you tolerate it if anyone enslaves you, anyone devours you, anyone takes advantage of you, anyone exalts himself, anyone hits you in the face. 21 To my shame I *must* say that we have been weak *by comparison*. [17 <sup>a</sup>Lit *in accordance with the Lord*]

But in whatever respect anyone *else* is bold—I speak in foolishness—I am just as bold myself. 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they <sup>a</sup>descendants of Abraham? So am I. 23 Are they servants of Christ?—I speak as if insane—I more so; in <sup>b</sup>far more labors, in <sup>b</sup>far more imprisonments, <sup>c</sup>beaten times without number, often in danger of death. 24 Five times I received from the Jews thirty-nine *lashes*. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. 26 *I have been* on frequent journeys, in dangers from rivers, dangers from robbers, dangers from *my* countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; 27 *I have been* in labor and hardship, <sup>d</sup>through many sleepless nights, in hunger and thirst, often without food, in cold and <sup>e</sup>exposure. 28 Apart from *such* <sup>f</sup>external things, there is the daily pressure on me *of* concern for all the churches. 29 Who is weak without my being weak? Who is <sup>g</sup>led into sin <sup>h</sup>without my intense concern? [22 <sup>a</sup>Lit *seed* 23 <sup>b</sup>Lit *more abundant* <sup>c</sup>Lit *exceedingly in stripes* 27 <sup>d</sup>Lit *often in wakefulness* <sup>e</sup>Lit *nakedness*; i.e. lack of clothing 28 <sup>f</sup>Or *the things unmentioned* 29 <sup>g</sup>Lit *made to stumble* <sup>h</sup>Lit *and I do not burn*]

30 If I have to boast, I will boast of what pertains to my weakness. 31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying. 32 In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, 33 and I

was let down in a basket through a window <sup>a</sup>in the wall, and so escaped  
his hands. [33 <sup>a</sup>Lit *through*]

## 2 CORINTHIANS 12 [\[Books\]](#)

*Paul's Vision* <sup>1</sup> Boasting is necessary, though it is not profitable; but I will go on to visions and revelations <sup>a</sup>of the Lord. <sup>2</sup>I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. <sup>3</sup>And I know how such a man—whether in the body or apart from the body I do not know, God knows— <sup>4</sup>was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak. <sup>5</sup>On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to *my* weaknesses. <sup>6</sup>For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain *from this*, so that no one will credit me with more than he sees *in* me or hears from me. [<sup>1</sup> <sup>a</sup>Or *from*]

*A Thorn in the Flesh* <sup>7</sup>Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to <sup>a</sup>torment me—to keep me from exalting myself! <sup>8</sup>Concerning this I implored the Lord three times that it might leave me. <sup>9</sup>And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast <sup>b</sup>about my weaknesses, so that the power of Christ may dwell in me. <sup>10</sup>Therefore I am well content with weaknesses, with <sup>c</sup>insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong. [<sup>7</sup> <sup>a</sup>Lit *beat* <sup>9</sup> <sup>b</sup>Lit *in* <sup>10</sup> <sup>c</sup>Or *mistreatment*]

<sup>11</sup> I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the <sup>a</sup>most eminent apostles, even though I am a nobody. <sup>12</sup>The <sup>b</sup>signs <sup>c</sup>of a true apostle were performed among you with all perseverance, by <sup>b</sup>signs and wonders and <sup>d</sup>miracles. <sup>13</sup>For in what respect were you

treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong! [11 <sup>a</sup>Or *super-apostles* 12 <sup>b</sup>Or *attesting miracles* <sup>c</sup>Lit of the apostle <sup>d</sup>Or *works of power*]

14 Here for this third time I am ready to come to you, and I will not be a burden to you; for I do not seek what is yours, but you; for children are not responsible to save up for *their* parents, but parents for *their* children. <sup>15</sup>I will most gladly spend and be expended for your souls. If I love you more, am I to be loved less? <sup>16</sup>But be that as it may, I did not burden you myself; nevertheless, crafty fellow that I am, I took you in by deceit. <sup>17</sup>*Certainly* I have not taken advantage of you through any of those whom I have sent to you, have I? <sup>18</sup>I urged Titus *to go*, and I sent the brother with him. Titus did not take any advantage of you, did he? Did we not <sup>a</sup>conduct ourselves <sup>b</sup>in the same spirit *and walk* in the same steps? [18 <sup>a</sup>Lit *walk* <sup>b</sup>Or *by the same Spirit*]

19 All this time <sup>a</sup>you have been thinking that we are defending ourselves to you. *Actually*, it is in the sight of God that we have been speaking in Christ; and all for your upbuilding, beloved. <sup>20</sup>For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps *there will be* strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; <sup>21</sup>I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, <sup>b</sup>immorality and sensuality which they have practiced. [19 <sup>a</sup>Or *have you been thinking...?* 21 <sup>b</sup>I.e. sexual immorality]

## 2 CORINTHIANS 13 [\[Books\]](#)

*Examine Yourselves* <sup>1</sup> This is the third time I am coming to you. EVERY <sup>a</sup>FACT <sup>b</sup>IS TO BE CONFIRMED BY THE <sup>c</sup>TESTIMONY OF TWO OR THREE WITNESSES. <sup>2</sup>I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest *as well*, that if I come again I will not spare anyone, <sup>3</sup>since you are seeking for proof of the Christ who speaks in me, and who is not weak toward you, but mighty in you. <sup>4</sup>For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak <sup>d</sup>in Him, yet we will live with Him because of the power of God *directed* toward you. [<sup>1</sup> <sup>a</sup>Lit word <sup>b</sup>Lit shall be <sup>c</sup>Lit mouth <sup>4</sup> <sup>d</sup>One early ms reads *with Him*]

<sup>5</sup> Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you <sup>a</sup>fail the test? <sup>6</sup>But I trust that you will realize that we ourselves <sup>b</sup>do not fail the test. <sup>7</sup>Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may <sup>c</sup>appear unapproved. <sup>8</sup>For we can do nothing against the truth, but *only* for the truth. <sup>9</sup>For we rejoice when we ourselves are weak but you are strong; this we also pray for, <sup>d</sup>that you be made complete. <sup>10</sup>For this reason I am writing these things while absent, so that when present I *need* not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down. [<sup>5</sup> <sup>a</sup>Lit are unapproved <sup>6</sup> <sup>b</sup>Lit are not unapproved <sup>7</sup> <sup>c</sup>Lit be as <sup>9</sup> <sup>d</sup>Lit your completion]

<sup>11</sup> Finally, brethren, <sup>a</sup>rejoice, <sup>b</sup>be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you. <sup>12</sup>Greet one another with a holy kiss. <sup>13</sup>All the <sup>c</sup>saints greet you. [<sup>11</sup> <sup>a</sup>Or *farewell* <sup>b</sup>Or *put yourselves in order* <sup>13</sup> <sup>c</sup>Or *holy ones*]

**14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.**

## GALATIANS 1 [\[Books\]](#)

### Introduction

1 Paul, an apostle (not *sent* from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),<sup>2</sup> and all the brethren who are with me,

To the churches of Galatia:

3 Grace to you and peace from <sup>a</sup>God our Father and the Lord Jesus Christ,<sup>4</sup> who gave Himself for our sins so that He might rescue us from this present evil <sup>b</sup>age, according to the will of our God and Father, <sup>5</sup>to whom *be* the glory forevermore. Amen. [3 <sup>a</sup>Two early mss read *God the Father, and our Lord Jesus Christ* 4 <sup>b</sup>Or *world*]

***Perversion of the Gospel*** 6 I am amazed that you are so quickly deserting Him who called you <sup>a</sup>by the grace of Christ, for a different gospel; <sup>7</sup>which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. <sup>8</sup>But even if we, or an angel from heaven, should preach to you a gospel <sup>b</sup>contrary to what we have preached to you, he is to be <sup>c</sup>accursed! <sup>9</sup>As we have said before, so I say again now, if any man is preaching to you a gospel <sup>b</sup>contrary to what you received, he is to be <sup>c</sup>accursed! [6 <sup>a</sup>Lit *in* 8 <sup>b</sup>Or *other than, more than* <sup>c</sup>Gr *anathema*]

10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

***Paul Defends His Ministry*** 11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.

13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14and I was advancing in Judaism beyond many of my contemporaries among my <sup>a</sup>countrymen, being more extremely zealous for my ancestral traditions. 15But when God, who had set me apart *even* from my mother's womb and called me through His grace, was pleased <sup>16</sup>to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with <sup>b</sup>flesh and blood, <sup>17</sup>nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. [14 <sup>a</sup>Lit *race* 16 <sup>b</sup>I.e. human beings]

18 Then three years later I went up to Jerusalem to <sup>a</sup>become acquainted with Cephas, and stayed with him fifteen days. 19But I did not see any other of the apostles except <sup>b</sup>James, the Lord's brother. 20(Now in what I am writing to you, <sup>c</sup>I assure you before God that I am not lying.) 21Then I went into the regions of Syria and Cilicia. 22I was *still* unknown by <sup>d</sup>sight to the churches of Judea which were in Christ; 23but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24And they were glorifying God <sup>e</sup>because of me. [18 <sup>a</sup>Or *visit Cephas* 19 <sup>b</sup>Or *Jacob* 20 <sup>c</sup>Lit *behold before God* 22 <sup>d</sup>Lit *face* 24 <sup>e</sup>Lit *in me*]

## GALATIANS 2 [\[Books\]](#)

*The Council at Jerusalem* <sup>1</sup> Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2a</sup>It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain. <sup>3</sup>But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. <sup>4</sup>But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. <sup>5</sup>But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. <sup>6</sup>But from those who <sup>b</sup>were of high reputation (what they were makes no difference to me; God <sup>c</sup>shows no partiality)—well, those who were of reputation contributed nothing to me. <sup>7</sup>But on the contrary, seeing that I had been entrusted with the gospel <sup>d</sup>to the uncircumcised, just as Peter *had been* <sup>e</sup>to the circumcised <sup>8</sup>(for He who effectually worked for Peter in *his* apostleship <sup>e</sup>to the circumcised effectually worked for me also to the Gentiles), <sup>9</sup>and recognizing the grace that had been given to me, <sup>f</sup>James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right <sup>g</sup>hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. <sup>10</sup>*They only asked us to remember the poor—the very thing I also was eager to do.* [ <sup>2</sup> <sup>a</sup>Lit according to revelation I went up <sup>6</sup> <sup>b</sup>Lit seemed to be something <sup>c</sup>Lit does not receive a face <sup>7</sup> <sup>d</sup>Lit of the uncircumcision <sup>e</sup>Lit of the circumcision <sup>9</sup> <sup>f</sup>Or Jacob <sup>g</sup>Lit hands]

*Peter (Cephas) Opposed by Paul* <sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he <sup>a</sup>stood condemned. <sup>12</sup>For prior to the coming of certain men from <sup>b</sup>James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing <sup>c</sup>the party of the circumcision. <sup>13</sup>The rest of the Jews

joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. <sup>14</sup>But when I saw that they were not <sup>d</sup>straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?” <sup>e</sup> [11 <sup>a</sup>Or *was to be condemned*; lit *was one who was condemned*, or, *was self-condemned* 12 <sup>b</sup>Or *Jacob* <sup>c</sup>Or *converts from the circumcised*; lit *those from the circumcision* 14 <sup>d</sup>Or *progressing toward*; lit *walking straightly* <sup>e</sup>Some close the direct quotation here, others extend it through v 21]

<sup>15</sup> “We *are* Jews by nature and not sinners from among the Gentiles; <sup>16</sup>nevertheless knowing that a man is not justified by the works of <sup>a</sup>the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of <sup>a</sup>the Law; since by the works of <sup>a</sup>the Law no <sup>b</sup>flesh will be justified. <sup>17</sup>But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! <sup>18</sup>For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor. <sup>19</sup>For through <sup>a</sup>the Law I died to <sup>a</sup>the Law, so that I might live to God. <sup>20</sup>I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and <sup>c</sup>the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup>I do not nullify the grace of God, for if righteousness *comes* through <sup>a</sup>the Law, then Christ died needlessly.” [16 <sup>a</sup>Or *law* <sup>b</sup>Or *mortal man* 20 <sup>c</sup>Or *insofar as I*]

## GALATIANS 3 [\[Books\]](#)

***Faith Brings Righteousness*** 1 <sup>a</sup>You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of <sup>b</sup>the Law, or by <sup>c</sup>hearing with faith? 3 Are you so foolish? Having begun <sup>d</sup>by the Spirit, are you now <sup>e</sup>being perfected by the flesh? 4 Did you <sup>f</sup>suffer so many things in vain—if indeed it was in vain? 5 So then, does He who provides you with the Spirit and works <sup>g</sup>miracles among you, do it by the works of <sup>b</sup>the Law, or by <sup>c</sup>hearing with faith? [1 <sup>a</sup>Lit O 2 <sup>b</sup>Or law <sup>c</sup>Lit the hearing of faith 3 <sup>d</sup>Or with <sup>e</sup>Or ending with 4 <sup>f</sup>Or experience 5 <sup>g</sup>Or works of power]

6 <sup>a</sup>Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 7 Therefore, <sup>b</sup>be sure that it is those who are of faith who are sons of Abraham. 8 The Scripture, foreseeing that God <sup>c</sup>would justify the <sup>d</sup>Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.” 9 So then those who are of faith are blessed with <sup>e</sup>Abraham, the believer. [6 <sup>a</sup>Lit Just as 7 <sup>b</sup>Lit know 8 <sup>c</sup>Lit justifies <sup>d</sup>Lit nations 9 <sup>e</sup>Lit the believing Abraham]

10 For as many as are of the works of <sup>a</sup>the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.” 11 Now that no one is justified <sup>b</sup>by <sup>a</sup>the Law before God is evident; for, “<sup>c</sup>THE RIGHTEOUS MAN SHALL LIVE BY FAITH.” 12 <sup>d</sup>However, the Law is not <sup>e</sup>of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE <sup>b</sup>BY THEM.” 13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A <sup>f</sup>TREE”— 14 in order that in Christ Jesus the blessing of Abraham might <sup>g</sup>come to the Gentiles, so that we would receive the promise of the Spirit through faith. [10 <sup>a</sup>Or law 11 <sup>b</sup>Or in <sup>c</sup>Or But he who is righteous by faith shall live 12 <sup>d</sup>Or And <sup>e</sup>Or based on 13 <sup>f</sup>Or cross; lit wood 14 <sup>g</sup>Or occur]

*Intent of the Law* 15 Brethren, I speak <sup>a</sup>in terms of human relations: even though it is *only* a man's <sup>b</sup>covenant, yet when it has been ratified, no one sets it aside or adds <sup>c</sup>conditions to it. <sup>16</sup>Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but *rather* to one, "And to your seed," that is, Christ.

<sup>17</sup>What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. <sup>18</sup>For if the inheritance is <sup>d</sup>based on law, it is no longer <sup>d</sup>based on a promise; but God has granted it to Abraham by means of a promise. [<sup>15</sup> <sup>a</sup>Lit *according to man* <sup>b</sup>Or *will or testament* <sup>c</sup>Or *a codicil* <sup>18</sup> <sup>d</sup>Lit *out of, from*]

19 Why the Law then? It was added <sup>a</sup>because of transgressions, having been ordained through angels by the <sup>b</sup>agency of a mediator, until the seed would come to whom the promise had been made. <sup>20</sup>Now a mediator is not <sup>c</sup>for one party *only*; whereas God is *only* one. <sup>21</sup>Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness <sup>d</sup>would indeed have been <sup>e</sup>based on law. <sup>22</sup>But the Scripture has shut up <sup>f</sup>everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. [<sup>19</sup> <sup>a</sup>Or *for the sake of defining* <sup>b</sup>Lit *hand* <sup>20</sup> <sup>c</sup>Lit *of one* <sup>21</sup> <sup>d</sup>Or *would indeed be* <sup>e</sup>Lit *out of, from* <sup>22</sup> <sup>f</sup>Lit *things*]

23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. <sup>24</sup>Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. <sup>25</sup>But now that faith has come, we are no longer under a <sup>a</sup>tutor. <sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free man, there is <sup>b</sup>neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you <sup>c</sup>belong to Christ, then you are Abraham's <sup>d</sup>descendants, heirs according to promise. [<sup>25</sup> <sup>a</sup>Lit *child-conductor* <sup>28</sup> <sup>b</sup>Lit *not male and female* <sup>29</sup> <sup>c</sup>Lit *are Christ's* <sup>d</sup>Lit *seed*]

## GALATIANS 4 [\[Books\]](#)

*Sonship in Christ* 1 Now I say, as long as the heir is a <sup>a</sup>child, he does not differ at all from a slave although he is <sup>b</sup>owner of everything, <sup>2</sup>but he is under guardians and <sup>c</sup>managers until the date set by the father. <sup>3</sup>So also we, while we were children, were held in bondage under the <sup>d</sup>elemental things of the world. <sup>4</sup>But when the fullness of the time came, God sent forth His Son, born of a woman, born under <sup>e</sup>the Law, <sup>5</sup>so that He might redeem those who were under <sup>e</sup>the Law, that we might receive the adoption as sons. <sup>6</sup>Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” <sup>7</sup>Therefore you are no longer a slave, but a son; and if a son, then an heir <sup>f</sup>through God. [1 <sup>a</sup>Or *minor* <sup>b</sup>Lit *lord* 2 <sup>c</sup>Or *stewards* 3 <sup>d</sup>Or *rudimentary teachings or principles* 4 <sup>e</sup>Or *law* 7 <sup>f</sup>I.e. through the gracious act of]

<sup>8</sup> However at that time, when you did not know God, you were slaves to those which by nature are no gods. <sup>9</sup>But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless <sup>a</sup>elemental things, to which you desire to be enslaved all over again? <sup>10</sup>You observe days and months and seasons and years. <sup>11</sup>I fear for you, that perhaps I have labored <sup>b</sup>over you in vain. [9 <sup>a</sup>Or *rudimentary teachings or principles* 11 <sup>b</sup>Or *for*]

<sup>12</sup> I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong; <sup>13</sup>but you know that it was because of a <sup>a</sup>bodily illness that I preached the gospel to you the <sup>b</sup>first time; <sup>14</sup>and that which was a <sup>c</sup>trial to you in my <sup>d</sup>bodily condition you did not despise or <sup>e</sup>loathe, but you received me as an angel of God, as Christ *Jesus Himself*. <sup>15</sup>Where then is <sup>f</sup>that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. <sup>16</sup>So have I become your enemy by <sup>g</sup>telling you the truth? <sup>17</sup>They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them. <sup>18</sup>But it is good always to be eagerly sought in a commendable <sup>h</sup>manner, and not only when I am

present with you. <sup>19</sup>My children, with whom I am again in labor until Christ is formed in you— <sup>20</sup>but I could wish to be present with you now and to change my tone, for I am perplexed about you. [13 <sup>a</sup>Lit *weakness of the flesh* <sup>b</sup>Or former 14 <sup>c</sup>Or *temptation* <sup>d</sup>Lit *flesh* <sup>e</sup>Lit *spit out at* 15 <sup>f</sup>Lit *the congratulation of yourselves* 16 <sup>g</sup>Or *dealing truthfully with you* 18 <sup>h</sup>Or *thing*]

***Bond and Free*** 21 Tell me, you who want to be under law, do you not listen to the law? <sup>22</sup>For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. <sup>23</sup>But the son by the bondwoman <sup>a</sup>was born according to the flesh, and the son by the free woman through the promise. <sup>24b</sup>This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children <sup>c</sup>who are to be slaves; <sup>d</sup>she is Hagar. <sup>25</sup>Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup>But the Jerusalem above is free; <sup>d</sup>she is our mother. <sup>27</sup>For it is written, “REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE

THAN OF THE ONE WHO HAS A HUSBAND.”

<sup>28</sup>And you brethren, like Isaac, are children of promise. <sup>29</sup>But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also. <sup>30</sup>But what does the Scripture say?

“CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.”

<sup>31</sup>So then, brethren, we are not children of a bondwoman, <sup>e</sup>but of the free woman. [23 <sup>a</sup>Lit *has been born* 24 <sup>b</sup>Lit *Which* <sup>c</sup>Lit *into slavery* <sup>d</sup>Lit *which* 31 <sup>e</sup>V 5:1, note 1]

## GALATIANS 5 [\[Books\]](#)

**Walk by the Spirit** 1 <sup>a</sup>It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. [1

<sup>a</sup>Some authorities prefer to join with 4:31 and render *but with the freedom of the free woman Christ set us free*]

2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. <sup>3</sup>And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. <sup>4</sup>You have been severed from Christ, you who <sup>a</sup>are seeking to be justified by law; you have fallen from grace. <sup>5</sup>For we <sup>b</sup>through the Spirit, <sup>c</sup>by faith, are waiting for the hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. [4 <sup>a</sup>Or *would be* 5 <sup>b</sup>Lit by <sup>c</sup>Lit out of]

7 You were running well; who hindered you from obeying the truth? <sup>8</sup>This persuasion *did not come* from Him who calls you. <sup>9</sup>A little leaven leavens the whole lump *of dough*. <sup>10</sup>I have confidence <sup>a</sup>in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is. <sup>11</sup>But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. <sup>12</sup>I wish that those who are troubling you would even <sup>b</sup>mutilate themselves. [10 <sup>a</sup>Lit toward 12 <sup>b</sup>Or *cut themselves off*]

13 For you were called to freedom, brethren; only *do not turn your freedom into an opportunity for the flesh, but through love serve one another*. <sup>14</sup>For the whole Law is fulfilled in one word, in the *statement*, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” <sup>15</sup>But if you bite and devour one another, take care that you are not consumed by one another.

16 But I say, walk by the Spirit, and you will not carry out the desire of

the flesh. <sup>17</sup>For the flesh <sup>a</sup>sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you <sup>b</sup>please. <sup>18</sup>But if you are led by the Spirit, you are not under the Law. <sup>19</sup>Now the deeds of the flesh are evident, which are: <sup>c</sup>immorality, impurity, sensuality, <sup>20</sup>idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, <sup>d</sup>factions, <sup>21</sup>envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law. <sup>24</sup>Now those who <sup>e</sup>belong to Christ Jesus have crucified the flesh with its passions and desires. [<sup>17</sup> <sup>a</sup>Lit *lusts against* <sup>b</sup>Lit *wish* <sup>19</sup> <sup>c</sup>I.e. sexual immorality <sup>20</sup> <sup>d</sup>Or *heresies* <sup>24</sup> <sup>e</sup>Lit *are of Christ Jesus*]

<sup>25</sup> If we live by the Spirit, let us also <sup>a</sup>walk by the Spirit. <sup>26</sup>Let us not become boastful, challenging one another, envying one another. [<sup>25</sup> <sup>a</sup>Or *follow the Spirit*]

## GALATIANS 6 [\[Books\]](#)

***Bear One Another's Burdens*** <sup>1</sup> Brethren, even if <sup>a</sup>anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted. <sup>2</sup>Bear one another's burdens, and thereby fulfill the law of Christ. <sup>3</sup>For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup>But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. <sup>5</sup>For each one will bear his own load. [<sup>1</sup> <sup>a</sup>Gr *anthropos*]

<sup>6</sup> The one who is taught the word is to share all good things with the one who teaches *him*. <sup>7</sup>Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. <sup>8</sup>For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup>Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. <sup>10</sup>So then, <sup>a</sup>while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. [<sup>10</sup> <sup>a</sup>Or *as*]

<sup>11</sup> See with what large letters I <sup>a</sup>am writing to you with my own hand. <sup>12</sup>Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted <sup>b</sup>for the cross of Christ. <sup>13</sup>For those who <sup>c</sup>are circumcised do not even keep <sup>d</sup>the Law themselves, but they desire to have you circumcised so that they may boast in your flesh. <sup>14</sup>But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through <sup>e</sup>which the world has been crucified to me, and I to the world. <sup>15</sup>For neither is circumcision anything, nor uncircumcision, but a new <sup>f</sup>creation. <sup>16</sup>And those who will <sup>g</sup>walk by this rule, peace and mercy *be* upon them, and upon the Israel of God. [<sup>11</sup> <sup>a</sup>Or *have written* <sup>12</sup> <sup>b</sup>Or *because of* <sup>13</sup> <sup>c</sup>Two early mss read *have been* <sup>d</sup>Or *law* <sup>14</sup> <sup>e</sup>Or *whom* <sup>15</sup> <sup>f</sup>Or *creature* <sup>16</sup> <sup>g</sup>Or *follow this rule*]

**17 From now on let no one cause trouble for me, for I bear on my body  
the brand-marks of Jesus.**

**18 The grace of our Lord Jesus Christ be with your spirit, brethren.  
Amen.**

## EPHESIANS 1 [\[Books\]](#)

*The Blessings of Redemption* 1 Paul, an apostle of Christ Jesus <sup>a</sup>by the will of God, [1 <sup>a</sup>Lit through]

To the <sup>a</sup>saints who are <sup>b</sup>at Ephesus and *who are* faithful in Christ Jesus:  
<sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. [<sup>a</sup>Or *holy ones* <sup>b</sup>Three early mss do not contain *at Ephesus*]

<sup>3</sup>Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, <sup>4</sup>just as He chose us in Him before the foundation of the world, that we would be holy and blameless before <sup>a</sup>Him. In love <sup>5b</sup>He predestined us to adoption as sons through Jesus Christ to Himself, according to the <sup>c</sup>kind intention of His will, <sup>6</sup>to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. <sup>7</sup>In <sup>d</sup>Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace <sup>8</sup>which He <sup>e</sup>lavished on <sup>f</sup>us. In all wisdom and insight <sup>9</sup>He <sup>g</sup>made known to us the mystery of His will, according to His <sup>c</sup>kind intention which He purposed in Him <sup>10</sup>with a view to an administration <sup>h</sup>suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things <sup>i</sup>in the heavens and things on the earth. In Him <sup>11j</sup>also we <sup>k</sup>have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, <sup>12</sup>to the end that we who were the first to hope in <sup>l</sup>Christ would be to the praise of His glory. <sup>13</sup>In <sup>d</sup>Him, you also, after listening to the message of truth, the gospel of your salvation—having also <sup>m</sup>believed, you were sealed in <sup>d</sup>Him with the Holy Spirit of promise, <sup>14</sup>who is <sup>n</sup>given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. [4 <sup>a</sup>Or *Him, in love* 5 <sup>b</sup>Lit *having predestined* <sup>c</sup>Lit *good pleasure* 7 <sup>d</sup>Lit *whom* 8 <sup>e</sup>Lit *made abundant toward* <sup>f</sup>Or *us, in all wisdom and insight* 9 <sup>g</sup>Lit *making known* 10 <sup>h</sup>Lit *of* <sup>i</sup>Lit *upon* 11 <sup>j</sup>Lit *in whom also* <sup>k</sup>Or *were made a heritage* 12 <sup>l</sup>I.e. the Messiah 13 <sup>m</sup>Or *believed in Him, you were sealed* 14 <sup>n</sup>Or *a down payment*]

15 For this reason I too, having heard of the faith in the Lord Jesus which exists among you and <sup>a</sup>your love for all the <sup>b</sup>saints, <sup>16</sup>do not cease giving thanks for you, while making mention of you in my prayers; <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the <sup>c</sup>knowledge of Him. <sup>18</sup>I pray that the eyes of your heart <sup>d</sup>may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the <sup>e</sup>saints, <sup>19</sup>and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might <sup>20</sup>which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup>And He put all things in subjection under His feet, and gave Him as head over all things to the church, <sup>23</sup>which is His body, the fullness of Him who fills all in all. [15 <sup>a</sup>Three early mss do not contain *your love* <sup>b</sup>V 1, note 2 <sup>17</sup> <sup>c</sup>Or *true knowledge* <sup>18</sup> <sup>d</sup>Lit *being* <sup>e</sup>Or *holy ones*]

## EPHESIANS 2 [\[Books\]](#)

*Made Alive in Christ* 1 And you <sup>a</sup>were dead <sup>b</sup>in your trespasses and sins, <sup>2</sup>in which you formerly walked according to the <sup>c</sup>course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. <sup>3</sup>Among them we too all formerly lived in the lusts of our flesh, <sup>d</sup>indulging the desires of the flesh and of the <sup>e</sup>mind, and were by nature children of wrath, even as the rest. <sup>4</sup>But God, being rich in mercy, because of His great love with which He loved us, <sup>5</sup>even when we were dead <sup>b</sup>in our transgressions, made us alive together <sup>f</sup>with Christ (by grace you have been saved), <sup>6</sup>and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, <sup>7</sup>so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. <sup>8</sup>For by grace you have been saved through faith; and <sup>g</sup>that not of yourselves, *it is* the gift of God; <sup>9</sup>not as a result of works, so that no one may boast. <sup>10</sup>For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. [1 <sup>a</sup>Lit *being* <sup>b</sup>Or by reason of 2 <sup>c</sup>Lit *age* 3 <sup>d</sup>Lit *doing* <sup>e</sup>Lit *thoughts* 5 <sup>f</sup>Two early mss read in Christ 8 <sup>g</sup>I.e. that salvation]

11 Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” *which is* performed in the flesh by human hands— <sup>12</sup>*remember* that you were at that time separate from Christ, <sup>a</sup>excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who formerly were far off <sup>b</sup>have been brought near <sup>c</sup>by the blood of Christ. <sup>14</sup>For He Himself is our peace, who made both *groups into* one and broke down the <sup>d</sup>barrier of the dividing wall, <sup>15e</sup>by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might <sup>f</sup>make the two into one new man, *thus* establishing peace, <sup>16</sup>and might reconcile them both in one body to God through the cross, <sup>g</sup>by it having put to death the enmity. <sup>17</sup>AND HE CAME AND

PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; <sup>18</sup>for through Him we both have our access in one Spirit to the Father. <sup>19</sup>So then you are no longer strangers and aliens, but you are fellow citizens with the <sup>h</sup>saints, and are of God's household, <sup>20</sup>having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, <sup>21</sup>in whom the whole building, being fitted together, is growing into a holy <sup>i</sup>temple in the Lord, <sup>22</sup>in whom you also are being built together into a dwelling of God in the Spirit. [12 <sup>a</sup>Or *alienated* 13 <sup>b</sup>Lit *became; or were made* <sup>c</sup>Or *in* 14 <sup>d</sup>Lit *the dividing wall of the barrier* 15 <sup>e</sup>Or *the enmity, by abolishing in His flesh the Law* <sup>f</sup>Lit *create* 16 <sup>g</sup>Or *in Himself* 19 <sup>h</sup>Or *holy ones* 21 <sup>i</sup>Or *sanctuary*]

## EPHESIANS 3 [\[Books\]](#)

*Paul's Stewardship* 1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— 2if indeed you have heard of the stewardship of God's grace which was given to me for you; 3that by revelation there was made known to me the mystery, as I wrote before in brief. 4aBy referring to this, when you read you can understand my insight binto the mystery of Christ, 5which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets c̄in the Spirit; 6to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, 7of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. 8To me, the very least of all d̄saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9and to ēbring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 10so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11This was in accordance with the f̄eternal purpose which He ḡcarried out in Christ Jesus our Lord, 12in whom we have boldness and h̄confident access through faith īin Him. 13Therefore I ask j̄you not to lose heart at my tribulations on your behalf, k̄for they are your glory. [4 aLit To which, when you read bLit in 5 cOr by 8 dOr holy ones 9 eTwo early mss read make all know 11 fLit purpose of the ages gOr formed 12 hLit access in confidence iLit of Him 13 jOr that I may not lose kLit which are]

14 For this reason I bow my knees before the Father, 15from whom āevery family in heaven and on earth derives its name, 16that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18may be able to comprehend with all the b̄saints what is the

**breadth and length and height and depth, <sup>19</sup>and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. [15 <sup>a</sup>Or *the whole* 18 <sup>b</sup>V 8, note 1]**

**20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, <sup>21</sup>to Him *be the glory in the church and in Christ Jesus to all generations* <sup>a</sup>forever and ever. Amen. [21 <sup>a</sup>Lit *of the age of the ages*]**

## EPHESIANS 4 [\[Books\]](#)

***Unity of the Spirit*** <sup>1</sup> Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, <sup>2</sup>with all humility and gentleness, with patience, showing tolerance for one another in love, <sup>3</sup>being diligent to preserve the unity of the Spirit in the bond of peace. <sup>4</sup>*There is one body and one Spirit, just as also you were called in one hope of your calling; <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all who is over all and through all and in all.*

**<sup>7</sup> But to each one of us grace was given according to the measure of Christ's gift. <sup>8</sup>Therefore <sup>a</sup>it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."**

<sup>9</sup>(Now this *expression*, "He ascended," what <sup>b</sup>does it mean except that He also <sup>c</sup>had descended into the lower parts of the earth? <sup>10</sup>He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) <sup>11</sup>And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, <sup>12</sup>for the equipping of the <sup>d</sup>saints for the work of service, to the building up of the body of Christ; <sup>13</sup>until we all attain to the unity of the faith, and of the <sup>e</sup>knowledge of the Son of God, to a mature man, to the measure of the stature <sup>f</sup>which belongs to the fullness of Christ. <sup>14g</sup>As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness <sup>h</sup>in deceitful scheming; <sup>15</sup>but <sup>i</sup>speaking the truth in love, <sup>j</sup>we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup>from whom the whole body, being fitted and held together <sup>k</sup>by what every joint supplies, according to the <sup>l</sup>proper working of each individual part, causes the growth of the body for the building up of itself in love. [<sup>8</sup> <sup>a</sup>Or *He* <sup>9</sup> <sup>b</sup>Lit *is it except* <sup>c</sup>One early ms reads *had first descended* <sup>12</sup> <sup>d</sup>Or *holy ones* <sup>13</sup> <sup>e</sup>Or *true knowledge* <sup>f</sup>Lit *of the fullness* <sup>14</sup> <sup>g</sup>Lit *So that we will no longer be* <sup>h</sup>Lit *with regard to the scheming of deceit* <sup>15</sup> <sup>i</sup>Or

holding to or being truthful in <sup>j</sup>Or let us grow up <sup>16</sup> <sup>k</sup>Lit through every joint of the supply <sup>l</sup>Lit working in measure]

***The Christian's Walk*** <sup>17</sup> So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, <sup>18</sup>being darkened in their understanding, <sup>a</sup>excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; <sup>19</sup>and they, having become callous, have given themselves over to sensuality <sup>b</sup>for the practice of every kind of impurity with greediness. <sup>20</sup>But you did not learn <sup>c</sup>Christ in this way, <sup>21</sup>if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, <sup>22</sup>that, in reference to your former manner of life, you lay aside the old <sup>d</sup>self, which is being corrupted in accordance with the lusts of deceit, <sup>23</sup>and that you be renewed in the spirit of your mind, <sup>24</sup>and put on the new <sup>d</sup>self, which <sup>e</sup>in the likeness of God has been created in righteousness and holiness of the truth. [<sup>18</sup> <sup>a</sup>Or alienated <sup>19</sup> <sup>b</sup>Or greedy for the practice of every kind of impurity <sup>20</sup> <sup>c</sup>I.e. the Messiah <sup>22</sup> <sup>d</sup>Lit man <sup>24</sup> <sup>e</sup>Lit according to God]

<sup>25</sup> Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE *of you* WITH HIS NEIGHBOR, for we are members of one another. <sup>26</sup>BE ANGRY, AND *yet* DO NOT SIN; do not let the sun go down on your anger, <sup>27</sup>and do not give the devil <sup>a</sup>an opportunity. <sup>28</sup>He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with <sup>b</sup>one who has need. <sup>29</sup>Let no <sup>c</sup>unwholesome word proceed from your mouth, but only such *a word* as is good for edification <sup>d</sup>according to the need *of the moment*, so that it will give grace to those who hear. <sup>30</sup>Do not grieve the Holy Spirit of God, <sup>e</sup>by whom you were sealed for the day of redemption. <sup>31</sup>Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup>Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven <sup>f</sup>you. [<sup>27</sup> <sup>a</sup>Lit a place <sup>28</sup> <sup>b</sup>Lit the one <sup>29</sup> <sup>c</sup>Lit rotten <sup>d</sup>Lit of the need <sup>30</sup> <sup>e</sup>Lit in <sup>32</sup> <sup>f</sup>Two early mss read us]

## EPHESIANS 5 [\[Books\]](#)

*Be Imitators of God* <sup>1</sup> Therefore be imitators of God, as beloved children; <sup>2</sup> and walk in love, just as Christ also loved <sup>a</sup>you and gave Himself up for us, an offering and a sacrifice to God <sup>b</sup>as a fragrant aroma. [<sup>2</sup> <sup>a</sup>One early ms reads *us* <sup>b</sup>Lit *for an odor of fragrance*]

<sup>3</sup> But immorality <sup>a</sup>or any impurity or greed must not even be named among you, as is proper among <sup>b</sup>saints; <sup>4</sup> and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup> For this you know with certainty, that no <sup>c</sup>immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. [<sup>3</sup> <sup>a</sup>Lit *and all* <sup>b</sup>Or *holy ones* <sup>5</sup> <sup>c</sup>I.e. one who commits sexual immorality]

<sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. <sup>7</sup> Therefore do not be partakers with them; <sup>8</sup> for you were formerly darkness, but now you are Light in the Lord; walk as children of Light <sup>9</sup> (for the fruit of the Light *consists* in all goodness and righteousness and truth), <sup>10a</sup> trying to learn what is pleasing to the Lord. <sup>11</sup> Do not participate in the unfruitful deeds of darkness, but instead even <sup>b</sup>expose them; <sup>12</sup> for it is disgraceful even to speak of the things which are done by them in secret. <sup>13</sup> But all things become visible when they are <sup>c</sup>exposed by the light, for everything that becomes visible is light. <sup>14</sup> For this reason <sup>d</sup>it says, “Awake, sleeper,

And arise from the dead, And Christ will shine on you.” [<sup>10</sup> <sup>a</sup>Lit *proving what* <sup>11</sup> <sup>b</sup>Or *reprove* <sup>13</sup> <sup>c</sup>Or *reproved* <sup>14</sup> <sup>d</sup>Or *He*]

<sup>15</sup> Therefore <sup>a</sup>be careful how you walk, not as unwise men but as wise, <sup>16b</sup> making the most of your time, because the days are evil. <sup>17</sup> So then do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, <sup>c</sup>for that is dissipation, but be filled with the Spirit,

<sup>19</sup>speaking to <sup>d</sup>one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; <sup>20</sup>always giving thanks for all things in the name of our Lord Jesus Christ to <sup>e</sup>God, even the Father; <sup>21</sup><sup>f</sup>and be subject to one another in the <sup>g</sup>fear of Christ. [15 <sup>a</sup>Lit *look carefully* 16 <sup>b</sup>Lit *redeeming the time* 18 <sup>c</sup>Lit *in which is* 19 <sup>d</sup>Or *yourselves* 20 <sup>e</sup>Lit *the God and Father* 21 <sup>f</sup>Lit *being subject* <sup>g</sup>Or *reverence*]

***Marriage Like Christ and the Church*** <sup>22</sup> ***Wives, be subject to your own husbands, as to the Lord. <sup>23</sup>For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup>But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.***

<sup>25</sup> **Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup>so that He might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup>that He might present to Himself the church <sup>a</sup>in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. <sup>28</sup>So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup>for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, <sup>30</sup>because we are members of His body. <sup>31</sup>FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. <sup>32</sup>This mystery is great; but I am speaking with reference to Christ and the church. <sup>33</sup>Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she <sup>b</sup>respects her husband. [27 <sup>a</sup>Lit *glorious* 33 <sup>b</sup>Lit *fear*]**

## EPHESIANS 6 [\[Books\]](#)

*Family Relationships* 1 Children, obey your parents in the Lord, for this is right. 2 HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), 3 SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.

4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

5 Slaves, be obedient to those who are your <sup>a</sup>masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; <sup>6</sup>not <sup>b</sup>by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the <sup>c</sup>heart. <sup>7</sup>With good will <sup>d</sup>render service, as to the Lord, and not to men, <sup>8</sup>knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. [5 <sup>a</sup>I.e. earthly masters, with fear 6 <sup>b</sup>Lit *according to* <sup>c</sup>Lit *soul* 7 <sup>d</sup>Lit *rendering*]

9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

*The Armor of God* 10 Finally, be strong in the Lord and in the strength of His might. 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against <sup>a</sup>flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. 14 Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF

RIGHTEOUSNESS, <sup>15</sup>and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; <sup>16b</sup>in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. <sup>17</sup>And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God. [12 <sup>a</sup>Lit *blood and flesh* 16 <sup>b</sup>Lit *in all*]

18 <sup>a</sup>With all prayer and petition <sup>b</sup>pray at all times in the Spirit, and with this in view, <sup>c</sup>be on the alert with all perseverance and petition for all the saints, <sup>19</sup>and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup>for which I am an ambassador in <sup>d</sup>chains; that <sup>e</sup>in *proclaiming* it I may speak boldly, as I ought to speak. [18 <sup>a</sup>Lit *Through* <sup>b</sup>Lit *praying* <sup>c</sup>Lit *being* 20 <sup>d</sup>Lit *a chain* <sup>e</sup>Two early mss read *I may speak it boldly*]

21 But that you also may know about my circumstances, <sup>a</sup>how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you. <sup>22b</sup>I have sent him to you for this very purpose, so that you may know <sup>c</sup>about us, and that he may comfort your hearts. [21 <sup>a</sup>Lit *what* 22 <sup>b</sup>Lit *Whom I have sent to you* <sup>c</sup>Lit *the things about us*]

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup>Grace be with all those who love our Lord Jesus Christ <sup>a</sup>with incorruptible *love*. [24 <sup>a</sup>Lit *in incorruption*]

## PHILIPPIANS 1 [\[Books\]](#)

*Thanksgiving* 1 Paul and Timothy, bond-servants of Christ Jesus,

To all the <sup>a</sup>saints in Christ Jesus who are in Philippi, <sup>b</sup>including the overseers and deacons: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. [1 <sup>a</sup>Or *holy ones* <sup>b</sup>Lit *with*]

<sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup>always offering prayer with joy in my every prayer for you all, <sup>5</sup>in view of your <sup>a</sup>participation in the gospel from the first day until now. <sup>6</sup>*For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. <sup>7</sup><sup>b</sup>For it is only right for me to feel this way about you all, because I have you in my heart, since both in my <sup>c</sup>imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. <sup>8</sup>For God is my witness, how I long for you all with the <sup>d</sup>affection of Christ Jesus. <sup>9</sup>And this I pray, that your love may abound still more and more in real knowledge and all discernment, <sup>10</sup>so that you may <sup>e</sup>approve the things that are excellent, in order to be sincere and blameless <sup>f</sup>until the day of Christ; <sup>11</sup>having been filled with the fruit of righteousness which *comes through* Jesus Christ, to the glory and praise of God. [5 <sup>a</sup>Or *sharing in the preaching of the gospel* 7 <sup>b</sup>Lit *Just as it is right* <sup>c</sup>Lit *bonds* 8 <sup>d</sup>Lit *inward parts* 10 <sup>e</sup>Or *discover; or distinguish between the things which differ* <sup>f</sup>Or *for*]

*The Gospel Is Preached* <sup>12</sup> Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, <sup>13</sup>so that my <sup>a</sup>imprisonment in *the cause of* Christ has become well known throughout the whole <sup>b</sup>praetorian guard and to everyone else, <sup>14</sup>and that most of the <sup>c</sup>brethren, trusting in the Lord because of my <sup>a</sup>imprisonment, have far more courage to speak the word of God

without fear. <sup>15</sup>Some, to be sure, are preaching Christ even <sup>d</sup>from envy and strife, but some also <sup>d</sup>from good will; <sup>16</sup>the latter *do it* out of love, knowing that I am appointed for the defense of the gospel; <sup>17</sup>the former proclaim Christ out of selfish ambition <sup>e</sup>rather than from pure motives, thinking to cause me distress in my <sup>a</sup>imprisonment. <sup>18</sup>What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. [<sup>13</sup> <sup>a</sup>Lit *bonds* <sup>b</sup>Or *governor's palace* <sup>14</sup> <sup>c</sup>Or *brethren in the Lord, trusting because of my bonds* <sup>15</sup> <sup>d</sup>Lit *because of* <sup>17</sup> <sup>e</sup>Lit *not sincerely*]

Yes, and I will rejoice, <sup>19</sup>for I know that this will turn out for my <sup>a</sup>deliverance through your <sup>b</sup>prayers and the provision of the Spirit of Jesus Christ, <sup>20</sup>according to my earnest expectation and hope, that I will not be put to shame in anything, but *that* with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. [<sup>19</sup> <sup>a</sup>Or *salvation* <sup>b</sup>Lit *supplication*]

*To Live Is Christ* <sup>21</sup>For to me, to live is Christ and to die is gain. <sup>22a</sup>But if *I am* to live *on* in the flesh, *this will mean* fruitful labor for me; and I do not know <sup>b</sup>which to choose. <sup>23</sup>But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; <sup>24</sup>yet to remain on in the flesh is more necessary for your sake. <sup>25</sup>Convinced of this, I know that I will remain and continue with you all for your progress and joy <sup>c</sup>in the faith, <sup>26</sup>so that your proud confidence in me may abound in Christ Jesus through my coming to you again. [<sup>22</sup> <sup>a</sup>Or *But if to live in the flesh, this will be fruitful labor for me, then I* <sup>b</sup>Lit *what I shall choose* <sup>25</sup> <sup>c</sup>Lit *of*]

<sup>27</sup> Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one <sup>a</sup>mind striving together for the faith of the gospel; <sup>28</sup>in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God. <sup>29</sup>For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

<sup>30</sup>experiencing the same conflict which you saw in me, and now hear *to be* in me. [27 <sup>a</sup>Lit soul]

## PHILIPPIANS 2 [\[Books\]](#)

*Be Like Christ* <sup>1</sup> Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any <sup>a</sup>affection and compassion, <sup>2</sup>make my joy complete <sup>b</sup>by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. <sup>3</sup>Do nothing <sup>c</sup>from <sup>d</sup>selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup>do not *merely* look out for your own personal interests, but also for the interests of others. <sup>5</sup>Have this attitude <sup>e</sup>in yourselves which was also in Christ Jesus, <sup>6</sup>who, although He existed in the form of God, did not regard equality with God a thing to be <sup>f</sup>grasped, <sup>7</sup>but <sup>g</sup>emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup>Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death <sup>h</sup>on a cross. <sup>9</sup>For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. [1 <sup>a</sup>Lit *inward parts* 2 <sup>b</sup>Lit *that you be* 3 <sup>c</sup>Lit *according to* <sup>d</sup>Or *contentiousness* 5 <sup>e</sup>Or *among* 6 <sup>f</sup>I.e. utilized or asserted 7 <sup>g</sup>I.e. laid aside His privileges 8 <sup>h</sup>Lit *of*]

<sup>12</sup> So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; <sup>13</sup>for it is God who is at work in you, both to will and to work for *His* good pleasure.

<sup>14</sup> Do all things without grumbling or disputing; <sup>15</sup>so that you will <sup>a</sup>prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you <sup>b</sup>appear as <sup>c</sup>lights in the world, <sup>16</sup>holding <sup>d</sup>fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. <sup>17</sup>But even if I am being poured out as a

drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. <sup>18</sup>You too, *I urge you*, rejoice in the same way and share your joy with me. [15 <sup>a</sup>Or *become* <sup>b</sup>Or *shine* <sup>c</sup>Or *luminaries, stars* 16 <sup>d</sup>Or *forth*]

*Timothy and Epaphroditus* 19 But I hope <sup>a</sup>in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. <sup>20</sup>For I have no one *else* of kindred spirit who will genuinely be concerned for your welfare. <sup>21</sup>For they all seek after their own interests, not those of Christ Jesus. <sup>22</sup>But you know of his proven worth, that he served with me in the furtherance of the gospel like a child *serving* his father. <sup>23</sup>Therefore I hope to send him immediately, as soon as I see how things *go* with me; <sup>24</sup>and I trust in the Lord that I myself also will be coming shortly. <sup>25</sup>But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your <sup>b</sup>messenger and minister to my need; <sup>26</sup>because he was longing <sup>c</sup>for you all and was distressed because you had heard that he was sick. <sup>27</sup>For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow. <sup>28</sup>Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned *about you*. <sup>29</sup>Receive him then in the Lord with all joy, and hold men like him in high regard; <sup>30</sup>because he came close to death <sup>d</sup>for the work of Christ, risking his life to complete <sup>e</sup>what was deficient in your service to me. [19 <sup>a</sup>Or *trusting in* 25 <sup>b</sup>Lit *apostle* 26 <sup>c</sup>One early ms reads *to see you all* 30 <sup>d</sup>Lit *because of* <sup>e</sup>Lit *your deficiency of service*]

## PHILIPPIANS 3 [\[Books\]](#)

*The Goal of Life* <sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you.

<sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the <sup>a</sup>false circumcision; <sup>3</sup>for we are the *true* <sup>b</sup>circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, <sup>4</sup>although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: <sup>5</sup>circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; <sup>6</sup>as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. [<sup>2</sup> <sup>a</sup>Lit *mutilation*; Gr *katatome* <sup>3</sup> <sup>b</sup>Gr *peritome*]

<sup>7</sup> But whatever things were gain to me, those things I have counted as loss for the sake of Christ. <sup>8</sup>More than that, I count all things to be loss <sup>a</sup>in view of the surpassing value of <sup>b</sup>knowing Christ Jesus my Lord, <sup>a</sup>for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, <sup>9</sup>and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, <sup>10</sup>that I may know Him and the power of His resurrection and <sup>c</sup>the fellowship of His sufferings, being conformed to His death; <sup>11d</sup>in order that I may attain to the resurrection from the dead. [<sup>8</sup> <sup>a</sup>Lit *because of* <sup>b</sup>Lit *the knowledge of* <sup>10</sup> <sup>c</sup>Or *participation in* <sup>11</sup> <sup>d</sup>Lit *if somehow*]

<sup>12</sup> Not that I have already obtained *it* or have already become perfect, but I press on <sup>a</sup>so that I may lay hold of that <sup>b</sup>for which also I was laid hold of by Christ Jesus. <sup>13</sup>Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup>Let us therefore,

as many as are <sup>c</sup>perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; <sup>16</sup>however, let us keep <sup>d</sup>living by that same *standard* to which we have attained. [12 <sup>a</sup>Lit *if I may even* <sup>b</sup>Or *because also* 15 <sup>c</sup>Or *mature* 16 <sup>d</sup>Lit *following in line*]

17 Brethren, join in following my example, and observe those who walk according to the pattern you have in us. <sup>18</sup>For many walk, of whom I often told you, and now tell you even weeping, *that they are enemies of the cross of Christ*, <sup>19</sup>whose end is destruction, whose god is *their* <sup>a</sup>appetite, and *whose* glory is in their shame, who set their minds on earthly things. <sup>20</sup>For our <sup>b</sup>citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup>who will transform <sup>c</sup>the body of our humble state into conformity with <sup>d</sup>the body of His glory, by the exertion of the power that He has even to subject all things to Himself. [19 <sup>a</sup>Lit *belly* 20 <sup>b</sup>Lit *commonwealth* 21 <sup>c</sup>Or *our lowly body* <sup>d</sup>Or *His glorious body*]

## PHILIPPIANS 4 [\[Books\]](#)

*Think of Excellence* 1 Therefore, my beloved brethren <sup>a</sup>whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.

[1 <sup>a</sup>Lit *and longed for*]

2 I urge Euodia and I urge Syntyche to <sup>a</sup>live in harmony in the Lord. <sup>3</sup>Indeed, true companion, I ask you also to help these women who have shared my struggle in *the cause of* the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. [2 <sup>a</sup>Or *be of the same mind*]

4 Rejoice in the Lord always; again I will say, rejoice! <sup>5</sup>Let your gentle *spirit* be known to all men. The Lord is <sup>a</sup>near. <sup>6</sup>Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all <sup>b</sup>comprehension, will guard your hearts and your minds in Christ Jesus. [5 <sup>a</sup>Or *at hand* 7 <sup>b</sup>Lit *mind*]

8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is <sup>a</sup>lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, <sup>b</sup>dwell on these things. <sup>9</sup>The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you. [8 <sup>a</sup>Or *lovable and gracious* <sup>b</sup>Lit *ponder these things*]

*God's Provisions* 10 But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity. <sup>11</sup>Not that I speak <sup>a</sup>from want, for I have learned to be <sup>b</sup>content in whatever circumstances I am. <sup>12</sup>I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of

being filled and going hungry, both of having abundance and suffering need. <sup>13</sup>I can do all things <sup>c</sup>through Him who strengthens me.

<sup>14</sup>Nevertheless, you have done well to share *with me* in my affliction. [11 <sup>a</sup>Lit *according to* <sup>b</sup>Or *self-sufficient* 13 <sup>c</sup>Lit *in*]

<sup>15</sup> You yourselves also know, Philippians, that at the <sup>a</sup>first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; <sup>16</sup>for even in Thessalonica you sent *a gift* more than once for my needs. <sup>17</sup>Not that I seek the gift itself, but I seek for the <sup>b</sup>profit which increases to your account. <sup>18</sup>But I have received everything in full and have an abundance; I am <sup>c</sup>amply supplied, having received from Epaphroditus <sup>d</sup>what you have sent, <sup>e</sup>a fragrant aroma, an acceptable sacrifice, well-pleasing to God. <sup>19</sup>And my God will supply <sup>f</sup>all your needs according to His riches in glory in Christ Jesus. <sup>20</sup>Now to our God and Father *be the glory* <sup>g</sup>forever and ever. Amen. [15 <sup>a</sup>Lit *beginning of* 17 <sup>b</sup>Lit *fruit* 18 <sup>c</sup>Lit *made full* <sup>d</sup>Lit *the things from you* <sup>e</sup>Lit *an odor of fragrance* 19 <sup>f</sup>Or *every need of yours* 20 <sup>g</sup>Lit *to the ages of the ages*]

<sup>21</sup> Greet every <sup>a</sup>saint in Christ Jesus. The brethren who are with me greet you. <sup>22</sup>All the <sup>b</sup>saints greet you, especially those of Caesar's household. [21 <sup>a</sup>Or *holy one* 22 <sup>b</sup>V 21, note 1]

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

## COLOSSIANS 1 [\[Books\]](#)

*Thankfulness for Spiritual Attainments* 1 Paul, an apostle of Jesus Christ <sup>a</sup>by the will of God, and Timothy <sup>b</sup>our brother, [1 <sup>a</sup>Lit through <sup>b</sup>Lit the]

2 To the <sup>a</sup>saints and faithful brethren in Christ *who are* at Colossae:  
Grace to you and peace from God our Father. [2 <sup>a</sup>Or *holy ones*]

3 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>since we heard of your faith in Christ Jesus and the love which you have <sup>a</sup>for all the <sup>b</sup>saints; <sup>5</sup>because of the hope laid up for you in <sup>c</sup>heaven, of which you previously heard in the word of truth, <sup>d</sup>the gospel <sup>6</sup>which has come to you, just as <sup>e</sup>in all the world also it is constantly bearing fruit and <sup>f</sup>increasing, even as *it has been doing* in you also since the day you heard *of it* and <sup>g</sup>understood the grace of God in truth; <sup>7</sup>just as you learned *it* from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf, <sup>8</sup>and he also informed us of your love in the Spirit. [4 <sup>a</sup>Or *toward* <sup>b</sup>Or *holy ones* 5 <sup>c</sup>Lit *the heavens* <sup>d</sup>Or *of the gospel* <sup>e</sup>Or *it is in the world* <sup>f</sup>Or *spreading abroad* <sup>g</sup>Or *came really to know*]

9 For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the <sup>a</sup>knowledge of His will in all spiritual wisdom and understanding, <sup>10</sup>so that you will walk in a manner worthy of the Lord, <sup>b</sup>to please *Him* in all respects, bearing fruit in every good work and <sup>c</sup>increasing in the <sup>a</sup>knowledge of God; <sup>11</sup>strengthened with all power, according to <sup>d</sup>His glorious might, <sup>e</sup>for the attaining of all steadfastness and <sup>f</sup>patience; joyously <sup>12</sup>giving thanks to the Father, who has qualified us <sup>g</sup>to share in the inheritance of the <sup>h</sup>saints in Light. [9 <sup>a</sup>Or *real knowledge* 10 <sup>b</sup>Lit *unto all pleasing* <sup>c</sup>Or *growing by the knowledge* 11 <sup>d</sup>Lit *the might of His glory* <sup>e</sup>Lit *unto all* <sup>f</sup>Or *patience with joy* 12 <sup>g</sup>Lit *unto the portion of* <sup>h</sup>Or *holy ones*]

*The Incomparable Christ* <sup>13a</sup>For He rescued us from the <sup>b</sup>domain of darkness, and transferred us to the kingdom of <sup>c</sup>His beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins. [<sup>13</sup> <sup>a</sup>Lit *Who rescued* <sup>b</sup>Lit *authority* <sup>c</sup>Lit *the Son of His love*]

<sup>15</sup> <sup>a</sup>He is the image of the invisible God, the firstborn of all creation. <sup>16</sup>For <sup>b</sup>by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. <sup>17</sup>He <sup>c</sup>is before all things, and in Him all things <sup>d</sup>hold together. <sup>18</sup>He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. <sup>19</sup>For <sup>e</sup>it was the *Father's* good pleasure for all the <sup>f</sup>fullness to dwell in Him, <sup>20</sup>and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in <sup>g</sup>heaven. [<sup>15</sup> <sup>a</sup>Lit *Who is* <sup>16</sup> <sup>b</sup>Or *in* <sup>17</sup> <sup>c</sup>Or *has existed prior to* <sup>d</sup>Or *endure* <sup>19</sup> <sup>e</sup>Or *all the fullness was pleased to dwell* <sup>f</sup>I.e. fullness of deity <sup>20</sup> <sup>g</sup>Lit *the heavens*]

<sup>21</sup> And although you were formerly alienated and hostile in mind, *engaged* in evil deeds, <sup>22</sup>yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach— <sup>23</sup>if indeed you continue in <sup>a</sup>the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, <sup>b</sup>was made a <sup>c</sup>minister. [<sup>23</sup> <sup>a</sup>Or *in faith* <sup>b</sup>Lit *became* <sup>c</sup>Or *servant*]

<sup>24</sup> Now I rejoice in my sufferings for your sake, and in my flesh I <sup>a</sup>do my share on behalf of His body, which is the church, in filling up what is lacking <sup>b</sup>in Christ's afflictions. <sup>25</sup>Of *this church* I <sup>c</sup>was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might <sup>d</sup>fully carry out the *preaching of the word of God*, <sup>26</sup>*that is*, the mystery which has been hidden from the *past* ages and generations, but has now been manifested to His <sup>e</sup>saints, <sup>27</sup>to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

<sup>28</sup>We proclaim Him, admonishing every man and teaching every man  
<sup>f</sup>with all wisdom, so that we may present every man <sup>g</sup>complete in  
Christ. <sup>29</sup>For this purpose also I labor, striving according to His <sup>h</sup>power,  
which <sup>i</sup>mightily works within me. [<sup>24</sup> <sup>a</sup>Or *representatively...fill up* <sup>b</sup>Lit of  
<sup>25</sup> <sup>c</sup>Lit *became* <sup>d</sup>Lit *make full the word of God* <sup>26</sup> <sup>e</sup>Or *holy ones* <sup>28</sup> <sup>f</sup>Lit in  
<sup>g</sup>Or *perfect* <sup>29</sup> <sup>h</sup>Lit *working* <sup>i</sup>Lit in power]

## COLOSSIANS 2 [\[Books\]](#)

*You Are Built Up in Christ* <sup>1</sup> For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not <sup>a</sup>personally seen my face, <sup>2</sup>that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth <sup>b</sup>that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is, Christ Himself*, <sup>3</sup>in whom are hidden all the treasures of wisdom and knowledge. <sup>4</sup>I say this so that no one will delude you with persuasive argument. <sup>5</sup>For even though I am absent in body, nevertheless I am with you in spirit, rejoicing <sup>c</sup>to see <sup>d</sup>your good discipline and the stability of your faith in Christ. [<sup>1</sup> <sup>a</sup>Lit in the flesh <sup>2</sup> <sup>b</sup>Lit of the full assurance <sup>5</sup> <sup>c</sup>Lit and seeing <sup>d</sup>Or your good order]

<sup>6</sup> Therefore as you have received Christ Jesus the Lord, so <sup>a</sup>walk in Him, <sup>7</sup>having been firmly rooted *and now* being built up in Him and established <sup>b</sup>in your faith, just as you were instructed, *and overflowing* <sup>c</sup>with gratitude. [<sup>6</sup> <sup>a</sup>Or lead your life <sup>7</sup> <sup>b</sup>Or by <sup>c</sup>One early ms reads in it with]

<sup>8</sup> See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, <sup>a</sup>rather than according to Christ. <sup>9</sup>For in Him all the fullness of Deity dwells in bodily form, <sup>10</sup>and in Him you have been made <sup>b</sup>complete, and He is the head <sup>c</sup>over all rule and authority; <sup>11</sup>and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; <sup>12</sup>having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. <sup>13</sup>When you were dead <sup>d</sup>in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, <sup>14</sup>having canceled out the certificate of debt consisting of decrees against us,

which was hostile to us; and He has taken it out of the way, having nailed it to the cross. <sup>15</sup>When He had <sup>e</sup>disarmed the rulers and authorities, He made a public display of them, having triumphed over them through <sup>f</sup>Him. [<sup>8</sup> <sup>a</sup>Lit *and not* <sup>10</sup> <sup>b</sup>Lit *full* <sup>c</sup>Lit *of* <sup>13</sup> <sup>d</sup>Or *by reason of* <sup>15</sup> <sup>e</sup>Or *divested Himself of* <sup>f</sup>Or *it*; i.e. the cross]

<sup>16</sup> Therefore no one is to <sup>a</sup>act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath <sup>b</sup>day— <sup>17</sup>things which are a *mere* shadow of what is to come; but the <sup>c</sup>substance <sup>d</sup>belongs to Christ. <sup>18</sup>Let no one keep <sup>e</sup>defrauding you of your prize by delighting in <sup>f</sup>self-abasement and the worship of the angels, <sup>g</sup>taking his stand on *visions* he has seen, <sup>h</sup>inflated without cause by his fleshly mind, <sup>19</sup>and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and <sup>i</sup>ligaments, grows with a growth <sup>j</sup>which is from God. [<sup>16</sup> <sup>a</sup>Lit *judge you* <sup>b</sup>Or *days* <sup>17</sup> <sup>c</sup>Lit *body* <sup>d</sup>Lit *of Christ* <sup>18</sup> <sup>e</sup>Or *deciding against you* <sup>f</sup>Or *humility* <sup>g</sup>Or *going into detail about* <sup>h</sup>Or *conceited* <sup>19</sup> <sup>i</sup>Lit *bonds* <sup>j</sup>Lit *of God*]

<sup>20</sup> If you have died with Christ <sup>a</sup>to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, <sup>21</sup>“Do not handle, do not taste, do not touch!” <sup>22</sup>(which all *refer to* things destined to perish <sup>b</sup>with use)—in accordance with the commandments and teachings of men? <sup>23</sup>These are matters which have, to be sure, the <sup>c</sup>appearance of wisdom in <sup>d</sup>self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence. [<sup>20</sup> <sup>a</sup>Lit *from* <sup>22</sup> <sup>b</sup>Or *by being consumed* <sup>23</sup> <sup>c</sup>Lit *report*; Gr *logos* <sup>d</sup>Or *would-be religion*]

## COLOSSIANS 3 [\[Books\]](#)

***Put On the New Self*** <sup>1</sup> Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. <sup>2a</sup> Set your mind on the things above, not on the things that are on earth. <sup>3</sup> For you have died and your life is hidden with Christ in God. <sup>4</sup> When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. [<sup>2</sup> <sup>a</sup>Or *Be intent on*]

<sup>5</sup> Therefore <sup>a</sup>consider the members of your earthly body as dead to <sup>b</sup>immorality, impurity, passion, evil desire, and greed, which <sup>c</sup>amounts to idolatry. <sup>6</sup> For it is because of these things that the wrath of God will come <sup>d</sup>upon the sons of disobedience, <sup>7</sup> and in them you also once walked, when you were living <sup>e</sup>in them. <sup>8</sup> But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. <sup>9f</sup> Do not lie to one another, since you laid aside the old <sup>g</sup>self with its *evil* practices, <sup>10</sup> and have put on the new self who is being <sup>h</sup>renewed to a true knowledge according to the image of the One who created him — <sup>11a</sup> *a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, <sup>i</sup>barbarian, Scythian, slave and freeman, but Christ is all, and in all.* [<sup>5</sup> <sup>a</sup>Lit *put to death the members which are upon the earth* <sup>b</sup>Lit *fornication* <sup>c</sup>Lit *is* <sup>6</sup> <sup>d</sup>Two early mss do not contain *upon the sons of disobedience* <sup>7</sup> <sup>e</sup>Or *among these* <sup>9</sup> <sup>f</sup>Or *Stop lying* <sup>g</sup>Gr *anthropos* <sup>10</sup> <sup>h</sup>Lit *renovated* <sup>11</sup> <sup>i</sup>I.e. those who were not Greeks, either by birth or by culture]

<sup>12</sup> So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and <sup>a</sup>patience; <sup>13</sup> bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. <sup>14</sup> Beyond all these things *put on* love, which is <sup>b</sup>the perfect bond of unity. <sup>15</sup> Let the peace of Christ <sup>c</sup>rule in your hearts, to which <sup>d</sup>indeed you were called in one body; and <sup>e</sup>be thankful. <sup>16</sup> Let the word of <sup>f</sup>Christ richly dwell within you, <sup>g</sup>with all wisdom teaching and admonishing

<sup>h</sup>one another with psalms *and* hymns *and* spiritual songs, singing <sup>i</sup>with thankfulness in your hearts to God. <sup>17</sup>Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father. [<sup>12</sup> <sup>a</sup>I.e. forbearance toward others <sup>14</sup> <sup>b</sup>Lit *the uniting bond of perfection* <sup>15</sup> <sup>c</sup>Or *act as arbiter* <sup>d</sup>Lit *also* <sup>e</sup>Or *show yourselves thankful* <sup>16</sup> <sup>f</sup>One early ms reads *the Lord* <sup>g</sup>Or *in* <sup>h</sup>Or *one another, singing with psalms...* <sup>i</sup>Or *by; lit in His grace*]

*Family Relations* <sup>18</sup>Wives, be subject to your husbands, as is fitting in the Lord. <sup>19</sup>Husbands, love your wives and do not be embittered against them. <sup>20</sup>Children, be obedient to your parents in all things, for this is well-pleasing <sup>a</sup>to the Lord. <sup>21</sup>Fathers, do not exasperate your children, so that they will not lose heart. [<sup>20</sup> <sup>a</sup>Lit *in*]

<sup>22</sup>Slaves, in all things obey those who are your masters <sup>a</sup>on earth, not with <sup>b</sup>external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord. <sup>23</sup>Whatever you do, do your work <sup>c</sup>heartily, as for the Lord <sup>d</sup>rather than for men, <sup>24</sup>knowing that from the Lord you will receive the reward <sup>e</sup>of the inheritance. It is the Lord Christ whom you serve. <sup>25</sup>For he who does wrong will receive the consequences of the wrong which he has done, and <sup>f</sup>that without partiality. [<sup>22</sup> <sup>a</sup>Lit *according to the flesh* <sup>b</sup>Lit *eyeservice* <sup>23</sup> <sup>c</sup>Lit *from the soul* <sup>d</sup>Lit *and not* <sup>24</sup> <sup>e</sup>I.e. consisting of <sup>25</sup> <sup>f</sup>Lit *there is no partiality*]

## COLOSSIANS 4 [\[Books\]](#)

*Fellow Workers* 1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

2 Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*; 3praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; 4that I may make it clear in the way I ought to speak.

5 <sup>a</sup>Conduct yourselves with wisdom toward outsiders, <sup>b</sup>making the most of the opportunity. 6Let your speech always be <sup>c</sup>with grace, *as though* seasoned with salt, so that you will know how you should respond to each person. [5 <sup>a</sup>Lit *Walk* <sup>b</sup>Lit *redeeming the time* 6 <sup>c</sup>Or *gracious*]

7 As to all my affairs, Tychicus, *our* beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. 8For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts; 9<sup>a</sup>and with him Onesimus, *our* faithful and beloved brother, who is one of your *number*. They will inform you about the whole situation here. [9 <sup>a</sup>Lit *along with Onesimus*]

10 Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas's cousin Mark (about whom you received <sup>a</sup>instructions; if he comes to you, welcome him); 11and *also* Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me.

12Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may <sup>b</sup>stand <sup>c</sup>perfect and <sup>d</sup>fully assured in all the will of God. 13For I testify for him that he has <sup>e</sup>a deep concern for you and for those who are in Laodicea and Hierapolis. 14Luke, the beloved

physician, sends you his greetings, and *also* Demas. <sup>15</sup>Greet the brethren who are in Laodicea and also <sup>f</sup>Nympha and the church that is in <sup>g</sup>her house. <sup>16</sup>When <sup>h</sup>this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read <sup>i</sup>my letter *that is coming* from Laodicea. <sup>17</sup>Say to Archippus, “Take heed to the ministry which you have received in the Lord, that you may <sup>j</sup>fulfill it.”

[<sup>10</sup> <sup>a</sup>Or *orders* <sup>12</sup> <sup>b</sup>Or *stand firm* <sup>c</sup>Or *complete* or *mature* <sup>d</sup>Or *made complete* <sup>13</sup> <sup>e</sup>Or *much toil or great pain* <sup>15</sup> <sup>f</sup>Or *Nymphas* (masc) <sup>g</sup>One early ms reads *their* <sup>16</sup> <sup>h</sup>Lit *the* <sup>i</sup>Lit *the* <sup>17</sup> <sup>j</sup>Or *continually fulfill*]

<sup>18</sup> <sup>a</sup>I, Paul, write this greeting with my own hand. Remember my <sup>b</sup>imprisonment. Grace be with you. [<sup>18</sup> <sup>a</sup>Lit *The greeting by my hand of Paul* <sup>b</sup>Lit *bonds*]

## 1 THESSALONIANS 1 [\[Books\]](#)

*Thanksgiving for These Believers* 1 Paul and Silvanus and Timothy,

To the church of the Thessalonians in God the Father and the Lord  
Jesus Christ: Grace to you and peace.

2 We give thanks to God always for all of you, making mention *of you* in our prayers; <sup>3</sup>constantly bearing in mind your work of faith and labor of love and <sup>a</sup>steadfastness of hope <sup>b</sup>in our Lord Jesus Christ in the presence of our God and Father, <sup>4</sup>knowing, brethren beloved by God, *His* choice of you; <sup>5</sup>for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we <sup>c</sup>proved to be among you for your sake. <sup>6</sup>You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, <sup>7</sup>so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup>For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. <sup>9</sup>For they themselves report about us what kind of a <sup>d</sup>reception we had <sup>e</sup>with you, and how you turned to God from <sup>f</sup>idols to serve <sup>g</sup>a living and true God, <sup>10</sup>and to wait for His Son from <sup>h</sup>heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come. [3 <sup>a</sup>Or *perseverance* <sup>b</sup>Lit *of* 5 <sup>c</sup>Or *became* 9 <sup>d</sup>Lit *entrance* <sup>e</sup>Lit *to* <sup>f</sup>Or *the idols* <sup>g</sup>Or *the* 10 <sup>h</sup>Lit *the heavens*]

## 1 THESSALONIANS 2 [\[Books\]](#)

*Paul's Ministry* **1** For you yourselves know, brethren, that our <sup>a</sup>coming to you was not in vain, <sup>2</sup>but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much <sup>b</sup>opposition. <sup>3</sup>For our exhortation does not *come* from error or impurity or <sup>c</sup>by way of deceit; <sup>4</sup>but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who <sup>d</sup>examines our hearts. <sup>5</sup>For we never came <sup>e</sup>with flattering speech, as you know, nor with a pretext for greed—God is witness— <sup>6</sup>nor did we seek glory from men, either from you or from others, even though as apostles of Christ <sup>f</sup>we might have <sup>g</sup>asserted our authority. <sup>7</sup>But we <sup>h</sup>proved to be <sup>i</sup>gentle <sup>j</sup>among you, as a nursing *mother* <sup>k</sup>tenderly cares for her own children. <sup>8</sup>Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own <sup>l</sup>lives, because you had become <sup>m</sup>very dear to us. [<sup>1</sup> <sup>a</sup>Lit *entrance* <sup>2</sup> <sup>b</sup>Or *struggle, conflict* <sup>3</sup> <sup>c</sup>Lit *in deceit* <sup>4</sup> <sup>d</sup>Or *approves* <sup>5</sup> <sup>e</sup>Lit *in a word of flattery* <sup>6</sup> <sup>f</sup>Lit *being able to* <sup>g</sup>Or *be burdensome* <sup>7</sup> <sup>h</sup>Or *became gentle* <sup>i</sup>Three early mss read *babes* <sup>j</sup>Lit *in the midst of you* <sup>k</sup>Or *cherishes* <sup>8</sup> <sup>l</sup>Or *souls* <sup>m</sup>Lit *beloved*]

**9** For you recall, brethren, our labor and hardship, *how* working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. **10** You are witnesses, and *so is* God, how devoutly and uprightly and blamelessly we <sup>a</sup>behaved toward you <sup>b</sup>believers; **11** just as you know how we *were* exhorting and encouraging and <sup>c</sup>imploring each one of you as a father *would* his own children, **12** so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory. [<sup>10</sup> <sup>a</sup>Lit *became* <sup>b</sup>Or *who believe* <sup>11</sup> <sup>c</sup>Or *testifying to*]

**13** For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not as the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe. **14** For you, brethren, became

imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews, <sup>15</sup>who both killed the Lord Jesus and the prophets, and <sup>a</sup>drove us out. <sup>b</sup>They are not pleasing to God, <sup>b</sup>but hostile to all men, <sup>16</sup>hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them <sup>c</sup>to the utmost. [<sup>15</sup> <sup>a</sup>Or *persecuted us* <sup>b</sup>Lit *and* <sup>16</sup> <sup>c</sup>Or *forever or altogether; lit to the end*]

17 But we, brethren, having been taken away from you for a <sup>a</sup>short while—in <sup>b</sup>person, not in <sup>c</sup>spirit—were all the more eager with great desire to see your face. <sup>18d</sup>For we wanted to come to you—I, Paul, <sup>e</sup>more than once—and yet Satan hindered us. <sup>19</sup>For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His <sup>f</sup>coming? <sup>20</sup>For you are our glory and joy. [<sup>17</sup> <sup>a</sup>Lit *occasion of an hour* <sup>b</sup>Lit *face* <sup>c</sup>Lit *heart* <sup>18</sup> <sup>d</sup>Or *Because* <sup>e</sup>Lit *both once and twice* <sup>19</sup> <sup>f</sup>Or *presence*]

## 1 THESSALONIANS 3 [\[Books\]](#)

*Encouragement of Timothy's Visit* 1 Therefore when we could endure *it* no longer, we thought it best to be left behind at Athens alone, 2and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith, 3so that no one would be <sup>a</sup>disturbed by these afflictions; for you yourselves know that we have been destined for this. 4For indeed when we were with you, we *kept* telling you in advance that we were going to suffer affliction; <sup>b</sup>and so it came to pass, <sup>c</sup>as you know. 5For this reason, when I could endure *it* no longer, I also sent to <sup>d</sup>find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain. [3 <sup>a</sup>Or *deceived* 4 <sup>b</sup>Lit *just as* <sup>c</sup>Lit *and* 5 <sup>d</sup>Or *to know, to ascertain*]

6 But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you, 7for this reason, brethren, in all our distress and affliction we were comforted about you through your faith; 8for now we *really* live, if you stand firm in the Lord. 9For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account, 10as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?

11 Now may our God and Father Himself and Jesus our Lord direct our way to you; 12and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also *do* for you; 13so that He may establish your hearts without blame in holiness before our God and Father at the <sup>a</sup>coming of our Lord Jesus with all His <sup>b</sup>saints.

[13 <sup>a</sup>Or *presence* <sup>b</sup>Or *holy ones*]

## 1 THESSALONIANS 4 [\[Books\]](#)

*Sanctification and Love* <sup>1</sup> Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to <sup>a</sup>walk and please God (just as you actually do <sup>a</sup>walk), that you excel still more. <sup>2</sup>For you know what commandments we gave you <sup>b</sup>by *the authority of* the Lord Jesus. <sup>3</sup>For this is the will of God, your sanctification; *that is*, that you abstain from <sup>c</sup>sexual immorality; <sup>4</sup>that each of you know how to <sup>d</sup>possess his own <sup>e</sup>vessel in sanctification and honor, <sup>5</sup>not in <sup>f</sup>lustful passion, like the Gentiles who do not know God; <sup>6</sup>and that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned you. <sup>7</sup>For God has not called us for the purpose of impurity, but <sup>g</sup>in sanctification. <sup>8</sup>So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you. [<sup>1</sup> <sup>a</sup>Or *conduct yourselves* <sup>2</sup> <sup>b</sup>Lit *through the Lord* <sup>3</sup> <sup>c</sup>Or *fornication* <sup>4</sup> <sup>d</sup>Or *acquire* <sup>e</sup>I.e. body; or wife <sup>5</sup> <sup>f</sup>Lit *passion of lust* <sup>7</sup> <sup>g</sup>I.e. in the state or sphere of]

<sup>9</sup> Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to love one another; <sup>10</sup>for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, <sup>11</sup>and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, <sup>12</sup>so that you will <sup>a</sup>behave properly toward outsiders and <sup>b</sup>not be in any need. [<sup>12</sup> <sup>a</sup>Lit *walk* <sup>b</sup>Lit *have need of nothing*]

*Those Who Died in Christ* <sup>13</sup> But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup>For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep <sup>a</sup>in

**Jesus. <sup>15</sup>For this we say to you by the word of the Lord, that we who are alive <sup>b</sup>and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup>For the Lord Himself will descend from heaven with a <sup>c</sup>shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup>Then we who are alive <sup>b</sup>and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup>Therefore comfort one another with these words. [14 <sup>a</sup>Lit *through* 15 <sup>b</sup>Lit *who* 16 <sup>c</sup>Or *cry of command*]**

## 1 THESSALONIANS 5 [\[Books\]](#)

*The Day of the Lord* 1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2For you yourselves know full well that the day of the Lord <sup>a</sup>will come just like a thief in the night. 3While they are saying, “Peace and safety!” then <sup>b</sup>destruction <sup>c</sup>will come upon them suddenly like labor pains upon a woman with child, and they will not escape. 4But you, brethren, are not in darkness, that the day would overtake you <sup>d</sup>like a thief; 5for you are all sons of light and sons of day. We are not of night nor of darkness; 6so then let us not sleep as <sup>e</sup>others do, but let us be alert and <sup>f</sup>sober. 7For those who sleep do their sleeping at night, and those who get drunk get drunk at night. 8But since we are of *the* day, let us be <sup>g</sup>sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. 9For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10who died for us, so that whether we are awake or asleep, we will live together with Him. 11Therefore <sup>h</sup>encourage one another and build up one another, just as you also are doing. [2 <sup>a</sup>Lit *is coming* 3 <sup>b</sup>Or *sudden destruction* <sup>c</sup>Lit *comes upon* 4 <sup>d</sup>One early ms reads *like thieves* 6 <sup>e</sup>Lit *the remaining ones* <sup>f</sup>Or *self-controlled* 8 <sup>g</sup>Or *self-controlled* 11 <sup>h</sup>Or *comfort*]

*Christian Conduct* 12 But we request of you, brethren, that you <sup>a</sup>appreciate those who diligently labor among you, and have charge over you in the Lord and give you <sup>b</sup>instruction, 13and that you esteem them very highly in love because of their work. Live in peace with one another. 14We urge you, brethren, admonish the <sup>c</sup>unruly, encourage the fainthearted, help the weak, be patient with everyone. 15See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. 16Rejoice always; 17pray without ceasing; 18in everything give thanks; for this is God’s will for you in Christ Jesus. 19Do not quench the Spirit; 20do not despise

prophetic <sup>d</sup>utterances. <sup>21</sup>But examine everything *carefully*; hold fast to that which is good; <sup>22</sup>abstain from every <sup>e</sup>form of evil. [12 <sup>a</sup>Lit *know* <sup>b</sup>Or *admonition* 14 <sup>c</sup>Or *undisciplined* 20 <sup>d</sup>Or *gifts* 22 <sup>e</sup>Or *appearance*]

<sup>23</sup> Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. <sup>24</sup>Faithful is He who calls you, and He also will bring it to pass.

<sup>25</sup> Brethren, pray for us<sup>a</sup>. [25 <sup>a</sup>Two early mss add *also*]

<sup>26</sup> Greet all the brethren with a holy kiss. <sup>27</sup>I adjure you by the Lord to have this letter read to all the brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

## 2 THESSALONIANS 1 [\[Books\]](#)

*Thanksgiving for Faith and Perseverance* 1 Paul and Silvanus and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We ought always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows *ever* greater; 4 therefore, we ourselves speak proudly of you among the churches of God for your <sup>a</sup>perseverance and faith in the midst of all your persecutions and afflictions which you endure. 5 *This is* a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. 6<sup>b</sup> For after all it is *only* just <sup>c</sup>for God to repay with affliction those who afflict you, 7 and to *give* relief to you who are afflicted <sup>d</sup>and to us as well <sup>e</sup>when the Lord Jesus will be revealed from heaven with <sup>f</sup>His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified <sup>g</sup>in His <sup>h</sup>saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed. 11 To this end also we pray for you always, that our God will <sup>i</sup>count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, 12 so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ. [4 <sup>a</sup>Or *steadfastness* 6 <sup>b</sup>Lit *If indeed* <sup>c</sup>Or *in the sight of* 7 <sup>d</sup>Lit *along with us* <sup>e</sup>Lit *at the revelation of the Lord Jesus* <sup>f</sup>Lit *the angels of His power* 10 <sup>g</sup>Or *in the persons of* <sup>h</sup>Or *holy ones* 11 <sup>i</sup>Or *make*]

## 2 THESSALONIANS 2 [\[Books\]](#)

*Man of Lawlessness* 1 Now we request you, brethren, with regard to the <sup>a</sup>coming of our Lord Jesus Christ and our gathering together to Him, <sup>2</sup>that you not be quickly shaken from your <sup>b</sup>composure or be disturbed either by a spirit or a <sup>c</sup>message or a letter as if from us, to the effect that the day of the Lord has come. <sup>3</sup>Let no one in any way deceive you, for *it will not come* unless the <sup>d</sup>apostasy comes first, and the man of lawlessness is revealed, the son of destruction, <sup>4</sup>who opposes and exalts himself above <sup>e</sup>every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. <sup>5</sup>Do you not remember that while I was still with you, I was telling you these things? <sup>6</sup>And you know what restrains him now, so that in his time he will be revealed. <sup>7</sup>For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way. <sup>8</sup>Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His <sup>a</sup>coming; <sup>9</sup>*that is*, the one whose <sup>a</sup>coming is in accord with the activity of Satan, with all power and <sup>f</sup>signs and false wonders, <sup>10</sup>and with <sup>g</sup>all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. <sup>11</sup>For this reason God <sup>h</sup>will send upon them <sup>i</sup>a deluding influence so that they will believe <sup>j</sup>what is false, <sup>12</sup>in order that they all may be <sup>k</sup>judged who did not believe the truth, but <sup>l</sup>took pleasure in wickedness. [<sup>1</sup> <sup>a</sup>Or *presence* <sup>2</sup> <sup>b</sup>Lit *mind* <sup>c</sup>Lit *word* <sup>3</sup> <sup>d</sup>Or *falling away from the faith* <sup>4</sup> <sup>e</sup>Or *everyone who is called God* <sup>9</sup> <sup>f</sup>Or *attesting miracles* <sup>10</sup> <sup>g</sup>Or *every deception* <sup>11</sup> <sup>h</sup>Lit *is sending* <sup>i</sup>Lit *an activity of error* <sup>j</sup>Or *the lie* <sup>12</sup> <sup>k</sup>Or *condemned* <sup>l</sup>Or *approved*]

<sup>13</sup> But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you <sup>a</sup>from the beginning for salvation <sup>b</sup>through sanctification <sup>c</sup>by the Spirit and faith in the truth. <sup>14</sup>It was for this He called you through our gospel, <sup>d</sup>that you may gain the glory of our Lord Jesus Christ. <sup>15</sup>So then, brethren, stand firm and

**hold to the traditions which you were taught, whether by word of  
mouth or by letter <sup>c</sup>from us. [13 <sup>a</sup>One early ms reads *first fruits* <sup>b</sup>Lit in  
<sup>c</sup>Lit of 14 <sup>d</sup>Lit to the gaining of]**

**16 Now may our Lord Jesus Christ Himself and God our Father, who  
has loved us and given us eternal comfort and good hope by grace,  
<sup>17</sup>comfort and strengthen your hearts in every good work and word.**

## 2 THESSALONIANS 3 [\[Books\]](#)

*Exhortation* 1 Finally, brethren, pray for us that the word of the Lord will <sup>a</sup>spread rapidly and be glorified, just as *it did* also with you; <sup>2</sup>and that we will be rescued from <sup>b</sup>perverse and evil men; for not all have <sup>c</sup>faith. <sup>3</sup>But the Lord is faithful, <sup>d</sup>and He will strengthen and protect you <sup>e</sup>from the evil one. <sup>4</sup>We have confidence in the Lord concerning you, that you are doing and will *continue to* do what we command. <sup>5</sup>May the Lord direct your hearts into the love of God and into the steadfastness of Christ. [1 <sup>a</sup>Lit *run* 2 <sup>b</sup>Lit *improper* <sup>c</sup>Or *the faith* 3 <sup>d</sup>Lit *who will* <sup>e</sup>Or *from evil*]

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you <sup>a</sup>keep away from every brother who <sup>b</sup>leads an <sup>c</sup>unruly life and not according to the tradition which <sup>d</sup>you received from us.

<sup>7</sup>For you yourselves know how you ought to <sup>e</sup>follow our example, because we did not act in an undisciplined manner among you, <sup>8</sup>nor did we eat <sup>f</sup>anyone's bread <sup>g</sup>without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you; <sup>9</sup>not because we do not have the right *to this*, but in order to offer ourselves as a model for you, so that you would <sup>e</sup>follow our example. <sup>10</sup>For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

<sup>11</sup>For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. <sup>12</sup>Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. <sup>13</sup>But as for you, brethren, do not grow weary of doing good. [6 <sup>a</sup>Or *avoid* <sup>b</sup>Lit *walks disorderly* <sup>c</sup>Or *undisciplined* <sup>d</sup>One early ms reads *they* 7 <sup>e</sup>Lit *imitate us* 8 <sup>f</sup>Lit *from anyone* <sup>g</sup>Lit *freely*]

14 If anyone does not obey our <sup>a</sup>instruction <sup>b</sup>in this letter, take special note of that person <sup>c</sup>and do not associate with him, so that he will be put to shame. <sup>15</sup>Yet do not regard him as an enemy, but <sup>d</sup>admonish him as a brother. [14 <sup>a</sup>Lit *word* <sup>b</sup>Lit *through* <sup>c</sup>Lit *not to associate* 15 <sup>d</sup>Or *keep*]

*admonishing]*

**16 Now may the Lord of peace Himself continually grant you peace in every <sup>a</sup>circumstance. The Lord be with you all! [16 <sup>a</sup>Lit way]**

**17 <sup>a</sup>I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write. <sup>18</sup>The grace of our Lord Jesus Christ be with you all. [17 <sup>a</sup>Lit *The greeting by my hand of Paul*]**

## 1 TIMOTHY 1 [\[Books\]](#)

*Misleadings in Doctrine and Living* 1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is our hope,*

2 To Timothy, *my true child in the faith:* Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

3 As I urged you <sup>a</sup>upon my departure for Macedonia, <sup>b</sup>remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, <sup>4</sup>nor to <sup>c</sup>pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* <sup>d</sup>the administration of God which is by faith. <sup>5</sup>But the goal of our <sup>e</sup>instruction is love from a pure heart and a good conscience and a sincere faith. <sup>6</sup>For some men, straying from these things, have turned aside to fruitless discussion, <sup>7</sup>wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. [3 <sup>a</sup>Lit *while going to* <sup>b</sup>Lit *to remain* 4 <sup>c</sup>Or *occupy themselves with* <sup>d</sup>Lit *God's provision* 5 <sup>e</sup>Lit *commandment*]

8 But we know that the Law is good, if one uses it lawfully, <sup>9</sup>realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers <sup>10a</sup>and <sup>b</sup>immoral men <sup>a</sup>and homosexuals <sup>a</sup>and kidnappers <sup>a</sup>and liars <sup>a</sup>and perjurers, and whatever else is contrary to sound teaching, <sup>11</sup>according to the glorious gospel of the blessed God, with which I have been entrusted. [10 <sup>a</sup>Lit *for* <sup>b</sup>Or *fornicators*]

12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, <sup>13</sup>even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I

was shown mercy because I acted ignorantly in unbelief; <sup>14</sup>and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. <sup>15</sup>It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. <sup>16</sup>Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those <sup>a</sup>who would believe in Him for eternal life. <sup>17</sup>Now to the King <sup>b</sup>eternal, immortal, invisible, the only God, *be honor and glory* <sup>c</sup>forever and ever. Amen. [<sup>16</sup> <sup>a</sup>Or *destined to* <sup>17</sup> <sup>b</sup>Lit *of the ages* <sup>c</sup>Lit *to the ages of the ages*]

<sup>18</sup> This command I entrust to you, Timothy, *my* <sup>a</sup>son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, <sup>19</sup>keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to <sup>b</sup>their faith. <sup>20</sup><sup>c</sup>Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme. [<sup>18</sup> <sup>a</sup>Or *child* <sup>19</sup> <sup>b</sup>Lit *the* <sup>20</sup> <sup>c</sup>Lit *Of*]

## 1 TIMOTHY 2 [\[Books\]](#)

*A Call to Prayer* <sup>1</sup>First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, <sup>2</sup>for kings and all who are in <sup>a</sup>authority, so that we may lead a tranquil and quiet life in all godliness and <sup>b</sup>dignity. <sup>3</sup>This is good and acceptable in the sight of God our Savior, <sup>4</sup>who desires all men to be saved and to come to the <sup>c</sup>knowledge of the truth. <sup>5</sup>For there is one God, *and* one mediator also between God and men, *the man* Christ Jesus, <sup>6</sup>who gave Himself as a ransom for all, the testimony <sup>d</sup>given at <sup>e</sup>the proper time. <sup>7</sup>For this I was appointed a <sup>f</sup>preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. [2 <sup>a</sup>Or *a high position* <sup>b</sup>Or *seriousness* 4 <sup>c</sup>Or *recognition* 6 <sup>d</sup>Or to be given <sup>e</sup>Lit *its own times* 7 <sup>f</sup>Or *herald*]

<sup>8</sup> Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

*Women Instructed* <sup>9</sup>Likewise, *I want* women to adorn themselves with proper clothing, <sup>a</sup>modestly and discreetly, not with braided hair and gold or pearls or costly garments, <sup>10</sup>but rather by means of good works, as is proper for women making a claim to godliness. <sup>11</sup>A woman must quietly receive instruction with entire submissiveness. <sup>12</sup>But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. <sup>13</sup>For it was Adam who was first <sup>b</sup>created, *and* then Eve. <sup>14</sup>And *it was not* Adam *who* was deceived, but the woman being deceived, <sup>c</sup>fell into transgression. <sup>15</sup>But *women* will be <sup>d</sup>preserved through the bearing of children if they continue in faith and love and sanctity with <sup>e</sup>self-restraint. [9 <sup>a</sup>Lit *with modesty* 13 <sup>b</sup>Or *formed* 14 <sup>c</sup>Lit *has come* 15 <sup>d</sup>Lit *saved* <sup>e</sup>Or *discretion*]

## 1 TIMOTHY 3 [\[Books\]](#)

*Overseers and Deacons* 1 It is a trustworthy statement: if any man aspires to the office of <sup>a</sup>overseer, it is a fine work he desires *to do*. <sup>2b</sup>An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, <sup>3</sup>not addicted to wine <sup>c</sup>or pugnacious, but gentle, peaceable, free from the love of money. <sup>4</sup>*He must be* one who manages his own household well, keeping his children under control with all dignity <sup>5</sup>(but if a man does not know how to manage his own household, how will he take care of the church of God?), <sup>6</sup>*and* not a new convert, so that he will not become conceited and fall into the condemnation <sup>d</sup>incurred by the devil. <sup>7</sup>And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil. [1 <sup>a</sup>Or *bishop* 2 <sup>b</sup>Lit *The* 3 <sup>c</sup>Lit *not* 6 <sup>d</sup>Lit *of the devil*]

<sup>8</sup> Deacons likewise *must be* men of dignity, not <sup>a</sup>double-tongued, <sup>b</sup>or addicted to much wine <sup>b</sup>or fond of sordid gain, <sup>9</sup>*but* holding to the mystery of the faith with a clear conscience. <sup>10</sup>These men must also first be tested; then let them serve as deacons if they are beyond reproach. <sup>11c</sup>Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things. <sup>12</sup>Deacons must be husbands of *only* one wife, *and* <sup>d</sup>good managers of *their* children and their own households. <sup>13</sup>For those who have served well as deacons obtain for themselves a <sup>e</sup>high standing and great confidence in the faith that is in Christ Jesus. [8 <sup>a</sup>Or *given to double-talk* <sup>b</sup>Lit *not* 11 <sup>c</sup>I.e. either deacons' wives or deaconesses 12 <sup>d</sup>Lit *managing well* 13 <sup>e</sup>Lit *good*]

<sup>14</sup> I am writing these things to you, hoping to come to you before long; <sup>15</sup>but <sup>a</sup>in case I am delayed, *I write* so that you will know how <sup>b</sup>one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup>By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was <sup>c</sup>vindicated <sup>d</sup>in the Spirit, Seen by angels,

Proclaimed among the nations, Believed on in the world, Taken up in  
glory. [15 <sup>a</sup>Lit *if I delay* <sup>b</sup>Or *you ought to conduct yourself* 16 <sup>c</sup>Or  
*justified* <sup>d</sup>Or *by*]

## 1 TIMOTHY 4 [\[Books\]](#)

*Apostasy* <sup>1</sup> But the Spirit explicitly says that in later times some will <sup>a</sup>fall away from the faith, paying attention to deceitful spirits and doctrines of demons, <sup>2</sup>by means of the hypocrisy of liars seared in their own conscience as with a branding iron, <sup>3</sup>men who forbid marriage *and advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. <sup>4</sup>For everything created by God is good, and nothing is to be rejected if it is received with gratitude; <sup>5</sup>for it is sanctified by means of the word of God and prayer. [1 <sup>a</sup>I.e. apostacize]

*A Good Minister's Discipline* <sup>6</sup> In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the <sup>a</sup>sound doctrine which you have been following. <sup>7</sup>But <sup>b</sup>have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; <sup>8</sup>for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. <sup>9</sup>It is a trustworthy statement deserving full acceptance. <sup>10</sup>For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. [6 <sup>a</sup>Lit *good* 7 <sup>b</sup>Or *reject*]

<sup>11</sup> <sup>a</sup>Prescribe and teach these things. <sup>12</sup>Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example <sup>b</sup>of those who believe. <sup>13</sup>Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. <sup>14</sup>Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the <sup>c</sup>presbytery. <sup>15</sup>Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. <sup>16</sup>Pay close attention to yourself and

**to your teaching; persevere in these things, for as you do this you will  
densure salvation both for yourself and for those who hear you. [11 <sup>a</sup>Or  
*Keep commanding and teaching* 12 <sup>b</sup>Or to 14 <sup>c</sup>Or *board of elders* 16 <sup>d</sup>Lit  
*save both yourself and those]***

## 1 TIMOTHY 5 [\[Books\]](#)

***Honor Widows*** 1 Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, <sup>2</sup>the older women as mothers, *and* the younger women as sisters, in all purity.

3 Honor widows who are widows indeed; <sup>4</sup>but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to <sup>a</sup>make some return to their parents; for this is acceptable in the sight of God. <sup>5</sup>Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. <sup>6</sup>But she who gives herself to wanton pleasure is dead even while she lives. <sup>7</sup><sup>b</sup>Prescribe these things as well, so that they may be above reproach. <sup>8</sup>But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. [4 <sup>a</sup>Lit *give back recompenses* 7 <sup>b</sup>Or *Keep commanding*]

9 A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, <sup>10</sup>having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the <sup>a</sup>saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. <sup>11</sup>But refuse to *put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, <sup>12</sup>*thus* incurring condemnation, because they have set aside their previous <sup>b</sup>pledge. <sup>13</sup>At the same time they also learn to *be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to *mention*. <sup>14</sup>Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; <sup>15</sup>for some have already turned aside to follow Satan. <sup>16</sup>If any woman who is a believer has *dependent* widows, she must assist them and the church must not be

burdened, so that it may assist those who are widows indeed. [10 <sup>a</sup>Or  
*holy ones* 12 <sup>b</sup>Lit *faith*]

**Concerning Elders** 17 The elders who rule well are to be considered worthy of double honor, especially those who work hard <sup>a</sup>at preaching and teaching. 18For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.” 19Do not receive an accusation against an elder except on the basis of two or three witnesses. 20Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. 21I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of partiality*. 22Do not lay hands upon anyone *too* hastily and <sup>b</sup>thereby share *responsibility for* the sins of others; keep yourself <sup>c</sup>free from sin. [17 <sup>a</sup>Lit *in word* 22 <sup>b</sup>Lit *do not share* <sup>c</sup>Lit *pure*]

23 No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. 25Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

## 1 TIMOTHY 6 [\[Books\]](#)

*Instructions to Those Who Minister* 1 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be <sup>a</sup>spoken against. 2 Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who <sup>b</sup>partake of the benefit are believers and beloved. Teach and <sup>c</sup>preach these *principles*. [1 <sup>a</sup>Or *blasphemed* 2 <sup>b</sup>Or *devote themselves to kindness* <sup>c</sup>Lit *exhort, urge*]

3 If anyone advocates a different doctrine and does not <sup>a</sup>agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, <sup>4</sup>he is conceited *and* understands nothing; but he <sup>b</sup>has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, <sup>5</sup>and constant friction between men of depraved mind and deprived of the truth, who suppose that <sup>c</sup>godliness is a means of gain. <sup>6</sup>But godliness *actually* is a means of great gain when accompanied by contentment.

<sup>7</sup>For we have brought nothing into the world, so we cannot take anything out of it either. <sup>8</sup>If we have food and covering, with these we shall be content. <sup>9</sup>But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. <sup>10</sup>For the love of money is a root of all <sup>d</sup>sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. [3 <sup>a</sup>Lit *come to; or come with* 4 <sup>b</sup>Lit *is sick about* 5 <sup>c</sup>Or *religion* 10 <sup>d</sup>Lit *the evils*]

11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, <sup>a</sup>perseverance *and* gentleness. <sup>12</sup>Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. <sup>13</sup>I charge you in the presence of God, who <sup>b</sup>gives life to all things, and of Christ Jesus, who testified the good confession before

Pontius Pilate, <sup>14</sup>that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, <sup>15</sup>which He will <sup>c</sup>bring about at the proper time—He who is the blessed and only Sovereign, the King of <sup>d</sup>kings and Lord of <sup>e</sup>lords, <sup>16</sup>who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen. [11 <sup>a</sup>Or *steadfastness* 13 <sup>b</sup>Or *preserves alive* 15 <sup>c</sup>Lit *show* <sup>d</sup>Lit *those who reign as kings* <sup>e</sup>Lit *those who rule as lords*]

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. <sup>18</sup>*Instruct them* to do good, to be rich in good <sup>a</sup>works, to be generous and ready to share, <sup>19</sup>storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. [18 <sup>a</sup>Or *deeds*]

20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— <sup>21</sup>which some have professed and thus gone astray <sup>a</sup>from the faith. [21 <sup>a</sup>Lit *concerning*]

Grace be with you.

## 2 TIMOTHY 1 [\[Books\]](#)

*Timothy Charged to Guard His Trust* 1 Paul, an apostle of Christ Jesus  
<sup>a</sup>by the will of God, according to the promise of life in Christ Jesus, [1  
<sup>a</sup>Lit through]

2 To Timothy, my beloved <sup>a</sup>son: Grace, mercy *and* peace from God the  
Father and Christ Jesus our Lord. [2 <sup>a</sup>Or *child*]

3 I thank God, whom I serve with a clear conscience <sup>a</sup>the way my  
forefathers did, as I constantly remember you in my <sup>b</sup>prayers night and  
day, <sup>4</sup>longing to see you, even as I recall your tears, so that I may be  
filled with joy. <sup>5</sup><sup>c</sup>For I am mindful of the sincere faith within you, which  
first dwelt in your grandmother Lois and your mother Eunice, and I  
am sure that *it is* in you as well. <sup>6</sup>For this reason I remind you to kindle  
afresh the gift of God which is in you through the laying on of my  
hands. <sup>7</sup>For God has not given us a spirit of <sup>d</sup>timidity, but of power and  
love and <sup>e</sup>discipline. [3 <sup>a</sup>Lit from my forefathers <sup>b</sup>Or petitions 5 <sup>c</sup>Lit  
Receiving remembrance of 7 <sup>d</sup>Or cowardice <sup>e</sup>Or sound judgment]

8 Therefore do not be ashamed of the testimony of our Lord or of me  
His prisoner, but join with *me* in suffering for the gospel according to  
the power of God, <sup>9</sup>who has saved us and called us with a holy calling,  
not according to our works, but according to His own purpose and  
grace which was granted us in Christ Jesus from all eternity, <sup>10</sup>but now  
has been revealed by the appearing of our Savior Christ Jesus, who  
abolished death and brought life and immortality to light through the  
gospel, <sup>11</sup>for which I was appointed a preacher and an apostle and a  
teacher. <sup>12</sup>For this reason I also suffer these things, but I am not  
ashamed; for I know whom I have believed and I am convinced that He  
is able to guard what I have entrusted to Him <sup>a</sup>until that day. <sup>13</sup><sup>b</sup>Retain  
the standard of sound words which you have heard from me, in the  
faith and love which are in Christ Jesus. <sup>14</sup>Guard, through the Holy  
Spirit who dwells in us, the <sup>c</sup>treasure which has been entrusted to *you*.

[12 <sup>a</sup>Or *for* 13 <sup>b</sup>Or *Hold the example* 14 <sup>c</sup>Lit *good deposit*]

15 You are aware of the fact that all who are in <sup>a</sup>Asia turned away from me, among whom are Phygelus and Hermogenes. <sup>16</sup>The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my <sup>b</sup>chains; <sup>17</sup>but when he was in Rome, he eagerly searched for me and found me— <sup>18</sup>the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus. [15 <sup>a</sup>I.e. the province of Asia 16 <sup>b</sup>Lit *chain*]

## 2 TIMOTHY 2 [\[Books\]](#)

***Be Strong*** <sup>1</sup>You therefore, my <sup>a</sup>son, be strong in the grace that is in Christ Jesus. <sup>2</sup>The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. <sup>3</sup>Suffer hardship with *me*, as a good soldier of Christ Jesus. <sup>4</sup>No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. <sup>5</sup>Also if anyone competes as an athlete, he <sup>b</sup>does not win the prize unless he competes according to the rules. <sup>6</sup>The hard-working farmer ought to be the first to receive his share of the crops. <sup>7</sup>Consider what I say, for the Lord will give you understanding in everything. [1 <sup>a</sup>Or *child* 5 <sup>b</sup>Lit *is not crowned*]

<sup>8</sup>Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, <sup>9a</sup>for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. <sup>10</sup>For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and with it* eternal glory. <sup>11</sup>It is a trustworthy statement: For if we died with Him, we will also live with Him; [9 <sup>a</sup>Lit *in which*]

<sup>12</sup>If we endure, we will also reign with Him; If we <sup>a</sup>deny Him, He also will deny us; [<sup>a</sup>Lit *will deny*]

<sup>13</sup>If we are faithless, He remains faithful, for He cannot deny Himself.

**An Unashamed Workman** <sup>14</sup> Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless *and leads* to the ruin of the hearers. <sup>15</sup> Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. <sup>16</sup> But avoid worldly *and* empty chatter, for <sup>a</sup>it will lead to further ungodliness, <sup>17</sup> and their <sup>b</sup>talk will spread like <sup>c</sup>gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup> *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.” [<sup>16</sup> <sup>a</sup>Lit *they will make further progress in ungodliness* <sup>17</sup> <sup>b</sup>Lit word <sup>c</sup>Or *cancer*]

<sup>20</sup> Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. <sup>21</sup> Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. <sup>22</sup> Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. <sup>23</sup> But refuse foolish and ignorant speculations, knowing that they produce <sup>a</sup>quarrels. <sup>24</sup> The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, <sup>25</sup> with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, <sup>26</sup> and they may come to their senses *and escape* from the snare of the devil, having been held captive <sup>b</sup>by him to do his will. [<sup>23</sup> <sup>a</sup>Lit *fightings* <sup>26</sup> <sup>b</sup>Or *by him, to do His will*]

## 2 TIMOTHY 3 [\[Books\]](#)

### *“Difficult Times Will Come”*

1 But realize this, that in the last days difficult times will come. 2For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3unloving, irreconcilable, malicious gossips, without self-control, brutal, <sup>a</sup>haters of good, <sup>4</sup>treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, <sup>5</sup>holding to a form of <sup>b</sup>godliness, although they have denied its power; Avoid such men as these. <sup>6</sup>For among them are those who <sup>c</sup>enter into households and captivate <sup>d</sup>weak women weighed down with sins, led on by various impulses, <sup>7</sup>always learning and never able to come to the <sup>e</sup>knowledge of the truth. <sup>8</sup>Just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected in regard to the faith. <sup>9</sup>But they will not make further progress; for their folly will be obvious to all, just as <sup>f</sup>Jannes’s and Jambres’s folly was also. [3 <sup>a</sup>Lit *not loving good* 5 <sup>b</sup>Or *religion* 6 <sup>c</sup>Or *creep into* <sup>d</sup>Or *idle* 7 <sup>e</sup>Or *recognition* 9 <sup>f</sup>Lit *that of those*]

10 Now you followed my teaching, conduct, purpose, faith, patience, love, <sup>a</sup>perseverance, <sup>11</sup>persecutions, *and* sufferings, such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured, and out of them all the Lord rescued me! <sup>12</sup>Indeed, all who desire to live godly in Christ Jesus will be persecuted. <sup>13</sup>But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived. <sup>14</sup>You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*, <sup>15</sup>and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. <sup>16</sup>All Scripture is <sup>b</sup>inspired by God and profitable for teaching, for reproof, for correction, for <sup>c</sup>training in righteousness; <sup>17</sup>so that the man of God may be adequate, equipped for every good work. [10 <sup>a</sup>Or *steadfastness* 16 <sup>b</sup>Lit *God-breathed* <sup>c</sup>Lit *training which is in*]

## 2 TIMOTHY 4 [\[Books\]](#)

### *“Preach the Word”*

1 I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: <sup>2</sup>preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with <sup>a</sup>great patience and instruction. <sup>3</sup>For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, <sup>4</sup>and will turn away their ears from the truth and will turn aside to myths. <sup>5</sup>But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. [2 <sup>a</sup>Lit *all*]

6 For I am already being poured out as a drink offering, and the time of my departure has come. <sup>7</sup>I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup>in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

***Personal Concerns*** <sup>9</sup>Make every effort to come to me soon; <sup>10</sup>for Demas, having loved this present <sup>a</sup>world, has deserted me and gone to Thessalonica; Crescens *has gone* to <sup>b</sup>Galatia, Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. <sup>12</sup>But Tychicus I have sent to Ephesus. <sup>13</sup>When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. <sup>14</sup>Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. <sup>15</sup>Be on guard against him yourself, for he vigorously opposed our <sup>c</sup>teaching. [10 <sup>a</sup>Or *age* <sup>b</sup>One early ms reads *Gaul* 15 <sup>c</sup>Lit *words*]

16 At my first defense no one supported me, but all deserted me; may it

not be counted against them. <sup>17</sup>But the Lord stood with me and strengthened me, so that through me the proclamation might <sup>a</sup>be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. <sup>18</sup>The Lord will rescue me from every evil deed, and will <sup>b</sup>bring me safely to His heavenly kingdom; to <sup>c</sup>Him *be* the glory forever and ever. Amen. [<sup>17</sup> <sup>a</sup>*Or be fulfilled* <sup>18</sup> <sup>b</sup>*Or save me for* <sup>c</sup>*Lit Whom*]

<sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus.  
<sup>20</sup>Erastus remained at Corinth, but Trophimus I left sick at Miletus.  
<sup>21</sup>Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

<sup>22</sup> The Lord be with your spirit. Grace be with you.

## TITUS 1 [\[Books\]](#)

**Salutation** 1 Paul, a bond-servant of God and an apostle of Jesus Christ, <sup>a</sup>for the faith of those chosen of God and the knowledge of the truth which is according to godliness, <sup>2</sup>in the hope of eternal life, which God, who cannot lie, promised <sup>b</sup>long ages ago, <sup>3</sup>but at the proper time manifested, *even His word*, in the proclamation with which I was entrusted according to the commandment of God our Savior, [1 <sup>a</sup>Or *according to* 2 <sup>b</sup>Lit *before times eternal*]

4 To Titus, my true child <sup>a</sup>in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. [4 <sup>a</sup>Lit *according to*]

**Qualifications of Elders** 5 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, <sup>6</sup>*namely*, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. <sup>7</sup>For the <sup>a</sup>overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, <sup>8</sup>but hospitable, loving what is good, sensible, just, devout, self-controlled, <sup>9</sup>holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. [7 <sup>a</sup>Or *bishop*]

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, <sup>11</sup>who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain. <sup>12</sup>One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." <sup>13</sup>This testimony is true. For this reason reprove them severely so that they may be sound in the faith, <sup>14</sup>not paying attention to Jewish myths and

**commandments of men who turn away from the truth. <sup>15</sup>To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup>They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.**

## TITUS 2 [\[Books\]](#)

*Duties of the Older and Younger* 1 But as for you, speak the things which are fitting for sound doctrine. 2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in <sup>a</sup>perseverance. [2 <sup>a</sup>Or *steadfastness*]

3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup>so that they may <sup>a</sup>encourage the young women to love their husbands, to love their children, <sup>5</sup>to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. [4 <sup>a</sup>Or *train*]

6 Likewise urge the young men to be <sup>a</sup>sensible; <sup>7</sup>in all things show yourself to be an example of good deeds, *with* <sup>b</sup>purity in doctrine, dignified, <sup>8</sup>sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. [6 <sup>a</sup>Or *sensible in all things; show* <sup>7</sup> <sup>b</sup>Or *soundness; lit uncorruptness*]

9 Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not <sup>a</sup>argumentative, <sup>10</sup>not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect. [9 <sup>a</sup>Lit *contradicting*]

11 For the grace of God has appeared, <sup>a</sup>bringing salvation to all men, <sup>12</sup><sup>b</sup>instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, <sup>13</sup>looking for the blessed hope and the appearing of the glory of <sup>c</sup>our great God and Savior, Christ Jesus, <sup>14</sup>who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. [11 <sup>a</sup>Or *to all men, bringing* <sup>12</sup> <sup>b</sup>Or *disciplining* <sup>13</sup> <sup>c</sup>Or *the great God and our Savior*]

**15 These things speak and exhort and reprove with all <sup>a</sup>authority. Let no one disregard you. [15 <sup>a</sup>Lit *command*]**

## TITUS 3 [\[Books\]](#)

**Godly Living** 1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup>to malign no one, to be peaceable, gentle, showing every consideration for all men. <sup>3</sup>For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. <sup>4</sup>But when the kindness of God our Savior and *His* love for mankind appeared, <sup>5</sup>He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, <sup>6</sup>whom He poured out upon us richly through Jesus Christ our Savior, <sup>7</sup>so that being justified by His grace we would be made heirs <sup>a</sup>according to *the* hope of eternal life. <sup>8</sup>This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. <sup>9</sup>But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. <sup>10</sup>Reject a factious man after a first and second warning, <sup>11</sup>knowing that such a man is perverted and is sinning, being self-condemned. [<sup>7</sup> <sup>a</sup>Or *of eternal life according to hope*]

**Personal Concerns** <sup>12</sup> When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup>Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. <sup>14</sup>Our people must also learn to engage in good <sup>a</sup>deeds to meet pressing needs, so that they will not be unfruitful. [<sup>14</sup> <sup>a</sup>Or *occupations*]

<sup>15</sup> All who are with me greet you. Greet those who love us in *the* faith.

Grace be with you all.



## PHILEMON 1 [\[Books\]](#)

*Salutation* 1 Paul, a prisoner of Christ Jesus, and Timothy <sup>a</sup>our brother,  
[1 <sup>a</sup>Lit *the*]

To Philemon our beloved *brother* and fellow worker, <sup>2</sup>and to Apphia <sup>a</sup>our sister, and to Archippus our fellow soldier, and to the church in your house: <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. [2 <sup>a</sup>Lit *the*]

*Philemon's Love and Faith* 4 I thank my God always, making mention of you in my prayers, <sup>5</sup>because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the <sup>a</sup>saints; <sup>6</sup>and I pray that the fellowship of your faith may become effective <sup>b</sup>through the knowledge of every good thing which is in you <sup>c</sup>for Christ's sake. <sup>7</sup>For I have come to have much joy and comfort in your love, because the <sup>d</sup>hearts of the <sup>a</sup>saints have been refreshed through you, brother. [5 <sup>a</sup>Or *holy ones* 6 <sup>b</sup>Or *in* 7 <sup>d</sup>Lit *inward parts*]

<sup>8</sup>Therefore, though I have <sup>a</sup>enough confidence in Christ to order you to do what is proper, <sup>9</sup>yet for love's sake I rather appeal to you—since I am such a person as Paul, <sup>b</sup>the aged, and now also a prisoner of Christ Jesus— [8 <sup>a</sup>Lit *much* 9 <sup>b</sup>Or *an ambassador*]

*Plea for Onesimus, a Free Man* <sup>10</sup>I appeal to you for my child <sup>a</sup>Onesimus, whom I have begotten in my <sup>b</sup>imprisonment, <sup>11</sup>who formerly was useless to you, but now is useful both to you and to me. <sup>12</sup>I have sent him back to you in person, that is, *sending* my very heart, <sup>13</sup>whom I wished to keep with me, so that on your behalf he might minister to me in my <sup>b</sup>imprisonment for the gospel; <sup>14</sup>but without your consent I did not want to do anything, so that your goodness would not be, in effect,

by compulsion but of your own free will. <sup>15</sup>For perhaps he was for this reason separated *from you* for a while, that you would have him back forever, <sup>16</sup>no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord. [<sup>10</sup> <sup>a</sup>I.e. useful <sup>b</sup>Lit *bonds*]

<sup>17</sup> If then you regard me a partner, accept him as *you would me*. <sup>18</sup>But if he has wronged you in any way or owes you anything, charge that to my account; <sup>19</sup>I, Paul, am writing this with my own hand, I will repay it (not to <sup>a</sup>mention to you that you owe to me even your own self as well). <sup>20</sup>Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. [<sup>19</sup> <sup>a</sup>Lit *say*]

<sup>21</sup> Having confidence in your obedience, I write to you, since I know that you will do even more than what I say.

<sup>22</sup> At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you, <sup>24</sup>*as do* Mark, Aristarchus, Demas, Luke, my fellow workers.

<sup>25</sup> The grace of the Lord Jesus Christ be with your spirit.<sup>a</sup> [<sup>25</sup> <sup>a</sup>One early ms adds *Amen*]

## HEBREWS 1 [\[Books\]](#)

*God's Final Word in His Son* <sup>1</sup> God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2a</sup>in these last days has spoken to us <sup>b</sup>in His Son, whom He appointed heir of all things, through whom also He made the <sup>c</sup>world. <sup>3d</sup>And He is the radiance of His glory and the exact representation of His nature, and <sup>e</sup>upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much better than the angels, as He has inherited a more excellent name than they. [<sup>2</sup> <sup>a</sup>Or *at the end of these days* <sup>b</sup>Lit in Son; or in the person of a Son <sup>c</sup>Lit ages <sup>3</sup> <sup>d</sup>Lit Who being <sup>e</sup>Lit upholding]

<sup>5</sup> For to which of the angels did He ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”?

And again, “I WILL BE A FATHER TO HIM

AND HE SHALL BE A SON TO ME”?

<sup>6</sup>And <sup>a</sup>when He again brings the firstborn into <sup>b</sup>the world, He says, “AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”

<sup>7</sup>And of the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.”

<sup>8</sup>But of the Son *He says*, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF <sup>c</sup>HIS KINGDOM. [<sup>6</sup> <sup>a</sup>Or *again when He brings* <sup>b</sup>Lit the inhabited earth <sup>8</sup> <sup>c</sup>Late mss read *Your*]

<sup>9</sup>“YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;  
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU

WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.”

<sup>10</sup>And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH,  
AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

<sup>11</sup>THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD  
LIKE A GARMENT,

<sup>12</sup>AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT  
THEY WILL ALSO BE CHANGED.

BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN  
END.”

<sup>13</sup>But to which of the angels has He ever said, “SIT AT MY RIGHT  
HAND, UNTIL I MAKE YOUR ENEMIES

A FOOTSTOOL FOR YOUR FEET”?

<sup>14</sup>Are they not all ministering spirits, sent out to render service for the sake  
of those who will inherit salvation?

## HEBREWS 2 [\[Books\]](#)

***Give Heed*** <sup>1</sup> For this reason we must pay much closer attention to <sup>a</sup>what we have heard, so that we do not drift away *from it*. <sup>2</sup>For if the word spoken through angels proved <sup>b</sup>unalterable, and every transgression and disobedience received a just <sup>c</sup>penalty, <sup>3</sup>how will we escape if we neglect so great a salvation? <sup>d</sup>After it was at the first spoken through the Lord, it was confirmed to us by those who heard, <sup>4</sup>God also testifying with them, both by signs and wonders and by various <sup>e</sup>miracles and by <sup>f</sup>gifts of the Holy Spirit according to His own will. [<sup>1</sup> <sup>a</sup>Lit *the things that have been heard* <sup>2</sup> <sup>b</sup>Or *steadfast* <sup>c</sup>Or *recompense* <sup>3</sup> <sup>d</sup>Lit *Which was* <sup>4</sup> <sup>e</sup>Or *works of power* <sup>f</sup>Lit *distributions*]

***Earth Subject to Man*** <sup>5</sup> For He did not subject to angels <sup>a</sup>the world to come, concerning which we are speaking. <sup>6</sup>But one has testified somewhere, saying, “WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? [<sup>5</sup> <sup>a</sup>Lit *the inhabited earth*]

<sup>7</sup>“YOU HAVE MADE HIM <sup>a</sup>FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, <sup>b</sup>AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; [<sup>a</sup>Or *...him a little lower than...* <sup>b</sup>Two early mss do not contain *And...hands*]

<sup>8</sup>YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.”

For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

***Jesus Briefly Humbled*** <sup>9</sup>But we do see Him who was made <sup>a</sup>for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. [<sup>9</sup> <sup>a</sup>Or *a little lower*]

**10** For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the <sup>a</sup>author of their salvation through sufferings. <sup>11</sup>For both He who sanctifies and those who are <sup>b</sup>sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, <sup>12</sup>saying, “I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”

<sup>13</sup>And again, “I WILL PUT MY TRUST IN HIM.”

And again, “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.” [<sup>10</sup> <sup>a</sup>Or *leader* <sup>11</sup> <sup>b</sup>Or *being sanctified*]

**14** Therefore, since the children share in <sup>a</sup>flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, <sup>15</sup>and might free those who through fear of death were subject to slavery all their lives. <sup>16</sup>For assuredly He does not <sup>b</sup>give help to angels, but He gives help to the <sup>c</sup>descendant of Abraham. <sup>17</sup>Therefore, He <sup>d</sup>had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup>For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. [<sup>14</sup> <sup>a</sup>Lit *blood and flesh* <sup>16</sup> <sup>b</sup>Lit *take hold of angels, but He takes hold of* <sup>c</sup>Lit *seed* <sup>17</sup> <sup>d</sup>Lit *was obligated to be*]

## HEBREWS 3 [\[Books\]](#)

*Jesus Our High Priest* <sup>1</sup> Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; <sup>2</sup><sup>a</sup>He was faithful to Him who appointed Him, as Moses also was in all His house. <sup>3</sup>For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. <sup>4</sup>For every house is built by someone, but the builder of all things is God. <sup>5</sup>Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; <sup>6</sup>but Christ *was faithful* as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. [2  
<sup>a</sup>*Lit Being faithful*]

<sup>7</sup> Therefore, just as the Holy Spirit says, “TODAY IF YOU HEAR HIS VOICE,  
<sup>8</sup>DO NOT HARDEN YOUR HEARTS AS <sup>a</sup>WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, [<sup>a</sup>*Lit in the provocation*]

<sup>9</sup>WHERE YOUR FATHERS TRIED *Me* BY TESTING *Me*, AND SAW MY WORKS FOR FORTY YEARS.

<sup>10</sup>“THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’; <sup>11</sup>AS I SWORE IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’”

*The Peril of Unbelief* <sup>12</sup>Take care, brethren, that there not be in any one of you an evil, unbelieving heart <sup>a</sup>that falls away from the living God. <sup>13</sup>But encourage one another day after day, as long as it is *still* called “Today,” so that none of you will be hardened by the deceitfulness of sin. <sup>14</sup>For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, <sup>15</sup>while it is said, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS <sup>b</sup>WHEN THEY PROVOKED ME.”

<sup>16</sup>For who provoked *Him* when they had heard? Indeed, did not all those who came out of Egypt *led* by Moses? <sup>17</sup>And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? <sup>18</sup>And to whom did He swear that they would not enter His rest, but to those who were disobedient? <sup>19</sup>So we see that they were not able to enter because of unbelief. [12 <sup>a</sup>Lit *in falling* 15 <sup>b</sup>Lit *in the rebellion*]

## HEBREWS 4 [\[Books\]](#)

***The Believer's Rest*** <sup>1</sup> Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

<sup>2</sup>For indeed we have had good news preached to us, just as they also; but the word <sup>a</sup>they heard did not profit them, because <sup>b</sup>it was not united by faith in those who heard. <sup>3</sup>For we who have believed enter that rest, just as He has said, “AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,”

although His works were finished from the foundation of the world. <sup>4</sup>For He has said somewhere concerning the seventh *day*: “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”; <sup>5</sup>and again in this *passage*, “THEY SHALL NOT ENTER MY REST.” <sup>6</sup>Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, <sup>7</sup>He again fixes a certain day, “Today,” saying <sup>c</sup>through David after so long a time just as has been said before, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.”

<sup>8</sup>For if <sup>d</sup>Joshua had given them rest, He would not have spoken of another day after that. <sup>9</sup>So there remains a Sabbath rest for the people of God. <sup>10</sup>For the one who has entered His rest has himself also rested from his works, as God did from His. <sup>11</sup>Therefore let us be diligent to enter that rest, so that no one will fall, through *following* the same example of disobedience. <sup>12</sup>For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. <sup>13</sup>And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. [ <sup>2</sup> <sup>a</sup>Lit of *hearing* <sup>b</sup>Two early mss read *they were...faith with those who heard* <sup>7</sup> <sup>c</sup>Or in <sup>8</sup> <sup>d</sup>Gr *Jesus* ]

<sup>14</sup> Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup>For we do not have a high priest who cannot sympathize with our weaknesses, but One

who has been tempted in all things as *we are, yet* without sin. <sup>16</sup>Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

## HEBREWS 5 [\[Books\]](#)

***The Perfect High Priest*** <sup>1</sup> For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; <sup>2a</sup> he can deal gently with the ignorant and misguided, since he himself also is <sup>b</sup> beset with weakness; <sup>3</sup> and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself. <sup>4</sup> And no one takes the honor to himself, but *receives it* when he is called by God, even as Aaron was. [<sup>2</sup> <sup>a</sup> Lit *being able to* <sup>b</sup> Or *subject to weakness*]

<sup>5</sup> So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”; <sup>6</sup> just as He says also in another *passage*, “YOU ARE A PRIEST FOREVER

ACCORDING TO THE ORDER OF MELCHIZEDEK.”

<sup>7a</sup> In the days of His flesh, <sup>b</sup> He offered up both prayers and supplications with loud crying and tears to the One able to save Him <sup>c</sup> from death, and He <sup>d</sup> was heard because of His piety. <sup>8</sup> Although He was a Son, He learned obedience from the things which He suffered. <sup>9</sup> And having been made perfect, He became to all those who obey Him the source of eternal salvation, <sup>10</sup> being designated by God as a high priest according to the order of Melchizedek. [<sup>7</sup> <sup>a</sup> I.e. during Christ’s earthly life <sup>b</sup> Lit *who having offered up* <sup>c</sup> Or *out of* <sup>d</sup> Lit *having been heard*]

<sup>11</sup> Concerning <sup>a</sup> him we have much to say, and *it is hard* to explain, since you have become dull of hearing. <sup>12</sup> For though <sup>b</sup> by this time you ought to be teachers, you have need again for someone to teach you the <sup>c</sup> elementary principles of the oracles of God, and you have come to need milk and not solid food. <sup>13</sup> For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. <sup>14</sup> But solid food is for the mature, who because of practice have their senses trained to discern good

and evil. [11 <sup>a</sup>Lit *whom* or *which* 12 <sup>b</sup>Lit *because of the time* <sup>c</sup>Lit *elements of the beginning*]

## HEBREWS 6 [\[Books\]](#)

*The Peril of Falling Away* 1 Therefore leaving the <sup>a</sup>elementary teaching about the <sup>b</sup>Christ, let us press on to <sup>c</sup>maturity, not laying again a foundation of repentance from dead works and of faith toward God, <sup>2</sup>of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. <sup>3</sup>And this we will do, if God permits. <sup>4</sup>For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, <sup>5</sup>and have tasted the good word of God and the powers of the age to come, <sup>6</sup>and *then* have fallen away, it is impossible to renew them again to repentance, <sup>d</sup>since they again crucify to themselves the Son of God and put Him to open shame. <sup>7</sup>For ground that drinks the rain which often <sup>e</sup>falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; <sup>8</sup>but if it yields thorns and thistles, it is worthless and close <sup>f</sup>to being cursed, and <sup>g</sup>it ends up being burned. [1 <sup>a</sup>Lit *word of the beginning* <sup>b</sup>I.e. Messiah <sup>c</sup>Or *perfection* <sup>6</sup> <sup>d</sup>Or *while* <sup>7</sup> <sup>e</sup>Lit *comes* <sup>8</sup> <sup>f</sup>Lit *near to a curse* <sup>g</sup>Lit *whose end is for burning*]

*Better Things for You* 9 But, beloved, we are convinced of better things concerning you, and things that <sup>a</sup>accompany salvation, though we are speaking in this way. <sup>10</sup>For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the <sup>b</sup>saints. <sup>11</sup>And we desire that each one of you show the same diligence <sup>c</sup>so as to realize the full assurance of hope until the end, <sup>12</sup>so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises. [9 <sup>a</sup>Or *belong to* <sup>10</sup> <sup>b</sup>Or *holy ones* <sup>11</sup> <sup>c</sup>Lit *to the full*]

13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup>saying, “I WILL SURELY BLESS

YOU AND I WILL SURELY MULTIPLY YOU.” <sup>15</sup>And so, having patiently waited, he obtained the promise. <sup>16</sup>For men swear by <sup>a</sup>one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute. <sup>17</sup><sup>b</sup>In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, <sup>c</sup>interposed with an oath, <sup>18</sup>so that by two unchangeable things in which it is impossible for God to lie, we who have <sup>d</sup>taken refuge would have strong encouragement to take hold of the hope set before us. <sup>19</sup><sup>e</sup>This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters <sup>f</sup>within the veil, <sup>20</sup>where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek. [16 <sup>a</sup>Or *Him who is greater* 17 <sup>b</sup>Lit *In which* <sup>c</sup>Or *guaranteed* 18 <sup>d</sup>Lit *in which* 19 <sup>e</sup>Lit *Which hope we have* <sup>f</sup>Or *inside*]

## HEBREWS 7 [\[Books\]](#)

*Melchizedek's Priesthood Like Christ's* <sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, <sup>2</sup>to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace. <sup>3</sup>Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

<sup>4</sup> Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. <sup>5</sup>And those indeed of the sons of Levi who receive the priest's office have commandment <sup>a</sup>in the Law to collect <sup>b</sup>a tenth from the people, that is, from their brethren, although these <sup>c</sup>are descended from Abraham. <sup>6</sup>But the one whose genealogy is not traced from them collected <sup>b</sup>a tenth from Abraham and <sup>d</sup>blessed the one who had the promises. <sup>7</sup>But without any dispute the lesser is blessed by the greater. <sup>8</sup>In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on. <sup>9</sup>And, so to speak, through Abraham even Levi, who received tithes, paid tithes, <sup>10</sup>for he was still in the loins of his father when Melchizedek met him. [<sup>5</sup> <sup>a</sup>Lit according to <sup>b</sup>Or tithes <sup>c</sup>Lit have come out of the loins of <sup>6</sup> <sup>d</sup>Lit has blessed]

<sup>11</sup> Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? <sup>12</sup>For when the priesthood is changed, of necessity there takes place a change of law also. <sup>13</sup>For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. <sup>14</sup>For it is evident that our Lord <sup>a</sup>was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. <sup>15</sup>And this

is clearer still, if another priest arises according to the likeness of Melchizedek, <sup>16</sup>who has become *such* not on the basis of a law of <sup>b</sup>physical requirement, but according to the power of an indestructible life. <sup>17</sup>For it is attested of Him, “YOU ARE A PRIEST FOREVER

ACCORDING TO THE ORDER OF MELCHIZEDEK.”

<sup>18</sup>For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness <sup>19</sup>(for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. <sup>20</sup>And inasmuch as *it was* not without an oath <sup>21</sup>(for they indeed became priests without an oath, but He with an oath through the One who said to Him, “THE LORD HAS SWORN

AND WILL NOT CHANGE HIS MIND, ‘YOU ARE A PRIEST FOREVER’ ”); <sup>22</sup>so much the more also Jesus has become the guarantee of a better covenant. [14 <sup>a</sup>Lit *has arisen from* 16 <sup>b</sup>Lit *fleshly commandment*; i.e. to be a descendant of Levi]

<sup>23</sup> <sup>a</sup>The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, <sup>24</sup>but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. <sup>25</sup>Therefore He is able also to save <sup>b</sup>forever those who draw near to God through Him, since He always lives to make intercession for them. [23 <sup>a</sup>Lit *The greater number have become priests...* 25 <sup>b</sup>Or *completely*]

<sup>26</sup> For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; <sup>27</sup>who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself. <sup>28</sup>For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

## HEBREWS 8 [\[Books\]](#)

***A Better Ministry*** <sup>1</sup> Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister <sup>a</sup> in the sanctuary and <sup>a</sup> in the true <sup>b</sup> tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer. <sup>4</sup> Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; <sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses <sup>c</sup> was warned *by God* when he was about to erect the <sup>b</sup> tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.” <sup>6</sup> But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. [<sup>2</sup> <sup>a</sup>Or of <sup>b</sup>Or sacred tent <sup>5</sup> <sup>c</sup>Lit has been]

***A New Covenant*** <sup>7</sup> For if that first covenant had been faultless, there would have been no occasion sought for a second. <sup>8</sup> For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, <sup>a</sup> WHEN I WILL EFFECT A NEW COVENANT

WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; [<sup>8</sup> <sup>a</sup>Lit And]

<sup>9</sup> NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

<sup>10</sup>“FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL  
AFTER THOSE DAYS, SAYS THE LORD: <sup>a</sup>I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS.  
AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. [<sup>a</sup>Lit *Putting my laws into...*]

<sup>11</sup>“AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’  
FOR ALL WILL KNOW ME, FROM <sup>a</sup>THE LEAST TO THE GREATEST OF THEM.  
[<sup>a</sup>Lit *small to great of them*]

<sup>12</sup>“FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”

<sup>13a</sup>When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is <sup>b</sup>ready to disappear. [<sup>a</sup>Or *In His saying* <sup>b</sup>Or *near*]

## HEBREWS 9 [\[Books\]](#)

*The Old and the New* <sup>1</sup> Now even the first *covenant* had regulations of divine worship and the earthly sanctuary. <sup>2</sup> For there was a <sup>a</sup>tabernacle prepared, the <sup>b</sup>outer one, in which *were* the lampstand and the table and the <sup>c</sup>sacred bread; this is called the holy place. <sup>3</sup> Behind the second veil there was a <sup>a</sup>tabernacle which is called the Holy of Holies, <sup>4</sup> having a golden <sup>d</sup>altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; <sup>5</sup> and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. [<sup>2</sup> <sup>a</sup>Or *sacred tent* <sup>b</sup>Lit *first* <sup>c</sup>Lit *loaves of presentation* <sup>4</sup> <sup>d</sup>Or *censer*]

<sup>6</sup> Now when these things have been so prepared, the priests are continually entering the <sup>a</sup>outer <sup>b</sup>tabernacle performing the divine worship, <sup>7</sup> but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the <sup>c</sup>sins of the people committed in ignorance. <sup>8</sup> The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the <sup>a</sup>outer tabernacle is still standing, <sup>9</sup> which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, <sup>10</sup> since they *relate* only to food and drink and various washings, regulations for the <sup>d</sup>body imposed until a time of reformation. [<sup>6</sup> <sup>a</sup>Lit *first* <sup>b</sup>Or *sacred tent* <sup>7</sup> <sup>c</sup>Lit *ignorance of the people* <sup>10</sup> <sup>d</sup>Lit *flesh*]

<sup>11</sup> But when Christ appeared as a high priest of the good things <sup>a</sup>to come, *He entered* through the greater and more perfect <sup>b</sup>tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, <sup>c</sup>having obtained eternal redemption. <sup>13</sup> For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the <sup>d</sup>cleansing of the flesh, <sup>14</sup> how

much more will the blood of Christ, who through <sup>e</sup>the eternal Spirit offered Himself without blemish to God, cleanse <sup>f</sup>your conscience from dead works to serve the living God? [11 <sup>a</sup>Two early mss read *that have come* <sup>b</sup>Or *sacred tent* 12 <sup>c</sup>Or *obtaining* 13 <sup>d</sup>Lit *purity* 14 <sup>e</sup>Or His *eternal spirit* <sup>f</sup>One early ms reads *our*]

15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance. <sup>16</sup>For where a <sup>a</sup>covenant is, there must of necessity <sup>b</sup>be the death of the one who made it. <sup>17</sup>For a <sup>a</sup>covenant is valid *only* when <sup>c</sup>men are dead, <sup>d</sup>for it is never in force while the one who made it lives. <sup>18</sup>Therefore even the first *covenant* was not inaugurated without blood. <sup>19</sup>For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup>saying, “THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU.” <sup>21</sup>And in the same way he sprinkled both the <sup>e</sup>tabernacle and all the vessels of the ministry with the blood. <sup>22</sup>And according to the <sup>f</sup>Law, *one may* almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. [16 <sup>a</sup>Or *testament* <sup>b</sup>Lit *be brought* 17 <sup>c</sup>Lit *over the dead* <sup>d</sup>Two early mss read *for is it then...lives?* 21 <sup>e</sup>Or *sacred tent* 22 <sup>f</sup>Or *Law, almost all things*]

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. <sup>24</sup>For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us; <sup>25</sup>nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. <sup>26</sup>Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin <sup>a</sup>by the sacrifice of Himself. <sup>27</sup>And inasmuch as it is <sup>b</sup>appointed for men to die once and after this *comes* judgment, <sup>28</sup>so Christ also, having been offered once to bear the sins of many, will appear a second time for

salvation without *reference to sin*, to those who eagerly await Him. [26  
<sup>a</sup>Or *by His sacrifice* 27 <sup>b</sup>Lit *laid up*]

## HEBREWS 10 [\[Books\]](#)

***One Sacrifice of Christ Is Sufficient*** <sup>1</sup> For the Law, since it has *only* a shadow of the good things to come *and* not the very <sup>a</sup>form of things, <sup>b</sup>can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. <sup>2</sup>Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? <sup>3</sup>But in <sup>c</sup>those *sacrifices* there is a reminder of sins year by year. <sup>4</sup>For it is impossible for the blood of bulls and goats to take away sins. <sup>5</sup>Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; [<sup>1</sup> <sup>a</sup>Lit *image* <sup>b</sup>Two early mss read *they can* <sup>3</sup> <sup>c</sup>Lit *them there is*]

<sup>6</sup>IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.

<sup>7</sup>“THEN I SAID, ‘BEHOLD, I HAVE COME  
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O  
GOD.’”

<sup>8</sup>After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*” (which are offered according to the Law), <sup>9</sup>then He <sup>a</sup>said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second. <sup>10</sup>By <sup>b</sup>this will we have been sanctified through the offering of the body of Jesus Christ once for all. [<sup>9</sup> <sup>a</sup>Lit *has said* <sup>10</sup> <sup>b</sup>Lit *which*]

<sup>11</sup> Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; <sup>12</sup>but He, having offered

one sacrifice for <sup>a</sup>sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,  
<sup>13</sup>waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL  
FOR HIS FEET. <sup>14</sup>For by one offering He has perfected for all time those who  
are <sup>b</sup>sanctified. <sup>15</sup>And the Holy Spirit also testifies to us; for after saying, [<sup>12</sup>  
<sup>a</sup>Or *sins, forever sat down* <sup>14</sup> <sup>b</sup>Or *being sanctified*]

<sup>16</sup>“THIS IS THE COVENANT THAT I WILL MAKE WITH THEM  
AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR  
HEART, AND ON THEIR MIND I WILL WRITE THEM,”

*He then says,* <sup>17</sup>“AND THEIR SINS AND THEIR LAWLESS DEEDS

I WILL REMEMBER NO MORE.”

<sup>18</sup>Now where there is forgiveness of these things, there is no longer *any*  
offering for sin.

***A New and Living Way*** <sup>19</sup> Therefore, brethren, since we have confidence  
to enter the holy place by the blood of Jesus, <sup>20</sup>by a new and living way  
which He inaugurated for us through the veil, that is, His flesh, <sup>21</sup>and  
since *we have* a great priest over the house of God, <sup>22</sup>let us draw near  
with a <sup>a</sup>sincere heart in full assurance of faith, having our hearts  
sprinkled *clean* from an evil conscience and our bodies washed with  
pure water. <sup>23</sup>Let us hold fast the confession of our hope without  
wavering, for He who promised is faithful; <sup>24</sup>and let us consider how to  
stimulate one another to love and good deeds, <sup>25</sup>not forsaking our own  
assembling together, as is the habit of some, but encouraging *one*  
*another*; and all the more as you see the day drawing near. [<sup>22</sup> <sup>a</sup>Lit *true*]

***Christ or Judgment*** <sup>26</sup> For if we go on sinning willfully after receiving  
the knowledge of the truth, there no longer remains a sacrifice for sins,  
<sup>27</sup>but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH  
WILL CONSUME THE ADVERSARIES. <sup>28</sup>Anyone who has set aside the Law of  
Moses dies without mercy on *the testimony of two or three witnesses.*

**<sup>29</sup>How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? <sup>30</sup>For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” <sup>31</sup>It is a terrifying thing to fall into the hands of the living God.**

**<sup>32</sup> But remember the former days, <sup>a</sup>when, after being enlightened, you endured a great conflict of sufferings, <sup>33</sup>partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. <sup>34</sup>For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one. <sup>35</sup>Therefore, do not throw away your confidence, which has a great reward. <sup>36</sup>For you have need of endurance, so that when you have done the will of God, you may receive <sup>b</sup>what was promised. [<sup>32</sup> <sup>a</sup>Lit *in which* <sup>36</sup> <sup>b</sup>Lit *the promise*]**

**<sup>37</sup>FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.**

**<sup>38</sup>BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.**

**<sup>39</sup>But <sup>a</sup>we are not of those who shrink back to destruction, but of those who have faith to the <sup>b</sup>preserving of the soul. [<sup>a</sup>Lit *we are not of shrinking back...but of faith* <sup>b</sup>Or *possessing*]**

## HEBREWS 11 [\[Books\]](#)

*The Triumphs of Faith* 1 Now faith is the <sup>a</sup>assurance of things <sup>b</sup>hoped for, the <sup>c</sup>conviction of things not seen. 2For by it the men of old <sup>d</sup>gained approval. [1 <sup>a</sup>Or substance <sup>b</sup>Or expected <sup>c</sup>Or evidence 2 <sup>d</sup>Lit obtained a good testimony]

3 By faith we understand that the <sup>a</sup>worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

4By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying <sup>b</sup>about his gifts, and through <sup>c</sup>faith, though he is dead, he still speaks.

5By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God. 6And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him. 7By faith Noah, being warned *by God* about things not yet seen, <sup>d</sup>in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. [3 <sup>a</sup>Lit ages 4 <sup>b</sup>I.e. by receiving his gifts <sup>c</sup>Lit it 7 <sup>d</sup>Lit having become reverent]

8 By faith Abraham, when he was called, obeyed <sup>a</sup>by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9By faith he lived as an alien in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10for he was looking for the city which has foundations, whose architect and builder is God. 11By faith even Sarah herself received <sup>b</sup>ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. 12Therefore there was born even of one man, and him as good as dead <sup>c</sup>at that, *as many descendants* AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. [8 <sup>a</sup>Lit to go out 11 <sup>b</sup>Lit power for

*the laying down of seed* <sup>12</sup> *‘Lit in these things]*

**13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. <sup>14</sup>For those who say such things make it clear that they are seeking a country of their own. <sup>15</sup>And indeed if they had been <sup>a</sup>thinking of that *country* from which they went out, they would have had opportunity to return. <sup>16</sup>But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not <sup>b</sup>ashamed to be called their God; for He has prepared a city for them. [<sup>15</sup> <sup>a</sup>Or *remembering* <sup>16</sup> <sup>b</sup>Lit *ashamed of them, to be]***

**17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; <sup>18</sup>*it was he to whom it was said, “IN ISAAC YOUR <sup>a</sup>DESCENDANTS SHALL BE CALLED.”* <sup>19</sup><sup>b</sup>He considered that God is able to raise *people* even from the dead, from which he also received him back <sup>c</sup>as a type. <sup>20</sup>By faith Isaac blessed Jacob and Esau, even regarding things to come. <sup>21</sup>By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, *leaning on the top of his staff*. <sup>22</sup>By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones. [<sup>18</sup> <sup>a</sup>Lit *seed* <sup>19</sup> <sup>b</sup>Lit *Considering* <sup>c</sup>Or *figuratively speaking; lit in a parable]***

**23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s edict. <sup>24</sup>By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, <sup>25</sup>choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup>considering the reproach of <sup>a</sup>Christ greater riches than the treasures of Egypt; for he was looking to the reward. <sup>27</sup>By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen. <sup>28</sup>By faith he <sup>b</sup>kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them. <sup>29</sup>By faith they passed through the Red Sea as though *they were passing through dry land*; and the Egyptians, when they attempted it, were <sup>c</sup>drowned. [<sup>26</sup> <sup>a</sup>I.e. the Messiah <sup>28</sup> <sup>b</sup>Lit *has kept* <sup>29</sup> <sup>c</sup>Lit**

*swallowed up]*

30 By faith the walls of Jericho fell down after they had been encircled for seven days. <sup>31</sup>By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies <sup>a</sup>in peace.

[<sup>31</sup> <sup>a</sup>Lit *with*]

32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, <sup>33</sup>who by faith conquered kingdoms, performed *acts of righteousness*, obtained promises, shut the mouths of lions, <sup>34</sup>quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. <sup>35</sup>Women received *back* their dead by resurrection; and others were tortured, not accepting their <sup>a</sup>release, so that they might obtain a better resurrection; <sup>36</sup>and others <sup>b</sup>experienced mockings and scourgings, yes, also chains and imprisonment. <sup>37</sup>They were stoned, they were sawn in two, <sup>c</sup>they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated <sup>38</sup>(*men of whom the world was not worthy*), wandering in deserts and mountains and caves and holes <sup>d</sup>in the ground. [<sup>35</sup> <sup>a</sup>Lit *redemption* <sup>36</sup> <sup>b</sup>Lit *received the trial of* <sup>37</sup> <sup>c</sup>One early ms does not contain *they were tempted* <sup>38</sup> <sup>d</sup>Lit *of*]

39 And all these, having <sup>a</sup>gained approval through their faith, did not receive <sup>b</sup>what was promised, <sup>40</sup>because God had <sup>c</sup>provided something better for us, so that apart from us they would not be made perfect. [<sup>39</sup>

<sup>a</sup>Lit *obtained a testimony* <sup>b</sup>Lit *the promise* <sup>40</sup> <sup>c</sup>Or *foreseen*]

## HEBREWS 12 [\[Books\]](#)

*Jesus, the Example* <sup>1</sup>Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, <sup>2a</sup>fixing our eyes on Jesus, the <sup>b</sup>author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. [<sup>2</sup> <sup>a</sup>Lit *looking to* <sup>b</sup>Or *leader*]

<sup>3</sup>For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary <sup>a</sup>and lose heart. [<sup>3</sup> <sup>a</sup>Lit *fainting in your souls*]

*A Father's Discipline* <sup>4</sup>You have not yet resisted <sup>a</sup>to the point of shedding blood in your striving against sin; <sup>5</sup>and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; [<sup>4</sup> <sup>a</sup>Lit *as far as blood*]

<sup>6</sup>FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES."

<sup>7</sup>It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? <sup>8</sup>But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. <sup>9</sup>Furthermore, we had <sup>a</sup>earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of <sup>b</sup>spirits, and live? <sup>10</sup>For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness. <sup>11</sup>All discipline for the moment seems not to be joyful,

but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. [9 <sup>a</sup>Lit *fathers of our flesh* <sup>b</sup>Or *our spirits*]

12 Therefore, <sup>a</sup>strengthen the hands that are weak and the knees that are feeble, <sup>13</sup>and make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather be healed. [12 <sup>a</sup>Lit *make straight*]

14 Pursue peace with all men, and the sanctification without which no one will see the Lord. <sup>15</sup>See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; <sup>16</sup>that *there be* no immoral or godless person like Esau, who sold his own birthright for a *single* meal. <sup>17</sup>For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

***Contrast of Sinai and Zion*** 18 For you have not come to *a mountain* that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, <sup>19</sup>and to the blast of a trumpet and the sound of words which *sound was such that* those who heard begged that no further word be spoken to them. <sup>20</sup>For they could not bear the command, “IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” <sup>21</sup>And so terrible was the sight, *that* Moses said, “I AM FULL OF FEAR and trembling.” <sup>22</sup>But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of <sup>a</sup>angels, <sup>23</sup>to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect, <sup>24</sup>and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood of Abel*. [22 <sup>a</sup>Or *angels in festive gathering, and to the church*]

***The Unshaken Kingdom*** 25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who

warned *them* on earth, <sup>a</sup>much less *will we escape* who turn away from Him who *warns* from heaven. <sup>26</sup>And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” <sup>27</sup>This *expression*, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. <sup>28</sup>Therefore, since we receive a kingdom which cannot be shaken, let us <sup>b</sup>show gratitude, by which we may offer to God an acceptable service with reverence and awe; <sup>29</sup>for our God is a consuming fire. [25 <sup>a</sup>Lit *much rather we will not escape...* 28 <sup>b</sup>Lit *have*]

## HEBREWS 13 [\[Books\]](#)

***The Changeless Christ*** <sup>1</sup>Let love of the brethren continue. <sup>2</sup>Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. <sup>3</sup>Remember the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body. <sup>4</sup>Marriage *is to be held* in honor among all, and the *marriage bed is to be* undefiled; for fornicators and adulterers God will judge. <sup>5</sup>Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,” <sup>6</sup>so that we confidently say, “THE LORD IS MY HELPER, I WILL NOT BE AFRAID.

WHAT WILL MAN DO TO ME?”

<sup>7</sup>Remember those who led you, who spoke the word of God to you; and considering the <sup>a</sup>result of their conduct, imitate their faith. <sup>8</sup>Jesus Christ *is* the same yesterday and today and forever. <sup>9</sup>Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who <sup>b</sup>were so occupied were not benefited. <sup>10</sup>We have an altar from which those who serve the <sup>c</sup>tabernacle have no right to eat. <sup>11</sup>For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. <sup>12</sup>Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. <sup>13</sup>So, let us go out to Him outside the camp, bearing His reproach. <sup>14</sup>For here we do not have a lasting city, but we are seeking *the city* which is to come. [<sup>7</sup> <sup>a</sup>Or *end of their life* <sup>9</sup> <sup>b</sup>Lit *walked* <sup>10</sup> <sup>c</sup>Or *sacred tent*]

***God-pleasing Sacrifices*** <sup>15</sup>Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that <sup>a</sup>give thanks to His name. <sup>16</sup>And do not neglect doing good and sharing, for with such sacrifices God is pleased. [<sup>15</sup> <sup>a</sup>Lit *confess*]

17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. <sup>a</sup>Let them do this with joy and not <sup>b</sup>with grief, for this would be unprofitable for you. [17 <sup>a</sup>Lit *in order that they may do this* <sup>b</sup>Lit *groaning*]

18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. <sup>19</sup>And I urge *you* all the more to do this, so that I may be restored to you the sooner.

*Benediction* <sup>20</sup> Now the God of peace, who brought up from the dead the great Shepherd of the sheep <sup>a</sup>through the blood of the eternal covenant, *even Jesus our Lord*, <sup>21</sup>equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen. [20 <sup>a</sup>Lit *in*]

22 But I urge you, brethren, <sup>a</sup>bear with <sup>b</sup>this word of exhortation, for I have written to you briefly. <sup>23c</sup>Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you. <sup>24</sup>Greet all of your leaders and all the <sup>d</sup>saints. Those from Italy greet you. [22 <sup>a</sup>Or *listen to* <sup>b</sup>Lit *the* <sup>23</sup> <sup>c</sup>Lit *Know* <sup>24</sup> <sup>d</sup>Or *holy ones*]

25 Grace be with you all.

## JAMES 1 [\[Books\]](#)

*Testing Your Faith* 1 <sup>a</sup>James, a bond-servant of God and of the Lord Jesus Christ, [1 <sup>a</sup>Or *Jacob*]

To the twelve tribes who are <sup>a</sup>dispersed abroad: Greetings. [<sup>a</sup>Lit *in the Dispersion*]

2 Consider it all joy, my brethren, when you encounter various <sup>a</sup>trials, <sup>3</sup>knowing that the testing of your faith produces <sup>b</sup>endurance. <sup>4</sup>And let <sup>c</sup>endurance have *its* perfect <sup>d</sup>result, so that you may be <sup>e</sup>perfect and complete, lacking in nothing. [2 <sup>a</sup>Or *temptations* 3 <sup>b</sup>Or *steadfastness* 4 <sup>c</sup>V 3, note 1 <sup>d</sup>Lit *work* <sup>e</sup>Or *mature*]

5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and <sup>a</sup>without reproach, and it will be given to him. <sup>6</sup>But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. <sup>7</sup>For that man ought not to expect that he will receive anything from the Lord, <sup>8</sup>*being a* <sup>b</sup>double-minded man, unstable in all his ways. [5 <sup>a</sup>Lit *does not reproach* 8 <sup>b</sup>Or *doubting, hesitating*]

9 But the <sup>a</sup>brother of humble circumstances is to glory in his high position; <sup>10</sup>and the rich man *is to glory* in his humiliation, because like <sup>b</sup>flowering grass he will pass away. <sup>11</sup>For the sun rises with <sup>c</sup>a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away. [9 <sup>a</sup>I.e. church member 10 <sup>b</sup>Lit *the flower of the grass* 11 <sup>c</sup>Lit *the*]

12 Blessed is a man who perseveres under trial; for once he has <sup>a</sup>been approved, he will receive the crown of life which *the Lord* has promised to those who love Him. <sup>13</sup>Let no one say when he is tempted, “I am being tempted <sup>b</sup>by God”; for God cannot be tempted <sup>c</sup>by evil, and He

Himself does not tempt anyone. <sup>14</sup>But each one is tempted when he is carried away and enticed by his own lust. <sup>15</sup>Then when lust has conceived, it gives birth to sin; and when sin <sup>d</sup>is accomplished, it brings forth death. <sup>16</sup>Do not be <sup>e</sup>deceived, my beloved brethren. <sup>17</sup>Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or <sup>f</sup>shifting shadow. <sup>18</sup>In the exercise of His will He brought us forth by the word of truth, so that we would be <sup>g</sup>a kind of first fruits <sup>h</sup>among His creatures. [12 <sup>a</sup>Or *passed the test* 13 <sup>b</sup>Lit *from* <sup>c</sup>Lit *of evil things* 15 <sup>d</sup>Lit *is brought to completion* 16 <sup>e</sup>Or *misled* 17 <sup>f</sup>Lit *shadow of turning* 18 <sup>g</sup>Or *a certain first fruits* <sup>h</sup>Lit *of*]

<sup>19</sup><sup>a</sup>*This* you know, my beloved brethren. But everyone must be quick to hear, slow to speak *and* slow to anger; <sup>20</sup>for the anger of man does not achieve the righteousness of God. <sup>21</sup>Therefore, putting aside all filthiness and *all* <sup>b</sup>that remains of wickedness, in <sup>c</sup>humility receive the word implanted, which is able to save your souls. <sup>22</sup>But prove yourselves doers of the word, and not merely hearers who delude themselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer, he is like a man who looks at his <sup>d</sup>natural face in a mirror; <sup>24</sup>for *once* he has looked at himself and gone away, <sup>e</sup>he has immediately forgotten what kind of person he was. <sup>25</sup>But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but <sup>f</sup>an effectual doer, this man will be blessed in <sup>g</sup>what he does. [19 <sup>a</sup>Or *Know this* 21 <sup>b</sup>Lit *abundance of malice* <sup>c</sup>Or *gentleness* 23 <sup>d</sup>Lit *the face of his birth; or nature* 24 <sup>e</sup>Lit *and he* 25 <sup>f</sup>Lit *a doer of a work* <sup>g</sup>Lit *his doing*]

<sup>26</sup> If anyone thinks himself to be religious, and yet does not <sup>a</sup>bridle his tongue but deceives his own heart, this man's religion is worthless. <sup>27</sup>Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained <sup>b</sup>by the world. [26 <sup>a</sup>Or *control* 27 <sup>b</sup>Lit *from*]

## JAMES 2 [\[Books\]](#)

*The Sin of Partiality* <sup>1</sup> My brethren, do not hold your faith in our glorious Lord Jesus Christ with *an attitude of* personal favoritism. <sup>2</sup>For if a man comes into your <sup>a</sup>assembly with a gold ring and dressed in <sup>b</sup>fine clothes, and there also comes in a poor man in dirty clothes, <sup>3</sup>and you <sup>c</sup>pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,” <sup>4</sup>have you not made distinctions among yourselves, and become judges with evil <sup>d</sup>motives? <sup>5</sup>Listen, my beloved brethren: did not God choose the poor <sup>e</sup>of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him? <sup>6</sup>But you have dishonored the poor man. Is it not the rich who oppress you and <sup>f</sup>personally drag you into <sup>g</sup>court? <sup>7</sup>Do they not blaspheme the fair name <sup>h</sup>by which you have been called? [2 <sup>a</sup>Or *synagogue* <sup>b</sup>Or *bright* 3 <sup>c</sup>Lit *look at* 4 <sup>d</sup>Lit *reasonings* 5 <sup>e</sup>Lit *to the* 6 <sup>f</sup>Lit *they themselves* <sup>g</sup>Lit *courts* 7 <sup>h</sup>Lit *which has been called upon you*]

<sup>8</sup> If, however, you are fulfilling the <sup>a</sup>royal law according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well. <sup>9</sup>But if you show partiality, you are committing sin *and* are convicted by the <sup>b</sup>law as transgressors. <sup>10</sup>For whoever keeps the whole <sup>b</sup>law and yet stumbles in one *point*, he has become guilty of all. <sup>11</sup>For He who said, “DO NOT COMMIT ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the <sup>b</sup>law. <sup>12</sup>So speak and so act as those who are to be judged by *the* law of liberty. <sup>13</sup>For judgment *will be* merciless to one who has shown no mercy; mercy <sup>c</sup>triumphs over judgment. [8 <sup>a</sup>Or *law of our King* 9 <sup>b</sup>Or *Law* 13 <sup>c</sup>Lit *boasts against*]

*Faith and Works* <sup>14</sup> What use is it, my brethren, if someone says he has faith but he has no works? Can <sup>a</sup>that faith save him? <sup>15</sup>If a brother or

sister is without clothing and in need of daily food, <sup>16</sup>and one of you says to them, “Go in peace, <sup>b</sup>be warmed and be filled,” and yet you do not give them what is necessary for *their* body, what use is that? <sup>17</sup>Even so faith, if it has no works, is <sup>c</sup>dead, *being* by itself. [<sup>14</sup> <sup>a</sup>Lit *the* <sup>16</sup> <sup>b</sup>Or *warm yourselves and fill yourselves* <sup>17</sup> <sup>c</sup>Or *dead by its own standards*]

18 But someone <sup>a</sup>may well say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.” <sup>19</sup>You believe that <sup>b</sup>God is one. You do well; the demons also believe, and shudder. <sup>20</sup>But are you willing to recognize, you foolish fellow, that faith without works is useless? <sup>21</sup>Was not Abraham our father justified by works when he offered up Isaac his son on the altar? <sup>22</sup>You see that faith was working with his works, and <sup>c</sup>as a result of the works, faith was <sup>d</sup>perfected; <sup>23</sup>and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. <sup>24</sup>You see that a man is justified by works and not by faith alone. <sup>25</sup>In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? <sup>26</sup>For just as the body without *the* spirit is dead, so also faith without works is dead. [<sup>18</sup> <sup>a</sup>Lit *will* <sup>19</sup> <sup>b</sup>One early ms reads *there is one God* <sup>22</sup> <sup>c</sup>Or *by the deeds* <sup>d</sup>Or *completed*]

## JAMES 3 [\[Books\]](#)

*The Tongue Is a Fire* 1 Let not many of you become teachers, my brethren, knowing that as such we will incur a <sup>a</sup>stricter judgment. 2For we all stumble in many ways. If anyone does not stumble in <sup>b</sup>what he says, he is a perfect man, able to bridle the whole body as well. 3Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. 4Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. 5So also the tongue is a small part of the body, and yet it boasts of great things. [1 <sup>a</sup>Or greater condemnation 2 <sup>b</sup>Lit word]

See how great a forest is set aflame by such a small fire! 6And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our <sup>a</sup>life, and is set on fire by <sup>b</sup>hell. 7For every <sup>c</sup>species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human <sup>c</sup>race. 8But no one can tame the tongue; it is a restless evil and full of deadly poison. 9With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; 10from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11Does a fountain send out from the same opening both <sup>d</sup>fresh and bitter water? 12Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce <sup>e</sup>fresh. [6 <sup>a</sup>Or existence, origin <sup>b</sup>Gr Gehenna 7 <sup>c</sup>Lit nature 11 <sup>d</sup>Lit sweet 12 <sup>e</sup>V 11, note 1]

*Wisdom from Above* 13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14But if you have bitter jealousy and <sup>a</sup>selfish ambition in your heart, do not be arrogant and so lie against the truth. 15This wisdom is not that

which comes down from above, but is earthly, <sup>b</sup>natural, demonic. <sup>16</sup>For where jealousy and <sup>c</sup>selfish ambition exist, <sup>d</sup>there is disorder and every evil thing. <sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, <sup>e</sup>reasonable, full of mercy and good fruits, unwavering, without hypocrisy. <sup>18</sup>And the <sup>f</sup>seed whose fruit is righteousness is sown in peace <sup>g</sup>by those who make peace. [<sup>14</sup> <sup>a</sup>Or *strife* <sup>15</sup> <sup>b</sup>Or *unspiritual* <sup>16</sup> <sup>c</sup>V 14, note 1 <sup>d</sup>I.e. in that place <sup>17</sup> <sup>e</sup>Or *willing to yield* <sup>18</sup> <sup>f</sup>Lit *fruit of righteousness* <sup>g</sup>Or *for*]

## JAMES 4 [\[Books\]](#)

*Things to Avoid* 1 <sup>a</sup>What is the source of quarrels and conflicts among you? <sup>b</sup>Is not the source your pleasures that wage war in your members? <sup>2</sup>You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. <sup>3</sup>You ask and do not receive, because you ask <sup>c</sup>with wrong motives, so that you may spend *it* <sup>d</sup>on your pleasures. <sup>4</sup>You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you think that the Scripture speaks to no purpose: “<sup>e</sup>He <sup>f</sup>jealously desires the Spirit which He has made to dwell in us”? <sup>6</sup>But He gives a greater grace. Therefore *it* says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.” <sup>7</sup>Submit therefore to God. Resist the devil and he will flee from you. <sup>8</sup>Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. <sup>9</sup>Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. <sup>10</sup>Humble yourselves in the presence of the Lord, and He will exalt you. [1 <sup>a</sup>*Lit From where wars and from where fightings* <sup>b</sup>*Lit Are they not from here, from your* 3 <sup>c</sup>*Lit wickedly* <sup>d</sup>*Lit in* 5 <sup>e</sup>*Or The spirit which He has made to dwell in us lusts with envy* <sup>f</sup>*Lit desires to jealousy*]

11 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge *of it*. <sup>12</sup>There is *only* one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” <sup>14a</sup>Yet you do not know <sup>b</sup>what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away. <sup>15c</sup>Instead, *you ought* to say, “If the Lord wills, we will live and

also do this or that.” <sup>16</sup>But as it is, you boast in your <sup>d</sup>arrogance; all such boasting is evil. <sup>17</sup>Therefore, to one who knows *the* <sup>e</sup>right thing to do and does not do it, to him it is sin. [<sup>14</sup> <sup>a</sup>Lit *Who do not* <sup>b</sup>Or *what will happen tomorrow. What kind of life is yours?* <sup>15</sup> <sup>c</sup>Lit *Instead of your saying* <sup>16</sup> <sup>d</sup>Or *pretensions* <sup>17</sup> <sup>e</sup>Or *good*]

## JAMES 5 [\[Books\]](#)

*Misuse of Riches* <sup>1</sup> Come now, you rich, weep and howl for your miseries which are coming upon you. <sup>2</sup>Your riches have rotted and your garments have become moth-eaten. <sup>3</sup>Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! <sup>4</sup>Behold, the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you*; and the outcry of those who did the harvesting has reached the ears of the Lord of <sup>a</sup>Sabaoth. <sup>5</sup>You have lived luxuriously on the earth and led a life of wanton pleasure; you have <sup>b</sup>fattened your hearts in a day of slaughter. <sup>6</sup>You have condemned and <sup>c</sup>put to death the righteous *man*; he does not resist you. [4 <sup>a</sup>I.e. Hosts 5 <sup>b</sup>Lit *nourished* 6 <sup>c</sup>Or *murdered*]

*Exhortation* <sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until <sup>a</sup>it gets the early and late rains. <sup>8</sup>You too be patient; strengthen your hearts, for the coming of the Lord is near. <sup>9</sup>Do not <sup>b</sup>complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing <sup>c</sup>right at the <sup>d</sup>door. <sup>10</sup>As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. <sup>11</sup>We count those blessed who endured. You have heard of the <sup>e</sup>endurance of Job and have seen the <sup>f</sup>outcome of the Lord's dealings, that the Lord is full of compassion and is merciful. [7 <sup>a</sup>Or *he* 9 <sup>b</sup>Lit *groan* <sup>c</sup>Lit *before* <sup>d</sup>Lit *doors* 11 <sup>e</sup>Or *steadfastness* <sup>f</sup>Lit *end of the Lord*]

<sup>12</sup> But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but <sup>a</sup>your yes is to be yes, and your no, no, so that you may not fall under judgment. [12 <sup>a</sup>Lit *yours is to be yes, yes, and no, no*]

13 Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises. 14Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, <sup>a</sup>anointing him with oil in the name of the Lord; 15and the prayer <sup>b</sup>offered in faith will <sup>c</sup>restore the one who is sick, and the Lord will raise him up, and if he has committed sins, <sup>d</sup>they will be forgiven him. 16Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective <sup>e</sup>prayer of a righteous man can accomplish much. 17Elijah was a man with a nature like ours, and he prayed <sup>f</sup>earnestly that it would not rain, and it did not rain on the earth for three years and six months. 18Then he prayed again, and the <sup>g</sup>sky <sup>h</sup>poured rain and the earth produced its fruit. [14 <sup>a</sup>Lit *having anointed* 15 <sup>b</sup>Lit *of* <sup>c</sup>Or *save* <sup>d</sup>Lit *it* 16 <sup>e</sup>Lit *supplication* 17 <sup>f</sup>Lit *with prayer* 18 <sup>g</sup>Lit *heaven* <sup>h</sup>Lit *gave*]

19 My brethren, if any among you strays from the truth and one turns him back, 20let him know that <sup>a</sup>he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins. [20 <sup>a</sup>Lit *he who has turned*]

## 1 PETER 1 [\[Books\]](#)

*A Living Hope, and a Sure Salvation* 1 Peter, an apostle of Jesus Christ,

To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen <sup>2</sup>according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, <sup>a</sup>to obey Jesus Christ and be sprinkled with His blood: May grace and peace <sup>b</sup>be yours in the fullest measure. [<sup>2</sup> <sup>a</sup>*Lit unto obedience and sprinkling* <sup>b</sup>*Lit be multiplied for you*]

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, <sup>5</sup>who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

<sup>6</sup>In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various <sup>a</sup>trials, <sup>7</sup>so that the <sup>b</sup>proof of your faith, *being* more precious than gold which <sup>c</sup>is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; <sup>8</sup>and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and <sup>d</sup>full of glory, <sup>9</sup>obtaining as the outcome of your faith the salvation of <sup>e</sup>your souls. [<sup>6</sup> <sup>a</sup>*Or temptations* <sup>7</sup> <sup>b</sup>*Or genuineness* <sup>c</sup>*Lit perishes* <sup>8</sup> <sup>d</sup>*Lit glorified* <sup>9</sup> <sup>e</sup>*One early ms does not contain your*]

<sup>10</sup> As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, <sup>11a</sup>seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories <sup>b</sup>to follow. <sup>12</sup>It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you

through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to <sup>c</sup>look. [11 <sup>a</sup>Or *inquiring*  
<sup>b</sup>Lit *after these* 12 <sup>c</sup>Or *gain a clear glimpse*]

13 Therefore, <sup>a</sup>prepare your minds for action, <sup>b</sup>keep sober *in spirit*, fix your hope completely on the grace <sup>c</sup>to be brought to you at the revelation of Jesus Christ. <sup>14</sup>As <sup>d</sup>obedient children, do not <sup>e</sup>be conformed to the former lusts *which were yours* in your ignorance, <sup>15</sup>but <sup>f</sup>like the Holy One who called you, <sup>g</sup>be holy yourselves also in all *your* behavior; <sup>16</sup>because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” [13 <sup>a</sup>Lit *gird the loins of your mind* <sup>b</sup>Lit *be sober* <sup>c</sup>Or *which is announced*  
14 <sup>d</sup>Lit *children of obedience* <sup>e</sup>Or *conform yourselves* 15 <sup>f</sup>Lit *according to*  
<sup>g</sup>Or *become*]

17 If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay *on earth*; <sup>18</sup>knowing that you were not <sup>a</sup>redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, <sup>19</sup>but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ. <sup>20</sup>For He was foreknown before the foundation of the world, but has appeared <sup>b</sup>in these last times for the sake of you <sup>21</sup>who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. [18 <sup>a</sup>Or *ransomed* 20 <sup>b</sup>Lit *at the end of the times*]

22 Since you have in obedience to the truth purified your souls for a <sup>a</sup>sincere love of the brethren, fervently love one another from <sup>b</sup>the heart, <sup>23</sup>for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God. <sup>24</sup>For, “ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS.

THE GRASS WITHERS, AND THE FLOWER FALLS OFF, [22 <sup>a</sup>Lit *unhypocritical*  
<sup>b</sup>Two early mss read *a clean heart*]

<sup>25</sup>BUT THE WORD OF THE LORD ENDURES FOREVER.”

And this is the word which was <sup>a</sup>preached to you. [<sup>a</sup>Lit *preached as good news to you*]

## 1 PETER 2 [\[Books\]](#)

*As Newborn Babies* 1 Therefore, putting aside all <sup>a</sup>malice and all deceit and <sup>b</sup>hypocrisy and <sup>b</sup>envy and all <sup>b</sup>slander, <sup>2</sup>like newborn babies, long for the <sup>c</sup>pure <sup>d</sup>milk of the word, so that by it you may grow <sup>e</sup>in respect to salvation, <sup>3</sup>if you have tasted <sup>f</sup>the kindness of the Lord. [1 <sup>a</sup>Or wickedness <sup>b</sup>plural nouns 2 <sup>c</sup>Or unadulterated <sup>d</sup>Or spiritual (Gr *logikos*) milk <sup>e</sup>Or up to salvation 3 <sup>f</sup>Lit that the Lord is kind]

*As Living Stones* 4 And coming to Him as to a living stone which has been rejected by men, but is <sup>a</sup>choice and precious in the sight of God, <sup>5</sup>you also, as living stones, <sup>b</sup>are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>For *this* is contained in <sup>c</sup>Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN <sup>d</sup>HIM WILL NOT BE <sup>e</sup>DISAPPOINTED.”

<sup>7</sup>This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,”

<sup>8</sup>and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed. [4 <sup>a</sup>Lit *chosen*; or *elect* 5 <sup>b</sup>Or *allow yourselves to be built up*; or *build yourselves up* 6 <sup>c</sup>Or *a scripture* <sup>d</sup>Or *it* <sup>e</sup>Or *put to shame*]

<sup>9</sup> But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; <sup>10</sup>for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

<sup>11</sup> Beloved, I urge you as aliens and strangers to abstain from fleshly lusts

which wage war against the soul. <sup>12</sup>Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may <sup>a</sup>because of your good deeds, as they observe *them*, glorify God in the day of <sup>b</sup>visitation. [<sup>12</sup> <sup>a</sup>Or *as a result of* <sup>b</sup>I.e. Christ's coming again in judgment]

***Honor Authority*** <sup>13</sup>Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, <sup>14</sup>or to governors as sent <sup>a</sup>by him for the punishment of evildoers and the praise of those who do right. <sup>15</sup>For <sup>b</sup>such is the will of God that by doing right you may silence the ignorance of foolish men. <sup>16</sup>Act as free men, and <sup>c</sup>do not use your freedom as a covering for evil, but *use it* as bondslaves of God. <sup>17</sup>Honor all people, love the brotherhood, fear God, honor the <sup>d</sup>king. [<sup>14</sup> <sup>a</sup>Lit *through* <sup>15</sup> <sup>b</sup>Lit *so* <sup>16</sup> <sup>c</sup>Lit *not having* <sup>17</sup> <sup>d</sup>Or *emperor*]

<sup>18</sup>Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are <sup>a</sup>unreasonable. <sup>19</sup>For this *finds* <sup>b</sup>favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. <sup>20</sup>For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* <sup>c</sup>favor with God. [<sup>18</sup> <sup>a</sup>Or *perverse* <sup>19</sup> <sup>b</sup>Or *grace* <sup>20</sup> <sup>c</sup>V 19, note 1]

***Christ Is Our Example*** <sup>21</sup>For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, <sup>22</sup>WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; <sup>23</sup><sup>a</sup>and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; <sup>24</sup>and He Himself <sup>b</sup>bore our sins in His body on the <sup>c</sup>cross, so that we might die to <sup>d</sup>sin and live to righteousness; for by His <sup>e</sup>wounds you were healed. <sup>25</sup>For you were continually straying like sheep, but now you have returned to the Shepherd and <sup>f</sup>Guardian of

**your souls. [23 <sup>a</sup>Lit *who* 24 <sup>b</sup>Or *carried...up to the cross* <sup>c</sup>Lit *wood* <sup>d</sup>Lit *sins*  
<sup>e</sup>Lit *wound; or welt* 25 <sup>f</sup>Or *Bishop, Overseer*]**

## 1 PETER 3 [\[Books\]](#)

*Godly Living* 1 In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, <sup>2</sup>as they observe your chaste and <sup>a</sup>respectful behavior. <sup>3</sup>Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; <sup>4</sup>but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. <sup>5</sup>For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; <sup>6</sup>just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right <sup>b</sup>without being frightened by any fear. [2 <sup>a</sup>Lit *with respect* 6 <sup>b</sup>Lit *and are not*]

<sup>7</sup> You husbands in the same way, live with *your wives* in an understanding way, as with <sup>a</sup>someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered. [7 <sup>a</sup>Lit *a weaker vessel*]

<sup>8</sup> <sup>a</sup>To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; <sup>9</sup>not returning evil for evil or insult for insult, but <sup>b</sup>giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. <sup>10</sup>For, “THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. [8 <sup>a</sup>Or *Finally* 9 <sup>b</sup>Lit *blessing instead*]

<sup>11</sup>“HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.

<sup>12</sup>“FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.”

<sup>13</sup> Who is <sup>a</sup>there to harm you if you prove zealous for what is good? <sup>14</sup> But even if you should suffer for the sake of righteousness, you <sup>b</sup>are blessed. AND DO NOT FEAR THEIR <sup>c</sup>INTIMIDATION, AND DO NOT BE TROUBLED, <sup>15</sup> but <sup>d</sup>sanctify Christ as Lord in your hearts, always *being* ready to make a <sup>e</sup>defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and <sup>f</sup>reverence; <sup>16g</sup> and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. <sup>17</sup> For it is better, if <sup>h</sup>God should will it so, that you suffer for doing what is right rather than for doing what is wrong. <sup>18</sup> For Christ also died for sins once for all, *the* just for *the* unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the <sup>i</sup>spirit; <sup>19</sup> in <sup>j</sup>which also He went and made proclamation to the spirits *now* in prison, <sup>20</sup> who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* <sup>k</sup>water. <sup>21</sup> Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God <sup>l</sup>for a good conscience—through the resurrection of Jesus Christ, <sup>22</sup> who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. [13 <sup>a</sup>Lit *the one who will harm you* 14 <sup>b</sup>Or *would be* <sup>c</sup>Lit *fear* 15 <sup>d</sup>I.e. set apart <sup>e</sup>Or *argument*; or *explanation* <sup>f</sup>Or *fear* 16 <sup>g</sup>Lit *having a good* 17 <sup>h</sup>Lit *the will of God* 18 <sup>i</sup>Or *Spirit* 19 <sup>j</sup>Or *whom* 20 <sup>k</sup>I.e. the great flood 21 <sup>l</sup>Or *from*]

## 1 PETER 4 [\[Books\]](#)

*Keep Fervent in Your Love* 1 Therefore, since Christ has <sup>a</sup>suffered in the flesh, arm yourselves also with the same purpose, because he who has <sup>a</sup>suffered in the flesh has ceased from sin, <sup>2</sup>so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. <sup>3</sup>For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, <sup>b</sup>having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and <sup>c</sup>abominable idolatries. <sup>4</sup>In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign *you*; <sup>5</sup>but they will give account to Him who is ready to judge the living and the dead. <sup>6</sup>For the gospel has for this purpose been <sup>d</sup>preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*. [1 <sup>a</sup>I.e. suffered death 3 <sup>b</sup>Lit *having gone in* <sup>c</sup>Lit *lawless* 6 <sup>d</sup>I.e. preached in their lifetimes]

7 The end of all things <sup>a</sup>is near; therefore, be of sound judgment and sober *spirit* for the purpose of <sup>b</sup>prayer. <sup>8</sup>Above all, keep fervent in your love for one another, because love covers a multitude of sins. <sup>9</sup>Be hospitable to one another without complaint. <sup>10</sup>As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God. <sup>11</sup>Whoever speaks, *is to do so* <sup>c</sup>as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving <sup>d</sup>by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. [7 <sup>a</sup>Lit *has come near* <sup>b</sup>Lit *prayers* 11 <sup>c</sup>Lit *as utterances* <sup>d</sup>Lit *from*]

*Share the Sufferings of Christ* 12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; <sup>13</sup>but to the degree

that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. <sup>14</sup>If you are reviled <sup>a</sup>for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. <sup>15</sup>Make sure that none of you suffers as a murderer, or thief, or evildoer, or a <sup>b</sup>troublesome meddler; <sup>16</sup>but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name. <sup>17</sup>For *it is time* for judgment to begin <sup>c</sup>with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God? <sup>18</sup>AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, <sup>d</sup>WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? <sup>19</sup>Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right. [14 <sup>a</sup>Lit *in* 15 <sup>b</sup>Lit *one who oversees others' affairs* 17 <sup>c</sup>Lit *from* 18 <sup>d</sup>Lit *where will appear*]

## 1 PETER 5 [\[Books\]](#)

*Serve God Willingly* <sup>1</sup> Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, <sup>2</sup> shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; <sup>3</sup> nor yet as lording it over <sup>a</sup>those allotted to your charge, but <sup>b</sup>proving to be examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading <sup>c</sup>crown of glory. <sup>5</sup> You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. [<sup>3</sup> <sup>a</sup>Lit *the allotments* <sup>b</sup>Or *becoming* <sup>4</sup> <sup>c</sup>Lit *wreath*]

<sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, <sup>7</sup> casting all your anxiety on Him, because He cares for you. <sup>8</sup> Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. <sup>9a</sup> But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your <sup>b</sup>brethren who are in the world. <sup>10</sup> After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you. <sup>11</sup> To Him *be* dominion forever and ever. Amen. [<sup>9</sup> <sup>a</sup>Lit *whom resist* <sup>b</sup>Lit *brotherhood*]

<sup>12</sup> Through Silvanus, our faithful brother <sup>a</sup>(for so I regard *him*), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it! <sup>13</sup> She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark. <sup>14</sup> Greet one another with a kiss of love. [<sup>12</sup> <sup>a</sup>Lit *(as I consider)*]

Peace be to you all who are in Christ.



## 2 PETER 1 [\[Books\]](#)

*Growth in Christian Virtue* 1 <sup>a</sup>Simon Peter, a bond-servant and apostle of Jesus Christ, [1 <sup>a</sup>Two early mss read *Simeon*]

To those who have received a faith of the same <sup>a</sup>kind as ours, <sup>b</sup>by the righteousness of our God and Savior, Jesus Christ: <sup>2</sup>Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; <sup>3</sup>seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us <sup>c</sup>by His own glory and <sup>d</sup>excellence. <sup>4e</sup>For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust. <sup>5</sup>Now for this very reason also, applying all diligence, in your faith supply moral <sup>d</sup>excellence, and in *your* moral excellence, knowledge, <sup>6</sup>and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, <sup>7</sup>and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. <sup>8</sup>For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. <sup>9</sup>For he who lacks these *qualities* is blind or short-sighted, having forgotten *his* purification from his former sins. <sup>10</sup>Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; <sup>11</sup>for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. [<sup>a</sup>Or *value* <sup>b</sup>Or *in* <sup>3</sup>Or *to* <sup>d</sup>Or *virtue* <sup>4</sup>Lit *Through which* (things)]

<sup>12</sup> Therefore, I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with *you*. <sup>13</sup>I consider it right, as long as I am in this *earthly* dwelling, to stir you up by way of reminder, <sup>14</sup>knowing that the laying aside of my *earthly* dwelling is imminent, as also our Lord Jesus

Christ has made clear to me. <sup>15</sup>And I will also be diligent that at any time after my departure you will be able to call these things to mind.

*Eyewitnesses* <sup>16</sup>For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. <sup>17</sup>For when He received honor and glory from God the Father, such an <sup>a</sup>utterance as this was <sup>b</sup>made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased”— <sup>18</sup>and we ourselves heard this <sup>c</sup>utterance made from heaven when we were with Him on the holy mountain. [<sup>17</sup> <sup>a</sup>Lit voice <sup>b</sup>Lit brought <sup>18</sup> <sup>c</sup>Lit voice brought]

<sup>19</sup> <sup>a</sup>So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. <sup>20</sup>But know this first of all, that no prophecy of Scripture is *a matter* of one’s own interpretation, <sup>21</sup>for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. [<sup>19</sup> <sup>a</sup>Or We have the even more sure prophetic word]

## 2 PETER 2 [\[Books\]](#)

*The Rise of False Prophets* **1** But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. **2** Many will follow their sensuality, and because of them the way of the truth will be maligned; **3** and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

**4** For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; **5** and did not spare the ancient world, but preserved Noah, a <sup>a</sup>preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; **6** and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter; **7** and *if* He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men **8** (for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), **9** *then* the Lord knows how to rescue the godly from <sup>b</sup>temptation, and to keep the unrighteous under punishment for the day of judgment, **10** and especially those who <sup>c</sup>indulge the flesh in *its* corrupt desires and despise authority. [<sup>5</sup> <sup>a</sup>Or *herald* <sup>9</sup> <sup>b</sup>Lit *trial*; or *temptation* <sup>10</sup> <sup>c</sup>Lit *go after*]

Daring, self-willed, they do not tremble when they revile angelic <sup>a</sup>majesties, **11** whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. **12** But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in <sup>b</sup>the destruction of those creatures also be destroyed, **13** suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the

daytime. They are stains and blemishes, reveling in their <sup>c</sup>deceptions, as they carouse with you, <sup>14</sup>having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; <sup>15</sup>forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; <sup>16</sup>but he received a rebuke for his own transgression, *for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet.* [<sup>a</sup>Lit *glories* 12 <sup>b</sup>Lit *their destruction also* 13 <sup>c</sup>One early ms reads *love feasts*]

<sup>17</sup> These are springs without water and mists driven by a storm, for whom the <sup>a</sup>black darkness has been reserved. <sup>18</sup>For speaking out arrogant *words* of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, <sup>19</sup>promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. <sup>20</sup>For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. <sup>21</sup>For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. <sup>22b</sup>It has happened to them according to the true proverb, “A DOG RETURNS TO ITS OWN VOMIT,” and, “A sow, after washing, *returns* to wallowing in the mire.” [<sup>17</sup> <sup>a</sup>Lit *blackness of darkness* 22 <sup>b</sup>Lit *The thing of the true proverb has happened to them*]

## 2 PETER 3 [\[Books\]](#)

*Purpose of This Letter* <sup>1</sup>This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, <sup>2</sup>that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior *spoken by your apostles.*

*The Coming Day of the Lord* <sup>3</sup>Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, <sup>4</sup>and saying, “Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation.” <sup>5</sup>For <sup>a</sup>when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water, <sup>6</sup>through which the world at that time was destroyed, being flooded with water. <sup>7</sup>But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. [<sup>5</sup> <sup>a</sup>Or *they are willfully ignorant of this fact, that*]

<sup>8</sup> But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. <sup>9</sup>The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

*A New Heaven and Earth* <sup>10</sup>But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and <sup>a</sup>its works will be <sup>b</sup>burned up. [<sup>10</sup> <sup>a</sup>Lit *the works in it* <sup>b</sup>Two early mss read *discovered*]

**11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, <sup>12</sup>looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! <sup>13</sup>But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.**

**14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, <sup>15</sup>and regard the patience of our Lord *as* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, <sup>16</sup>as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. <sup>17</sup>You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, <sup>18</sup>but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.**

## 1 JOHN 1 [\[Books\]](#)

***Introduction, The Incarnate Word*** <sup>1</sup> What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— <sup>2</sup>and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— <sup>3</sup>what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. <sup>4</sup>These things we write, so that our joy may be made complete.

***God Is Light*** <sup>5</sup> This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. <sup>6</sup>If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; <sup>7</sup>but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. <sup>8</sup>If we say that we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup>If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make Him a liar and His word is not in us.

## 1 JOHN 2 [\[Books\]](#)

*Christ Is Our Advocate* 1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an <sup>a</sup>Advocate with the Father, Jesus Christ the righteous; <sup>2</sup>and He Himself is the <sup>b</sup>propitiation for our sins; and not for ours only, but also for *those of the whole world*. [1 <sup>a</sup>Gr *Paracletos*, one called alongside to help; or *Intercessor* 2 <sup>b</sup>Or *satisfaction*]

3 By this we know that we have come to know Him, if we keep His commandments. <sup>4</sup>The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; <sup>5</sup>but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: <sup>6</sup>the one who says he abides in Him ought himself to walk in the same manner as He walked.

7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. <sup>8a</sup>On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. <sup>9</sup>The one who says he is in the Light and yet hates his brother is in the darkness until now. <sup>10</sup>The one who loves his brother abides in the Light and there is no cause for stumbling in him. <sup>11</sup>But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.  
[8 <sup>a</sup>Lit *Again*]

12 I am writing to you, little children, because your sins have been forgiven you for His name’s sake. <sup>13</sup>I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. <sup>14</sup>I have written to you, fathers, because you know Him who has been from the

**beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.**

***Do Not Love the World* 15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.**

**18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. 19They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, so that <sup>a</sup>it would be shown that they all are not of us. 20<sup>b</sup>But you have an anointing from the Holy One, and you all know. 21I have not written to you because you do not know the truth, but because you do know it, and <sup>c</sup>because no lie is of the truth. 22Who is the liar but the one who denies that Jesus is the <sup>d</sup>Christ? This is the antichrist, the one who denies the Father and the Son. 23Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. 24As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. [19 <sup>a</sup>Lit *they would be revealed* 20 <sup>b</sup>Lit *And* 21 <sup>c</sup>Or know *that* 22 <sup>d</sup>I.e. Messiah]**

***The Promise Is Eternal Life* 25This is the promise which He Himself <sup>a</sup>made to us: eternal life. [25 <sup>a</sup>Lit *promised us*]**

**26 These things I have written to you concerning those who are trying to deceive you. 27As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and**

just as it has taught you, <sup>a</sup>you abide in Him. [27 <sup>a</sup>Or *abide in Him*; Gr  
command]

28 Now, little children, abide in Him, so that when He appears, we may  
have confidence and not <sup>a</sup>shrink away from Him in shame <sup>b</sup>at His  
coming. <sup>29</sup>If you know that He is righteous, you know that everyone also  
who practices righteousness is <sup>c</sup>born of Him. [28 <sup>a</sup>Lit *be put to shame*  
*from Him* <sup>b</sup>Or *in His presence* 29 <sup>c</sup>Or *begotten*]

## 1 JOHN 3 [\[Books\]](#)

*Children of God Love One Another* <sup>1</sup> See <sup>a</sup>how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup>Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. <sup>3</sup>And everyone who has this hope *fixed* on Him purifies himself, just as He is pure. [1 <sup>a</sup>Lit *what kind of love*]

<sup>4</sup> Everyone who practices sin also practices lawlessness; and sin is lawlessness. <sup>5</sup>You know that He appeared in order to take away sins; and in Him there is no sin. <sup>6</sup>No one who abides in Him sins; no one who sins has seen Him or <sup>a</sup>knows Him. <sup>7</sup>Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; <sup>8</sup>the one who practices sin is of the devil; for the devil <sup>b</sup>has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. <sup>9</sup>No one who is <sup>c</sup>born of God practices sin, because His seed abides in him; and he cannot sin, because he is <sup>c</sup>born of God. <sup>10</sup>By this the children of God and the children of the devil are obvious: <sup>d</sup>anyone who does not practice righteousness is not of God, nor the one who does not love his brother. [6 <sup>a</sup>Or *has known* 8 <sup>b</sup>Lit *sins* 9 <sup>c</sup>Or *begotten* 10 <sup>d</sup>Lit *everyone*]

<sup>11</sup> For this is the message which you have heard from the beginning, that we should love one another; <sup>12</sup>not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

<sup>13</sup> Do not be surprised, brethren, if the world hates you. <sup>14</sup>We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup>Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in

him. <sup>16</sup>We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. <sup>17</sup>But whoever has the world's goods, and sees his brother in need and closes his <sup>a</sup>heart <sup>b</sup>against him, how does the love of God abide in him? <sup>18</sup>Little children, let us not love with word or with tongue, but in deed and truth. <sup>19</sup>We will know by this that we are of the truth, and will <sup>c</sup>assure our heart before Him <sup>20</sup><sup>d</sup>in whatever our heart condemns us; for God is greater than our heart and knows all things. <sup>21</sup>Beloved, if our heart does not condemn us, we have confidence <sup>e</sup>before God; <sup>22</sup>and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. [<sup>17</sup> <sup>a</sup>Lit *inward parts* <sup>b</sup>Lit *from* <sup>19</sup> <sup>c</sup>Lit *persuade* <sup>20</sup> <sup>d</sup>Or *that if our heart condemns us, that God...* <sup>21</sup> <sup>e</sup>Lit *toward*]

<sup>23</sup> This is His commandment, that we <sup>a</sup>believe in the name of His Son Jesus Christ, and love one another, just as He <sup>b</sup>commanded us. <sup>24</sup>The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us. [<sup>23</sup> <sup>a</sup>Or *believe the name* <sup>b</sup>Lit *gave us a commandment*]

## 1 JOHN 4 [\[Books\]](#)

*Testing the Spirits* <sup>1</sup> Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup>By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup>and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. <sup>4</sup>You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. <sup>5</sup>They are from the world; therefore they speak *as* from the world, and the world listens to them. <sup>6</sup>We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

*God Is Love* <sup>7</sup> Beloved, let us love one another, for love is from God; and everyone who loves is <sup>a</sup>born of God and knows God. <sup>8</sup>The one who does not love does not know God, for God is love. <sup>9</sup>By this the love of God was manifested <sup>b</sup>in us, that God has sent His <sup>c</sup>only begotten Son into the world so that we might live through Him. <sup>10</sup>In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. <sup>11</sup>Beloved, if God so loved us, we also ought to love one another. <sup>12</sup>No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. <sup>13</sup>By this we know that we abide in Him and He in us, because He has given us of His Spirit. <sup>14</sup>We have seen and testify that the Father has sent the Son *to be* the Savior of the world. [<sup>7</sup> <sup>a</sup>Or *begotten* <sup>9</sup> <sup>b</sup>Or *in our case* <sup>c</sup>Or *unique, only one of His kind*]

<sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup>We have come to know and have believed the love which God has <sup>a</sup>for us. God is love, and the one who abides in love

abides in God, and God abides in him. <sup>17</sup>By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. <sup>18</sup>There is no fear in love; but perfect love casts out fear, because fear <sup>b</sup>involves punishment, and the one who fears is not perfected in love. <sup>19</sup>We love, because He first loved us. <sup>20</sup>If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. <sup>21</sup>And this commandment we have from Him, that the one who loves God should love his brother also. [16 <sup>a</sup>Lit *in* 18  
<sup>b</sup>Lit *has*]

## 1 JOHN 5 [\[Books\]](#)

*Overcoming the World* <sup>1</sup> Whoever believes that Jesus is the <sup>a</sup>Christ is <sup>b</sup>born of God, and whoever loves the <sup>c</sup>Father loves the *child* <sup>b</sup>born of Him. <sup>2</sup>By this we know that we love the children of God, when we love God and <sup>d</sup>observe His commandments. <sup>3</sup>For this is the love of God, that we keep His commandments; and His commandments are not burdensome. <sup>4</sup>For whatever is <sup>b</sup>born of God overcomes the world; and this is the victory that has overcome the world—our faith. [<sup>1</sup> <sup>a</sup>I.e. Messiah <sup>b</sup>Or *begotten* <sup>c</sup>Lit *one who begets* <sup>2</sup> <sup>d</sup>Lit *do*]

<sup>5</sup> Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? <sup>6</sup>This is the One who came by water and blood, Jesus Christ; not <sup>a</sup>with the water only, but <sup>a</sup>with the water and <sup>a</sup>with the blood. It is the Spirit who testifies, because the Spirit is the truth. <sup>7</sup>For there are three that testify: <sup>8b</sup>the Spirit and the water and the blood; and the three are <sup>c</sup>in agreement. <sup>9</sup>If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. <sup>10</sup>The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. <sup>11</sup>And the testimony is this, that God has given us eternal life, and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life. [<sup>6</sup> <sup>a</sup>Lit *in* <sup>8</sup> <sup>b</sup>A few late mss add *...in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on earth, the Spirit* <sup>c</sup>Lit *for the one thing*]

*This Is Written That You May Know* <sup>13</sup> These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. <sup>14</sup>This is the confidence which we have <sup>a</sup>before Him, that, if we ask anything according to His will, He hears us.

**<sup>15</sup>And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him. [<sup>14</sup> *a*Lit toward]**

**16 If anyone sees his brother <sup>a</sup>committing a sin not *leading* to death, he shall ask and <sup>b</sup>God will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this. <sup>17</sup>All unrighteousness is sin, and there is a sin not *leading* to death. [<sup>16</sup> *a*Lit *sinning* <sup>b</sup>Or *God will give him life, that is, to those who...*]**

**18 We know that no one who is <sup>a</sup>born of God sins; but He who was <sup>a</sup>born of God keeps him, and the evil one does not touch him. <sup>19</sup>We know that we are of God, and that the whole world lies in *the power of* the evil one. <sup>20</sup>And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. [<sup>18</sup> *a*Or *begotten*]**

**21 Little children, guard yourselves from idols.**

## 2 JOHN 1 [\[Books\]](#)

*Walk According to His Commandments* <sup>1</sup>The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, <sup>2</sup>for the sake of the truth which abides in us and will be with us forever: <sup>3</sup>Grace, mercy *and* peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup>I was very glad to find *some* of your children walking in truth, just as we have received commandment *to do* from the Father. <sup>5</sup>Now I ask you, lady, not as though *I were* writing to you a new commandment, but the one which we have had from the beginning, that we love one another. <sup>6</sup>And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.

<sup>7</sup>For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. <sup>8</sup>Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. <sup>9a</sup>Anyone who <sup>b</sup>goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. <sup>10</sup>If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; <sup>11</sup>for the one who gives him a greeting participates in his evil deeds. [<sup>9</sup> <sup>a</sup>Lit *Everyone* <sup>b</sup>Lit *goes on ahead*]

<sup>12</sup>Though I have many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, so that <sup>a</sup>your joy may be made full. [<sup>12</sup> <sup>a</sup>One early ms reads *our*]

<sup>13</sup>The children of your chosen sister greet you.



### 3 JOHN 1 [\[Books\]](#)

*You Walk in the Truth* <sup>1</sup> The elder to the beloved Gaius, whom I love in truth.

<sup>2</sup> Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. <sup>3</sup>For I was very glad when brethren came and testified to your truth, *that is*, how you are walking in truth. <sup>4</sup>I have no greater joy than <sup>a</sup>this, to hear of my children walking in the truth. [<sup>4</sup> <sup>a</sup>Lit *these things, that I hear*]

<sup>5</sup> Beloved, you are acting faithfully in whatever you accomplish for the brethren, and <sup>a</sup>especially *when they are* strangers; <sup>6</sup>and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. <sup>7</sup>For they went out for the sake of the Name, accepting nothing from the Gentiles. <sup>8</sup>Therefore we ought to <sup>b</sup>support such men, so that we may <sup>c</sup>be fellow workers <sup>d</sup>with the truth. [<sup>5</sup> <sup>a</sup>Lit *this* <sup>8</sup> <sup>b</sup>Or *receive such men as guests* <sup>c</sup>Or *prove ourselves to be* <sup>d</sup>Or *for*]

<sup>9</sup> I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept <sup>a</sup>what we say. <sup>10</sup>For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire *to do so* and puts *them* out of the church. [<sup>9</sup> <sup>a</sup>Lit *us*]

<sup>11</sup> Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God. <sup>12</sup>Demetrius has received a *good* testimony from everyone, and from the truth itself; and we add our testimony, and you know that our testimony is true.

<sup>13</sup> I had many things to write to you, but I am not willing to write *them*

to you with pen and ink; <sup>14</sup>but I hope to see you shortly, and we will speak face to face.

<sup>15</sup> Peace *be* to you. The friends greet you. Greet the friends by name.

## JUDE 1 [\[Books\]](#)

*The Warnings of History to the Ungodly* 1 <sup>a</sup>Jude, a bond-servant of Jesus Christ, and brother of <sup>b</sup>James, [1 <sup>a</sup>Gr Judas <sup>b</sup>Or Jacob]

To those who are the called, beloved in God the Father, and kept for Jesus Christ: <sup>2</sup>May mercy and peace and love be multiplied to you.

<sup>3</sup> Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the <sup>a</sup>saints. <sup>4</sup>For certain persons have crept in unnoticed, those who were long beforehand <sup>b</sup>marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. [<sup>3</sup> <sup>a</sup>Or *holy ones* <sup>4</sup> <sup>b</sup>Or *written about...long ago*]

<sup>5</sup> Now I desire to remind you, though you know all things once for all, that <sup>a</sup>the Lord, after saving a people out of the land of Egypt, <sup>b</sup>subsequently destroyed those who did not believe. <sup>6</sup>And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, <sup>7</sup>just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after <sup>c</sup>strange flesh, are exhibited as an <sup>d</sup>example in undergoing the punishment of eternal fire. [<sup>5</sup> <sup>a</sup>Two early mss read *Jesus* <sup>b</sup>*Lit the second time* <sup>7</sup> <sup>c</sup>*Lit different or other flesh* <sup>d</sup>*Or example of eternal fire, in undergoing punishment*]

<sup>8</sup> Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile <sup>a</sup>angelic majesties. <sup>9</sup>But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!" <sup>10</sup>But these men revile the things which

they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are <sup>b</sup>destroyed. <sup>11</sup>Woe to them! For they have gone the way of Cain, and for pay <sup>c</sup>they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. <sup>12</sup>These are the men who are <sup>d</sup>hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, <sup>e</sup>doubly dead, uprooted; <sup>13</sup>wild waves of the sea, casting up their own <sup>f</sup>shame like foam; wandering stars, for whom the <sup>g</sup>black darkness has been reserved forever. [8 <sup>a</sup>Lit *glories* 10 <sup>b</sup>Lit *corrupted* 11 <sup>c</sup>Lit *they have poured themselves out* 12 <sup>d</sup>Or *stains* <sup>e</sup>Lit *twice* 13 <sup>f</sup>Or *shameless deeds* <sup>g</sup>Lit *blackness of darkness; or netherworld gloom*]

<sup>14</sup> *It was* also about these men *that* Enoch, *in* the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with <sup>a</sup>many thousands of His holy ones, <sup>15</sup>to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” <sup>16</sup>These are grumblers, finding fault, following after their *own* lusts; <sup>b</sup>they speak arrogantly, flattering people for the sake of *gaining an* advantage. [14 <sup>a</sup>Lit *His holy ten thousands* 16 <sup>b</sup>Lit *their mouth speaks*]

*Keep Yourselves in the Love of God* <sup>17</sup> But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, <sup>18</sup>that they were saying to you, “In the last time there will be mockers, following after their own ungodly lusts.” <sup>19</sup>These are the ones who cause divisions, <sup>a</sup>worldly-minded, <sup>b</sup>devoid of the Spirit. <sup>20</sup>But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. <sup>22</sup>And have mercy on some, who are doubting; <sup>23</sup>save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh. [19 <sup>a</sup>Or *merely natural* <sup>b</sup>Lit *not having*]

**24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, <sup>25</sup>to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and <sup>a</sup>forever. Amen.**

**[<sup>25</sup> <sup>a</sup>Lit *to all the ages*]**

## REVELATION 1 [\[Books\]](#)

*The Revelation of Jesus Christ* <sup>1</sup> The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and <sup>a</sup>communicated *it* by His angel to His bond-servant John, <sup>2</sup>who testified to the word of God and to the testimony of Jesus Christ, *even* to all that he saw. <sup>3</sup>Blessed is he who reads and those who hear the words of the prophecy, and <sup>b</sup>heed the things which are written in it; for the time is near. [<sup>1</sup> <sup>a</sup>Or *signified* <sup>3</sup> <sup>b</sup>Or *keep*]

*Message to the Seven Churches* <sup>4</sup> John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who <sup>a</sup>is to come, and from the seven Spirits who are before His throne, <sup>5</sup>and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins <sup>b</sup>by His blood— <sup>6</sup>and He has made us *to be* a kingdom, priests to <sup>c</sup>His God and Father—to Him *be* the glory and the dominion forever and ever. Amen. <sup>7</sup>BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen. [<sup>4</sup> <sup>a</sup>Or *is coming* <sup>5</sup> <sup>b</sup>Or *in* <sup>6</sup> <sup>c</sup>Or *God and His Father*]

<sup>8</sup> “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who <sup>a</sup>is to come, the Almighty.” [<sup>8</sup> <sup>a</sup>Or *is coming*]

*The Patmos Vision* <sup>9</sup> I, John, your brother and fellow partaker in the tribulation and kingdom and <sup>a</sup>perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. <sup>10</sup>I was <sup>b</sup>in the Spirit on the Lord’s day, and I heard behind me a loud voice like *the sound* of a trumpet, <sup>11</sup>saying, “Write in a <sup>c</sup>book

what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.” [9 <sup>a</sup>Or *steadfastness* 10 <sup>b</sup>Or *in spirit* 11 <sup>c</sup>Or *scroll*]

12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; <sup>13</sup>and in the middle of the lampstands *I saw one like* <sup>a</sup>a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. <sup>14</sup>His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. <sup>15</sup>His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters. <sup>16</sup>In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun <sup>b</sup>shining in its strength. [13 <sup>a</sup>Or *the Son of Man* 16 <sup>b</sup>Lit *shines*]

17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last, <sup>18</sup>and the living One; and I <sup>a</sup>was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. <sup>19</sup>Therefore write the things which you have seen, and the things which are, and the things which will take place after these things. <sup>20</sup>As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. [18 <sup>a</sup>Lit *became*]

## REVELATION 2 [\[Books\]](#)

### *Message to Ephesus*

1 “To the angel of the church in Ephesus write:

The One who holds the seven stars in His right hand, the One who walks <sup>a</sup>among the seven golden lampstands, says this: [1 <sup>a</sup>Lit *in the middle of*]

2 ‘I know your deeds and your toil and <sup>a</sup>perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them *to be* false; <sup>3</sup>and you have <sup>b</sup>perseverance and have endured for My name’s sake, and have not grown weary. <sup>4</sup>But I have *this* against you, that you have left your first love. <sup>5</sup>Therefore remember from where you have fallen, and repent and do the <sup>c</sup>deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. <sup>6</sup>Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup>He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.’ [2 <sup>a</sup>Or *steadfastness* <sup>3</sup> <sup>b</sup>V 2, note 1 <sup>5</sup> <sup>c</sup>Lit *first deeds*]

### *Message to Smyrna*

8 “And to the angel of the church in Smyrna write:

The first and the last, who <sup>a</sup>was dead, and has come to life, says this: [8 <sup>a</sup>Lit *became*]

9 ‘I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you

will have tribulation for ten days. <sup>a</sup>Be faithful until death, and I will give you the crown of life. <sup>11</sup>He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.’  
[<sup>10</sup> <sup>a</sup>Or *Prove yourself faithful*]

### ***Message to Pergamum***

12 “And to the angel of the church in Pergamum write:

The One who has the sharp two-edged sword says this:

13 ‘I know where you dwell, where Satan’s throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. <sup>14</sup>But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit *acts of immorality*. <sup>15</sup>So you also have some who in the same way hold the teaching of the Nicolaitans. <sup>16</sup>Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth. <sup>17</sup>He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give *some* of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.’

### ***Message to Thyatira***

18 “And to the angel of the church in Thyatira write:

The Son of God, who has <sup>a</sup>eyes like a flame of fire, and His feet are like burnished bronze, says this: [<sup>18</sup> <sup>a</sup>Lit *His eyes*]

19 ‘I know your deeds, and your love and faith and service and <sup>a</sup>perseverance, and that your <sup>b</sup>deeds of late are greater than <sup>c</sup>at first. <sup>20</sup>But I

have *this* against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit *acts of* immorality and eat things sacrificed to idols. <sup>21</sup>I gave her time to repent, and she does not want to repent of her immorality. <sup>22</sup>Behold, I will throw her <sup>d</sup>on a bed *of* sickness, and those who commit adultery with her into great tribulation, unless they repent of <sup>e</sup>her deeds. <sup>23</sup>And I will kill her children with <sup>f</sup>pestilence, and all the churches will know that I am He who searches the <sup>g</sup>minds and hearts; and I will give to each one of you according to your deeds. <sup>24</sup>But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you. <sup>25</sup>Nevertheless what you have, hold fast until I come. <sup>26</sup>He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE <sup>h</sup>NATIONS; <sup>27</sup>AND HE SHALL <sup>i</sup>RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father; <sup>28</sup>and I will give him the morning star. <sup>29</sup>He who has an ear, let him hear what the Spirit says to the churches.’ [19 <sup>a</sup>Or *steadfastness* <sup>b</sup>Lit *last deeds* <sup>c</sup>Lit *the first* <sup>22</sup> <sup>d</sup>Lit *into* <sup>e</sup>One early ms reads *their* <sup>23</sup> <sup>f</sup>Lit *death* <sup>g</sup>Lit *kidneys*, i.e. inner man <sup>26</sup> <sup>h</sup>Or *Gentiles* <sup>27</sup> <sup>i</sup>Lit *shepherd*]

## REVELATION 3 [\[Books\]](#)

*Message to Sardis* 1 “To the angel of the church in Sardis write:

He who has the seven Spirits of God and the seven stars, says this: ‘I know your deeds, that you have a name that you are alive, <sup>a</sup>but you are dead. <sup>2</sup>Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. <sup>3</sup>So remember <sup>b</sup>what you have received and heard; and keep *it*, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. <sup>4</sup>But you have a few <sup>c</sup>people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. <sup>5</sup>He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.’ [1 <sup>a</sup>Lit *and* 3 <sup>b</sup>Lit *how* 4 <sup>c</sup>Lit *names*]

*Message to Philadelphia* 7 “And to the angel of the church in Philadelphia write:

He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

<sup>8</sup> ‘I know your <sup>a</sup>deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. <sup>9</sup>Behold, I <sup>b</sup>will cause *those* of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down <sup>c</sup>at your feet, and *make them* know that I have loved you. <sup>10</sup>Because you have kept the word of My <sup>d</sup>perseverance, I also will keep you from the hour of <sup>e</sup>testing, that *hour* which is about to come upon the whole <sup>f</sup>world, to <sup>g</sup>test those who dwell

on the earth. <sup>11</sup>I am coming quickly; hold fast what you have, so that no one will take your crown. <sup>12</sup>He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. <sup>13</sup>He who has an ear, let him hear what the Spirit says to the churches.’ [8 <sup>a</sup>Or *deeds (behold...shut), that you have* 9 <sup>b</sup>Lit *give* <sup>c</sup>Lit *before* 10 <sup>d</sup>Or *steadfastness* <sup>e</sup>Or *temptation* <sup>f</sup>Lit *inhabited earth* <sup>g</sup>Or *tempt*]

*Message to Laodicea* <sup>14</sup> “To the angel of the church in Laodicea write:

The Amen, the faithful and true Witness, the <sup>a</sup>Beginning of the creation of God, says this: [14 <sup>a</sup>I.e. Origin or Source]

<sup>15</sup> ‘I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. <sup>16</sup>So because you are lukewarm, and neither hot nor cold, I will <sup>a</sup>spit you out of My mouth. <sup>17</sup>Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, <sup>18</sup>I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. <sup>19</sup>Those whom I love, I reprove and discipline; therefore be zealous and repent. <sup>20</sup>Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. <sup>21</sup>He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. <sup>22</sup>He who has an ear, let him hear what the Spirit says to the churches.’ ” [16 <sup>a</sup>Lit *vomit*]

## REVELATION 4 [\[Books\]](#)

*Scene in Heaven* <sup>1</sup>After these things I looked, and behold, a door *standing open* in heaven, and the first voice which I had heard, like *the sound* of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.” <sup>2</sup>Immediately I was <sup>a</sup>in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne. <sup>3</sup>And He who was sitting *was* like a jasper stone and a sardius in appearance; and *there was* a <sup>b</sup>rainbow around the throne, like an emerald in appearance. <sup>4</sup>Around the throne *were* twenty-four thrones; and upon the thrones *I saw* twenty-four elders sitting, clothed in white garments, and golden crowns on their heads. [2 <sup>a</sup>Or *in spirit* 3 <sup>b</sup>Or *halo*]

*The Throne and Worship of the Creator* <sup>5</sup>Out from the throne come flashes of lightning and sounds and peals of thunder. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; <sup>6</sup>and before the throne *there was something* like a sea of glass, like crystal; and in the <sup>a</sup>center and around the throne, four living creatures full of eyes in front and behind. <sup>7</sup>The first creature *was* like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature *was* like a flying eagle. <sup>8</sup>And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night <sup>b</sup>they do not cease to say, “HOLY, HOLY, HOLY *is* THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO <sup>c</sup>IS TO COME.” <sup>9</sup>And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, <sup>10</sup>the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, [6 <sup>a</sup>Lit *middle of the throne and around* 8 <sup>b</sup>Lit *they have no rest, saying,* <sup>c</sup>Or *is coming*]

<sup>11</sup>“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they<sup>a</sup> existed, and were created.” [<sup>a</sup>Lit *were*]

## REVELATION 5 [\[Books\]](#)

*The Book with Seven Seals* 1 I saw <sup>a</sup>in the right hand of Him who sat on the throne a <sup>b</sup>book written inside and on the back, sealed up with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the <sup>b</sup>book and to break its seals?” 3 And no one in heaven or on the earth or under the earth was able to open the <sup>b</sup>book or to look into it. 4 Then I *began* to weep greatly because no one was found worthy to open the <sup>b</sup>book or to look into it; 5 and one of the elders \*said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the <sup>b</sup>book and its seven seals.” [1 <sup>a</sup>Lit upon <sup>b</sup>Or scroll]

6 And I saw <sup>a</sup>between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. 7 And He came and took the book out of the right hand of Him who sat on the throne. 8 When He had taken the <sup>b</sup>book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the <sup>c</sup>saints. 9 And they \*sang a new song, saying, “Worthy are You to take the <sup>b</sup>book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation. [6 <sup>a</sup>Lit in the middle of the throne and of the four living creatures, and in the middle of the elders 8 <sup>b</sup>Or scroll <sup>c</sup>Or holy ones]

10 “You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth.”

*Angels Exalt the Lamb* 11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and

**the number of them was myriads of myriads, and thousands of thousands, <sup>12</sup>saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.” <sup>13</sup>And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever.” <sup>14</sup>And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.**

## REVELATION 6 [\[Books\]](#)

***The First Seal—Rider on White Horse*** 1 Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, “Come<sup>a</sup>.” 2 I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. [1 <sup>a</sup>One early ms reads *and see*]

### ***The Second Seal—War***

3 When He broke the second seal, I heard the second living creature saying, “Come<sup>a</sup>.” 4 And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that *men* would slay one another; and a great sword was given to him. [3 <sup>a</sup>One early ms reads *and see*]

### ***The Third Seal—Famine***

5 When He broke the third seal, I heard the third living creature saying, “Come<sup>a</sup>.” I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand. 6 And I heard *something* like a voice in the center of the four living creatures saying, “A <sup>b</sup>quart of wheat for a <sup>c</sup>denarius, and three <sup>b</sup>quarts of barley for a <sup>c</sup>denarius; and do not damage the oil and the wine.” [5 <sup>a</sup>One early ms reads *and see* 6 <sup>b</sup>Gr *choenix*; i.e. a dry measure almost equal to a qt <sup>c</sup>The denarius was equivalent to a day’s wages]

### ***The Fourth Seal—Death***

7 When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, “Come<sup>a</sup>.” 8 I looked, and behold, an <sup>b</sup>ashen horse; and

he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with <sup>c</sup>pestilence and by the wild beasts of the earth. [7 <sup>a</sup>One early ms reads *and see* 8 <sup>b</sup>Or *sickly pale* <sup>c</sup>Or *death*]

***The Fifth Seal—Martyrs*** 9 When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; <sup>10</sup>and they cried out with a loud voice, saying, “How long, O <sup>a</sup>Lord, holy and true, <sup>b</sup>will You refrain from judging and avenging our blood on those who dwell on the earth?” <sup>11</sup>And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until *the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.* [10 <sup>a</sup>Or *Master* <sup>b</sup>Lit *do You not judge and avenge*]

### ***The Sixth Seal—Terror***

<sup>12</sup> I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth *made of hair*, and the whole moon became like blood; <sup>13</sup>and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. <sup>14</sup>The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. <sup>15</sup>Then the kings of the earth and the great men and the <sup>a</sup>commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; <sup>16</sup>and they <sup>\*</sup>said to the mountains and to the rocks, “Fall on us and hide us from the <sup>b</sup>presence of Him who sits on the throne, and from the wrath of the Lamb; <sup>17</sup>for the great day of their wrath has come, and who is able to stand?” [15 <sup>a</sup>I.e. chiliarchs, in command of one thousand troops 16 <sup>b</sup>Lit *face*]

## REVELATION 7 [\[Books\]](#)

### *An Interlude*

<sup>1</sup> After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree. <sup>2</sup>And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, <sup>3</sup>saying, “Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads.”

### *The 144,000*

<sup>4</sup> And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: <sup>5</sup>from the tribe of Judah, twelve thousand *were* sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

<sup>6</sup>from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

<sup>7</sup>from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

<sup>8</sup>from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand *were* sealed.

***A Multitude from the Tribulation*** 9 After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands; <sup>10</sup>and they cry out with a loud voice, saying,

“Salvation to our God who sits on the throne, and to the Lamb.” <sup>11</sup>And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, <sup>12</sup>saying,

“Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen.”

<sup>13</sup> Then one of the elders answered, saying to me, “These who are clothed in the white robes, who are they, and where have they come from?” <sup>14</sup>I <sup>a</sup>said to him, “My lord, you know.” And he said to me, “These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. <sup>15</sup>For this reason, they are before the throne of God; and they serve Him day and night in His <sup>b</sup>temple; and He who sits on the throne will spread His tabernacle over them. <sup>16</sup>They will hunger no longer, nor thirst anymore; nor will the sun <sup>c</sup>beat down on them, nor any heat; <sup>17</sup>for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the <sup>d</sup>water of life; and God will wipe every tear from their eyes.” [14 <sup>a</sup>Lit *have said* 15 <sup>b</sup>Or *sanctuary* 16 <sup>c</sup>Lit *fall* 17 <sup>d</sup>Lit *waters*]

## REVELATION 8 [\[Books\]](#)

*The Seventh Seal—the Trumpets* **1** When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. **2** And I saw the seven angels who stand before God, and seven trumpets were given to them.

**3** Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might <sup>a</sup>add it to the prayers of all the <sup>b</sup>saints on the golden altar which was before the throne. **4** And the smoke of the incense, <sup>c</sup>with the prayers of the <sup>d</sup>saints, went up before God out of the angel's hand. **5** Then the angel <sup>e</sup>took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake. [<sup>3</sup> <sup>a</sup>Lit *give* <sup>b</sup>Or *holy ones* <sup>4</sup> <sup>c</sup>Or *for* <sup>d</sup>V 3, note 2 <sup>5</sup> <sup>e</sup>Lit *has taken*]

**6** And the seven angels who had the seven trumpets prepared themselves to sound them.

**7** The first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.

**8** The second angel sounded, and *something* like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood, <sup>9</sup>and a third of the creatures which were in the sea <sup>a</sup>and had life, died; and a third of the ships were destroyed. [<sup>9</sup> <sup>a</sup>Lit *the ones having*]

**10** The third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. **11** The name of the star is called Wormwood; and a third of the

**waters became wormwood, and many men died from the waters,  
because they were made bitter.**

**12 The fourth angel sounded, and a third of the sun and a third of the  
moon and a third of the stars were struck, so that a third of them  
would be darkened and the day would not shine for a third of it, and  
the night in the same way.**

**13 Then I looked, and I heard <sup>a</sup>an eagle flying in midheaven, saying with  
a loud voice, “Woe, woe, woe to those who dwell on the earth, because  
of the remaining blasts of the trumpet of the three angels who are about  
to sound!” [13 <sup>a</sup>Lit *one eagle*]**

## REVELATION 9 [\[Books\]](#)

*The Fifth Trumpet—the Bottomless Pit* 1 Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the <sup>a</sup>bottomless pit was given to him. 2 He opened the <sup>b</sup>bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 Then out of the smoke came locusts <sup>c</sup>upon the earth, and power was given them, as the scorpions of the earth have power. 4 They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 5 And <sup>d</sup>they were not permitted to kill <sup>e</sup>anyone, but to torment for five months; and their torment was like the torment of a scorpion when it <sup>f</sup>stings a man. 6 And in those days men will seek death and will not find it; they will long to die, and death flees from them. [1 <sup>a</sup>Lit *shaft of the abyss* 2 <sup>b</sup>V 1, note 1 3 <sup>c</sup>Lit *into* 5 <sup>d</sup>Lit *it was given to them* <sup>e</sup>Lit *them* <sup>f</sup>Lit *strikes*]

7 The <sup>a</sup>appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men. 8 They had hair like the hair of women, and their teeth were like *the teeth* of lions. 9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. 10 They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 11 They have as king over them, the angel of the abyss; his name in Hebrew is <sup>b</sup>Abaddon, and in the Greek he has the name <sup>c</sup>Apollyon. [7 <sup>a</sup>Lit *likenesses* 11 <sup>b</sup>I.e. *destruction* <sup>c</sup>I.e. *destroyer*]

12 The first woe is past; behold, two woes are still coming after these things.

*The Sixth Trumpet—Army from the East* 13 Then the sixth angel sounded, and I heard <sup>a</sup>a voice from the <sup>b</sup>four horns of the golden altar which is before God, <sup>14</sup>one saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” <sup>15</sup>And the four angels, who had been prepared for the hour and day and month and year, were released, so that they would kill a third of <sup>c</sup>mankind. <sup>16</sup>The number of the armies of the horsemen was two hundred million; I heard the number of them. <sup>17</sup>And <sup>d</sup>this is how I saw in the vision the horses and those who sat on them: *the riders* had breastplates *the color* of fire and of hyacinth and of <sup>e</sup>brimstone; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and <sup>e</sup>brimstone. <sup>18</sup>A third of <sup>c</sup>mankind was killed by these three plagues, by the fire and the smoke and the <sup>e</sup>brimstone which proceeded out of their mouths. <sup>19</sup>For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm. [13 <sup>a</sup>Lit *one voice* <sup>b</sup>Two early mss do not contain *four* 15 <sup>c</sup>Gr *anthropoi* 17 <sup>d</sup>Lit *thus I saw* <sup>e</sup>I.e. burning sulphur]

20 The rest of <sup>a</sup>mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; <sup>21</sup>and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts. [20 <sup>a</sup>Gr *anthropoi*]

## REVELATION 10 [\[Books\]](#)

*The Angel and the Little Book* 1 I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; 2and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land; 3and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder <sup>a</sup>uttered their voices. 4When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken and do not write them.” 5Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, 6and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer, 7but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He <sup>b</sup>preached to His servants the prophets. [3 <sup>a</sup>Or spoke 7 <sup>b</sup>Lit *preached the gospel*]

8 Then the voice which I heard from heaven, *I heard* again speaking with me, and saying, “Go, take the <sup>a</sup>book which is open in the hand of the angel who stands on the sea and on the land.” 9So I went to the angel, telling him to give me the little book. And he \*said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” 10I took the little book out of the angel’s hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. 11And they \*said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.” [8 <sup>a</sup>Or *scroll*]

## REVELATION 11 [\[Books\]](#)

*The Two Witnesses* 1 Then there was given me a <sup>a</sup>measuring rod like a staff; <sup>b</sup>and someone said, “Get up and measure the <sup>c</sup>temple of God and the altar, and those who worship in it. <sup>2d</sup>Leave out the court which is outside the <sup>c</sup>temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. <sup>3</sup>And I will grant *authority* to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.” <sup>4</sup>These are the two olive trees and the two lampstands that stand before the Lord of the earth. <sup>5</sup>And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. <sup>6</sup>These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.  
[1 <sup>a</sup>Lit *reed* <sup>b</sup>Lit *saying* <sup>c</sup>Or *sanctuary* 2 <sup>d</sup>Lit *Throw out*]

<sup>7</sup> When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. <sup>8</sup>And their dead bodies *will lie* in the street of the great city which <sup>a</sup>mystically is called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup>Those from the peoples and tribes and tongues and nations *will look* at their dead <sup>b</sup>bodies for three and a half days, and <sup>c</sup>will not permit their dead bodies to be laid in a tomb. <sup>10</sup>And those who dwell on the earth *will rejoice* over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. [8 <sup>a</sup>Lit *spiritually* 9 <sup>b</sup>Lit *body* <sup>c</sup>Lit *do not permit*]

<sup>11</sup> But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. <sup>12</sup>And they heard a loud voice from heaven saying to them, “Come up here.” Then they went up into heaven in the cloud, and their enemies watched them. <sup>13</sup>And in that hour there was a

great earthquake, and a tenth of the city fell; <sup>a</sup>seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. [13 <sup>a</sup>Lit *names of people, seven thousand*]

14 The second woe is past; behold, the third woe is coming quickly.

*The Seventh Trumpet—Christ's Reign Foreseen* 15 Then the seventh angel sounded; and there were loud voices in heaven, saying,

“The kingdom of the world has become *the kingdom* of our Lord and of His <sup>a</sup>Christ; and He will reign forever and ever.” <sup>16</sup>And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, <sup>17</sup>saying, [15 <sup>a</sup>I.e. Messiah]

“We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. <sup>18</sup>And the nations were enraged, and Your wrath came, and the time *came* for the dead to be judged, and *the time* to <sup>a</sup>reward Your bond-servants the prophets and the <sup>b</sup>saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.” [18 <sup>a</sup>Lit *give the reward to* <sup>b</sup>Or *holy ones*]

19 And the <sup>a</sup>temple of God which is in heaven was opened; and the ark of His covenant appeared in His <sup>a</sup>temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great <sup>b</sup>hailstorm. [19 <sup>a</sup>Or *sanctuary* <sup>b</sup>Lit *hail*]

## REVELATION 12 [\[Books\]](#)

### *The Woman, Israel*

1 A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; <sup>2</sup>and she was with child; and she \*cried out, being in labor and in pain to give birth.

*The Red Dragon, Satan* <sup>3</sup>Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads *were* seven diadems. <sup>4</sup>And his tail \*swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

*The Male Child, Christ* <sup>5</sup>And she gave birth to a son, a male *child*, who is to <sup>a</sup>rule all the <sup>b</sup>nations with a rod of iron; and her child was caught up to God and to His throne. <sup>6</sup>Then the woman fled into the wilderness where she \*had a place prepared by God, so that there <sup>c</sup>she would be nourished for one thousand two hundred and sixty days. [<sup>5</sup> <sup>a</sup>Or *shepherd* <sup>b</sup>Or *Gentiles* <sup>6</sup> <sup>c</sup>Lit *they would nourish her for*]

### *The Angel, Michael*

7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, <sup>8</sup>and they were not strong enough, and there was no longer a place found for them in heaven. <sup>9</sup>And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole <sup>a</sup>world; he was thrown down to the

earth, and his angels were thrown down with him. <sup>10</sup>Then I heard a loud voice in heaven, saying, [<sup>9</sup> <sup>a</sup>Lit *inhabited earth*]

“Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. <sup>11</sup>And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even <sup>a</sup>when faced with death. <sup>12</sup>For this reason, rejoice, O heavens and you who <sup>b</sup>dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has *only* a short time.” [<sup>11</sup> <sup>a</sup>Lit *to death* <sup>12</sup> <sup>b</sup>Or *tabernacle*]

<sup>13</sup> And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male *child*. <sup>14</sup>But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *\*was* nourished for a time and times and half a time, from the <sup>a</sup>presence of the serpent. <sup>15</sup>And the serpent <sup>b</sup>poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. <sup>16</sup><sup>c</sup>But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon <sup>b</sup>poured out of his mouth. <sup>17</sup>So the dragon was enraged with the woman, and went off to make war with the rest of her <sup>d</sup>children, who keep the commandments of God and hold to the testimony of Jesus. [<sup>14</sup> <sup>a</sup>Lit *face* <sup>15</sup> <sup>b</sup>Lit *threw* <sup>16</sup> <sup>c</sup>Lit *And* <sup>17</sup> <sup>d</sup>Lit *seed*]

## REVELATION 13 [\[Books\]](#)

*The Beast from the Sea* 1 And the dragon stood on the sand of the <sup>a</sup>seashore. [1 <sup>a</sup>Lit sea]

Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns *were* ten diadems, and on his heads *were* blasphemous names. <sup>2</sup>And the beast which I saw was like a leopard, and his feet were like *those* of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. <sup>3</sup>*I saw* one of his heads as if it had been <sup>a</sup>slain, and his fatal wound was healed. And the whole earth was amazed *and followed* after the beast; <sup>4</sup>they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” <sup>5</sup>There was given to him a mouth speaking <sup>b</sup>arrogant words and blasphemies, and authority to act for forty-two months was given to him. <sup>6</sup>And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is*, those who <sup>c</sup>dwell in heaven. [3 <sup>a</sup>Lit *slaughtered to death* 5 <sup>b</sup>Lit *great things* 6 <sup>c</sup>Or *tabernacle*]

<sup>7</sup> It was also given to him to make war with the <sup>a</sup>saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. <sup>8</sup>All who dwell on the earth will worship him, *everyone* whose name has not been <sup>b</sup>written from the foundation of the world in the book of life of the Lamb who has been slain. <sup>9</sup>If anyone has an ear, let him hear. <sup>10</sup>If anyone <sup>c</sup>is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the <sup>d</sup>perseverance and the faith of the <sup>a</sup>saints. [7 <sup>a</sup>Or *holy ones* 8 <sup>b</sup>Or *written in the book...slain from the foundation of the world* 10 <sup>c</sup>Or *leads into captivity* <sup>d</sup>Or *steadfastness*]

***The Beast from the Earth*** 11 Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. 12He exercises all the authority of the first beast <sup>a</sup>in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. 13He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. 14And he deceives those who dwell on the earth because of the signs which it was given him to perform <sup>b</sup>in the presence of the beast, telling those who dwell on the earth to make an image to the beast who \*had the wound of the sword and has come to life. 15And it was given to him to give breath to the image of the beast, so that the image of the beast would even <sup>c</sup>speak and cause as many as do not worship the image of the beast to be killed. 16And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, <sup>d</sup>to be given a mark on their right hand or on their forehead, 17and *he provides* that no one will be able to buy or to sell, except the one who has the mark, *either* the name of the beast or the number of his name. 18Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is <sup>e</sup>six hundred and sixty-six. [12 <sup>a</sup>Or *by his authority* 14 <sup>b</sup>Or *by the authority of* 15 <sup>c</sup>One early ms reads *speak, and he will cause* 16 <sup>d</sup>Lit *causes all,...that they give them a mark* 18 <sup>e</sup>One early ms reads 616]

## REVELATION 14 [\[Books\]](#)

*The Lamb and the 144,000 on Mount Zion* 1 Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. 2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like *the sound* of harpists playing on their harps. 3 And they \*<sup>a</sup>sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. 4 These are the ones who have not been defiled with women, for they <sup>b</sup>have kept themselves chaste. These *are* the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. 5 And no lie was found in their mouth; they are blameless. [3 <sup>a</sup>Two early mss read *sing something like a new song* 4 <sup>b</sup>Lit *are chaste men*]

*Vision of the Angel with the Gospel* 6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who <sup>a</sup>live on the earth, and to every nation and tribe and tongue and people; 7 and he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.” [6 <sup>a</sup>Lit *sit*]

8 And another angel, a second one, followed, saying, “<sup>a</sup>Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the <sup>b</sup>passion of her immorality.” [8 <sup>a</sup>Lit *Babylon...fell, fell, she who*  
<sup>b</sup>Or *wrath*]

***Doom for Worshipers of the Beast*** 9 Then another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, <sup>10</sup>he also will drink of the wine of the wrath of God, which is mixed <sup>a</sup>in full strength in the cup of His anger; and he will be tormented with fire and <sup>b</sup>brimstone in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup>And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and <sup>c</sup>whoever receives the mark of his name.” <sup>12</sup>Here is the <sup>d</sup>perseverance of the <sup>e</sup>saints who keep the commandments of God and <sup>f</sup>their faith in Jesus. [<sup>10</sup> <sup>a</sup>Lit *unmixed*; in ancient times wine was usually diluted with water <sup>b</sup>I.e. burning sulphur <sup>11</sup> <sup>c</sup>Lit *if anyone* <sup>12</sup> <sup>d</sup>Or *steadfastness* <sup>e</sup>Or *holy ones* <sup>f</sup>Lit *the faith of*]

<sup>13</sup> And I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in the Lord from now on!’ ” “Yes,” says the Spirit, “so that they may rest from their labors, for their deeds follow with them.”

### ***The Reapers***

<sup>14</sup> Then I looked, and behold, a white cloud, and sitting on the cloud was one like <sup>a</sup>a son of man, having a golden crown on His head and a sharp sickle in His hand. <sup>15</sup>And another angel came out of the <sup>b</sup>temple, crying out with a loud voice to Him who sat on the cloud, “<sup>c</sup>Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth <sup>d</sup>is ripe.” <sup>16</sup>Then He who sat on the cloud <sup>e</sup>swung His sickle over the earth, and the earth was reaped. [<sup>14</sup> <sup>a</sup>Or *the Son of Man* <sup>15</sup> <sup>b</sup>Or *sanctuary* <sup>c</sup>Lit *Send forth* <sup>d</sup>Lit *has become dry* <sup>16</sup> <sup>e</sup>Lit *cast*]

<sup>17</sup> And another angel came out of the <sup>a</sup>temple which is in heaven, and he also had a sharp sickle. <sup>18</sup>Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, “<sup>b</sup>Put in your sharp sickle and gather the clusters <sup>c</sup>from the vine of the earth, because her grapes are ripe.” <sup>19</sup>So the angel <sup>d</sup>swung his sickle to the earth and gathered *the clusters from* the vine

of the earth, and threw them into the great wine press of the wrath of God.  
<sup>20</sup>And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, <sup>e</sup>for a distance of <sup>f</sup>two hundred miles. [<sup>17</sup> <sup>a</sup>Or *sanctuary* <sup>18</sup> <sup>b</sup>Lit *Send forth* <sup>c</sup>Lit *of* <sup>19</sup> <sup>d</sup>Lit *cast* <sup>20</sup> <sup>e</sup>Lit *from* <sup>f</sup>Lit *sixteen hundred stadia*; a stadion was approx 600 ft]

## REVELATION 15 [\[Books\]](#)

*A Scene of Heaven* <sup>1</sup> Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, *which are the last*, because in them the wrath of God is finished.

<sup>2</sup> And I saw something like a sea of glass mixed with fire, and those who had been victorious <sup>a</sup>over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. <sup>3</sup>And they \*sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, [<sup>2</sup> <sup>a</sup>Lit from]

“Great and marvelous are Your works, O Lord God, the Almighty;

Righteous and true are Your ways, King of the <sup>a</sup>nations! [<sup>3</sup> <sup>a</sup>Two early mss read *ages*]

<sup>4</sup>“Who will not fear, O Lord, and glorify Your name?

For You alone are holy;

FOR ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR <sup>a</sup>RIGHTEOUS ACTS HAVE BEEN REVEALED.” [<sup>a</sup>Or *judgments*]

<sup>5</sup> After these things I looked, and the <sup>a</sup>temple of the tabernacle of testimony in heaven was opened, <sup>6</sup>and the seven angels who had the seven plagues came out of the <sup>a</sup>temple, clothed in <sup>b</sup>linen, clean *and* bright, and girded around their chests with golden sashes. <sup>7</sup>Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. <sup>8</sup>And the <sup>a</sup>temple was filled with smoke from the glory of God and from His power; and no one was able to enter the <sup>a</sup>temple until the seven plagues of the seven angels were finished. [<sup>5</sup> <sup>a</sup>Or *sanctuary* <sup>6</sup> <sup>b</sup>One early ms reads *stone*]

## REVELATION 16 [\[Books\]](#)

*Six Bowls of Wrath* <sup>1</sup> Then I heard a loud voice from the <sup>a</sup>temple, saying to the seven angels, “Go and pour out <sup>b</sup>on the earth the seven bowls of the wrath of God.” [<sup>1</sup> <sup>a</sup>Or *sanctuary* <sup>b</sup>Lit *into*]

<sup>2</sup> So the first *angel* went and poured out his bowl <sup>a</sup>on the earth; and it became a loathsome and malignant sore on the <sup>b</sup>people who had the mark of the beast and who worshiped his image. [<sup>2</sup> <sup>a</sup>Lit *into* <sup>b</sup>Gr *anthropoi*]

<sup>3</sup> The second *angel* poured out his bowl into the sea, and it became blood like *that* of a dead man; and every living <sup>a</sup>thing in the sea died. [<sup>3</sup> <sup>a</sup>Lit *soul*]

<sup>4</sup> Then the third *angel* poured out his bowl into the rivers and the springs of waters; and they became blood. <sup>5</sup>And I heard the angel of the waters saying, “Righteous are You, who are and who were, O Holy One, because You judged these things; <sup>6</sup>for they poured out the blood of saints and prophets, and You have given them blood to drink. They <sup>a</sup>deserve it.” <sup>7</sup>And I heard the altar saying, “Yes, O Lord God, the Almighty, true and righteous are Your judgments.” [<sup>6</sup> <sup>a</sup>Lit *are worthy*]

<sup>8</sup> The fourth *angel* poured out his bowl upon the sun, and it was given to it to scorch men with fire. <sup>9</sup>Men were scorched with <sup>a</sup>fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory. [<sup>9</sup> <sup>a</sup>Lit *great*]

<sup>10</sup> Then the fifth *angel* poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, <sup>11</sup>and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

<sup>12</sup> The sixth *angel* poured out his bowl on the great river, the

Euphrates; and its water was dried up, so that the way would be prepared for the kings from the <sup>a</sup>east. [12 <sup>a</sup>Lit *rising of the sun*]

*Armageddon* <sup>13</sup>And I saw *coming* out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; <sup>14</sup>for they are spirits of demons, performing signs, which go out to the kings of the whole <sup>a</sup>world, to gather them together for the war of the great day of God, the Almighty. <sup>15</sup>(“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”) <sup>16</sup>And they gathered them together to the place which in Hebrew is called <sup>b</sup>Har-Magedon. [14 <sup>a</sup>Lit *inhabited earth* 16 <sup>b</sup>Two early mss read *Armagedon*]

*Seventh Bowl of Wrath* <sup>17</sup>Then the seventh *angel* poured out his bowl upon the air, and a loud voice came out of the <sup>a</sup>temple from the throne, saying, “It is done.” <sup>18</sup>And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake *was it, and* so mighty. <sup>19</sup>The great city was split into three parts, and the cities of the <sup>b</sup>nations fell. Babylon the great was remembered before God, to give her the cup of the wine of <sup>c</sup>His fierce wrath. <sup>20</sup>And every island fled away, and the mountains were not found. <sup>21</sup>And huge <sup>d</sup>hailstones, about <sup>e</sup>one hundred pounds each, \*came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague \*was extremely <sup>f</sup>severe. [17 <sup>a</sup>Or *sanctuary* 19 <sup>b</sup>Or *Gentiles* <sup>c</sup>Lit *wrath of His anger* 21 <sup>d</sup>Lit *hail* <sup>e</sup>Lit *the weight of a talent* <sup>f</sup>Lit *great*]

## REVELATION 17 [\[Books\]](#)

*The Doom of Babylon* <sup>1</sup> Then one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I will show you the judgment of the great harlot who sits on many waters, <sup>2</sup>with whom the kings of the earth committed *acts of immorality*, and those who dwell on the earth were made drunk with the wine of her immorality.” <sup>3</sup>And he carried me away <sup>a</sup>in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. <sup>4</sup>The woman was clothed in purple and scarlet, and <sup>b</sup>adorned with gold and precious <sup>c</sup>stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, <sup>5</sup>and on her forehead a name *was* written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” <sup>6</sup>And I saw the woman drunk with the blood of the <sup>d</sup>saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered <sup>e</sup>greatly. <sup>7</sup>And the angel said to me, “Why <sup>f</sup>do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. [<sup>3</sup> <sup>a</sup>Or *in spirit* <sup>4</sup> <sup>b</sup>Lit *gilded* <sup>c</sup>Lit *stone* <sup>6</sup> <sup>d</sup>Or *holy ones* <sup>e</sup>Lit *with great wonder* <sup>7</sup> <sup>f</sup>Lit *have you wondered*]

<sup>8</sup> “The beast that you saw was, and is not, and is about to come up out of the abyss and <sup>a</sup>go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come. <sup>9</sup>Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, <sup>10</sup>and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. <sup>11</sup>The beast which was and is not, is himself also an eighth and is *one* of the seven, and he goes to destruction. <sup>12</sup>The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. <sup>13</sup>These have one <sup>b</sup>purpose, and they give their

power and authority to the beast. [8 <sup>a</sup>One early ms reads *is going* 13 <sup>b</sup>Or  
*mind*]

***Victory for the Lamb*** <sup>14</sup>These will wage war against the Lamb, and the  
Lamb will overcome them, because He is Lord of lords and King of  
kings, and those who are with Him *are the* called and chosen and  
faithful.”

<sup>15</sup> And he \*said to me, “The waters which you saw where the harlot sits,  
are peoples and multitudes and nations and tongues. <sup>16</sup>And the ten  
horns which you saw, and the beast, these will hate the harlot and will  
make her desolate and naked, and will eat her flesh and will burn her  
up with fire. <sup>17</sup>For God has put it in their hearts to execute His <sup>a</sup>purpose  
<sup>b</sup>by having a common purpose, and by giving their kingdom to the  
beast, until the words of God will be fulfilled. <sup>18</sup>The woman whom you  
saw is the great city, which <sup>c</sup>reigns over the kings of the earth.” [17 <sup>a</sup>Or  
*mind* <sup>b</sup>Lit *even to do one mind and to give* 18 <sup>c</sup>Lit *has a kingdom*]

## REVELATION 18 [\[Books\]](#)

***Babylon Is Fallen*** <sup>1</sup> After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. <sup>2</sup> And he cried out with a mighty voice, saying, “<sup>a</sup>Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a <sup>b</sup>prison of every unclean spirit, and a <sup>b</sup>prison of every unclean and hateful bird. <sup>3</sup> For all the nations <sup>c</sup>have drunk of the wine of the <sup>d</sup>passion of her immorality, and the kings of the earth have committed *acts of immorality* with her, and the merchants of the earth have become rich by the <sup>e</sup>wealth of her <sup>f</sup>sensuality.” [2 <sup>a</sup>Lit *Babylon...fell, fell* <sup>b</sup>Or *haunt* 3 <sup>c</sup>Two early ancient mss read *have fallen by* <sup>d</sup>Lit *wrath* <sup>e</sup>Lit *power* <sup>f</sup>Or *luxury*]

<sup>4</sup> I heard another voice from heaven, saying, “Come out of her, my people, so that you will not participate in her sins and receive of her plagues; <sup>5</sup> for her sins have <sup>a</sup>piled up as high as heaven, and God has remembered her iniquities. <sup>6</sup> Pay her back even as she has paid, and <sup>b</sup>give back *to her* double according to her deeds; in the cup which she has mixed, mix twice as much for her. <sup>7</sup> To the degree that she glorified herself and lived <sup>c</sup>sensuously, to the same degree give her torment and mourning; for she says in her heart, ‘I SIT *AS A QUEEN AND I AM NOT A WIDOW*, and will never see mourning.’ <sup>8</sup> For this reason in one day her plagues will come, <sup>d</sup>pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong. [5 <sup>a</sup>Lit *joined together* 6 <sup>b</sup>Lit *double to her* 7 <sup>c</sup>Or *luxuriously* 8 <sup>d</sup>Lit *death*]

***Lament for Babylon*** <sup>9</sup> “And the kings of the earth, who committed *acts of immorality* and lived <sup>a</sup>sensuously with her, will weep and lament over her when they see the smoke of her burning, <sup>10</sup> standing at a distance because of the fear of her torment, saying, ‘Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.’ [9

<sup>a</sup>Or *luxuriously*]

11 “And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more— <sup>12</sup>cargoes of gold and silver and precious <sup>a</sup>stones and pearls and fine linen and purple and silk and scarlet, and every *kind of* citron wood and every article of ivory and every article *made* from very costly wood and <sup>b</sup>bronze and iron and marble, <sup>13</sup>and cinnamon and <sup>c</sup>spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and *cargoes* of horses and chariots and <sup>d</sup>slaves and <sup>e</sup>human lives. <sup>14</sup>The fruit <sup>f</sup>you long for has gone from you, and all things that were luxurious and splendid have passed away from you and *men* will no longer find them. <sup>15</sup>The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, <sup>16</sup>saying, ‘Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and <sup>g</sup>adorned with gold and precious <sup>h</sup>stones and pearls; <sup>17</sup>for in one hour such great wealth has been laid waste!’ And every shipmaster and every <sup>i</sup>passenger and sailor, and as many as make their living by the sea, stood at a distance, <sup>18</sup>and were crying out as they saw the smoke of her burning, saying, ‘What *city* is like the great city?’ <sup>19</sup>And they threw dust on their heads and were crying out, weeping and mourning, saying, ‘Woe, woe, the great city, in which all who had ships at sea became rich by her <sup>j</sup>wealth, for in one hour she has been laid waste!’ <sup>20</sup>Rejoice over her, O heaven, and you <sup>k</sup>saints and apostles and prophets, because God has <sup>l</sup>pronounced judgment for you against her.” [12 <sup>a</sup>Lit *stone* <sup>b</sup>Or *brass* 13 <sup>c</sup>Gr *amomon* <sup>d</sup>Lit *bodies* <sup>e</sup>Lit *souls of people* (Gr *anthropoi*) 14 <sup>f</sup>Lit *of your soul’s desire* 16 <sup>g</sup>Lit *gilded* <sup>h</sup>Lit *stone and pearl* 17 <sup>i</sup>Lit *one who sails to a place* 19 <sup>j</sup>Lit *costliness* 20 <sup>k</sup>Or *holy ones* <sup>l</sup>Lit *judged your judgment of her*]

21 Then <sup>a</sup>a strong angel took up a stone like a great millstone and threw it into the sea, saying, “So will Babylon, the great city, be thrown down with violence, and will not be found any longer. <sup>22</sup>And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; <sup>23</sup>and the light of a lamp will not shine in you any longer; and

**the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery. <sup>24</sup>And in her was found the blood of prophets and of <sup>b</sup>saints and of all who have been slain on the earth.” [21 <sup>a</sup>Lit *one* 24 <sup>b</sup>Or *holy ones*]**

## REVELATION 19 [\[Books\]](#)

*The Fourfold Hallelujah* **1** After these things I heard something like a loud voice of a great multitude in heaven, saying,

**“Hallelujah! Salvation and glory and power belong to our God;  
2**BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS **a**ON HER.” **3**And a second time they said, **“Hallelujah! HER SMOKE RISES UP FOREVER AND EVER.”** **4**And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, **“Amen. Hallelujah!”** **5**And a voice came from the throne, saying, [**2** **a**Lit from her hand]

**“Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.”** **6**Then I heard *something* like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying,

**“Hallelujah! For the Lord our God, the Almighty, reigns.**

### *Marriage of the Lamb*

**7**Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His **a**bride has made herself ready.” **8**It was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the **b**saints. [**7** **a**Lit wife **8** **b**Or *holy ones*]

**9** Then he *\*said* to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he *\*said* to me, “These are true words of God.” **10**Then I fell at his feet to worship him. But he *\*said* to me, “Do

not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.”

### *The Coming of Christ*

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. <sup>12</sup>His eyes *are* a flame of fire, and on His head *are* many diadems; and He has a name written *on Him* which no one knows except Himself. <sup>13</sup>*He is* clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup>And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. <sup>15</sup>From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will <sup>a</sup>rule them with a rod of iron; and He treads the <sup>b</sup>wine press of the fierce wrath of God, the Almighty. <sup>16</sup>And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” [<sup>15</sup> <sup>a</sup>Or *shepherd* <sup>b</sup>Lit *wine press of the wine of the wrath of God’s anger*]

17 Then I saw <sup>a</sup>an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, <sup>18</sup>so that you may eat the flesh of kings and the flesh of <sup>b</sup>commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.” [<sup>17</sup> <sup>a</sup>Lit *one* <sup>18</sup> <sup>b</sup>I.e. chiliarchs, in command of one thousand troops]

19 And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.

***Doom of the Beast and False Prophet*** <sup>20</sup>And the beast was seized, and with him the false prophet who performed the signs <sup>a</sup>in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the

lake of fire which burns with <sup>b</sup>brimstone. <sup>21</sup>And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh. [<sup>20</sup> <sup>a</sup>Or *by his authority* <sup>b</sup>I.e. burning sulphur]

## REVELATION 20 [\[Books\]](#)

***Satan Bound*** <sup>1</sup> Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain <sup>a</sup>in his hand. <sup>2</sup>And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; <sup>3</sup>and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. [<sup>1</sup> <sup>a</sup>Lit *upon*]

<sup>4</sup> Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of <sup>a</sup>their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. <sup>5</sup>The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. <sup>6</sup>Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years. [<sup>4</sup> <sup>a</sup>Lit *the*]

***Satan Freed, Doomed*** <sup>7</sup> When the thousand years are completed, Satan will be released from his prison, <sup>8</sup>and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the <sup>a</sup>seashore. <sup>9</sup>And they came up on the <sup>b</sup>broad plain of the earth and surrounded the camp of the <sup>c</sup>saints and the beloved city, and fire came down from heaven and devoured them. <sup>10</sup>And the devil who deceived them was thrown into the lake of fire and <sup>d</sup>brimstone, where the beast and the false prophet are also; and they will be tormented day

and night forever and ever. [8 <sup>a</sup>Lit *sea* 9 <sup>b</sup>Lit *breadth of the earth* <sup>c</sup>Or *holy ones* 10 <sup>d</sup>I.e. burning sulphur]

*Judgment at the Throne of God* 11 Then I saw a great white throne and Him who sat upon it, from whose <sup>a</sup>presence earth and heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and <sup>b</sup>books were opened; and another <sup>c</sup>book was opened, which is *the book* of life; and the dead were judged from the things which were written in the <sup>b</sup>books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. 14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if <sup>d</sup>anyone's name was not found written in the book of life, he was thrown into the lake of fire. [11 <sup>a</sup>Lit *face* 12 <sup>b</sup>Or *scrolls* <sup>c</sup>Or *scroll* 15 <sup>d</sup>Lit *anyone was*]

## REVELATION 21 [\[Books\]](#)

*The New Heaven and Earth* 1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will <sup>a</sup>dwell among them, and they shall be His people, and God Himself will be among them<sup>b</sup>, 4 and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away.” [3 <sup>a</sup>Or *tabernacle* <sup>b</sup>One early ms reads, and be *their God*]

5 And He who sits on the throne said, “Behold, I am making all things new.” And He \*said, “Write, for these words are faithful and true.” 6 Then He said to me, “<sup>a</sup>It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 He who overcomes will inherit these things, and I will be his God and he will be My son. 8 But for the cowardly and <sup>b</sup>unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in the lake that burns with fire and <sup>c</sup>brimstone, which is the second death.” [6 <sup>a</sup>Lit *They are* 8 <sup>b</sup>Or *untrustworthy* <sup>c</sup>I.e. burning sulphur]

9 Then one of the seven angels who had the seven bowls <sup>a</sup>full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.” [9 <sup>a</sup>Lit *who were full*]

*The New Jerusalem* 10 And he carried me away <sup>a</sup>in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming

down out of heaven from God, <sup>11</sup>having the glory of God. Her <sup>b</sup>brilliance was like a very costly stone, as a stone of crystal-clear jasper. <sup>12c</sup>It had a great and high wall, <sup>c</sup>with twelve gates, and at the gates twelve angels; and names *were* written on them, which are *the names* of the twelve tribes of the sons of Israel. <sup>13</sup>*There were* three gates on the east and three gates on the north and three gates on the south and three gates on the west. <sup>14</sup>And the wall of the city had twelve foundation stones, and on them *were* the twelve names of the twelve apostles of the Lamb. [<sup>10</sup> <sup>a</sup>Or *in spirit* <sup>11</sup> <sup>b</sup>Lit *luminary* <sup>12</sup> <sup>c</sup>Lit *having*]

<sup>15</sup> The one who spoke with me had a <sup>a</sup>gold measuring rod to measure the city, and its gates and its wall. <sup>16</sup>The city is laid out as a square, and its length is as great as the width; and he measured the city with the <sup>b</sup>rod, <sup>c</sup>fifteen hundred miles; its length and width and height are equal. <sup>17</sup>And he measured its wall, <sup>d</sup>seventy-two yards, *according to human* <sup>e</sup>measurements, which are *also* *angelic measurements*. <sup>18</sup>The material of the wall was jasper; and the city was pure gold, like <sup>f</sup>clear glass. <sup>19</sup>The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup>the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. <sup>21</sup>And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass. [<sup>15</sup> <sup>a</sup>Lit *measure, a gold reed* <sup>16</sup> <sup>b</sup>Lit *reed* <sup>c</sup>Lit *twelve thousand stadia*; a stadion was approx 600 ft <sup>17</sup> <sup>d</sup>Lit *one hundred forty-four cubits* <sup>e</sup>Lit *measure* <sup>18</sup> <sup>f</sup>Lit *pure*]

<sup>22</sup> I saw no <sup>a</sup>temple in it, for the Lord God the Almighty and the Lamb are its <sup>a</sup>temple. <sup>23</sup>And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. <sup>24</sup>The nations will walk by its light, and the kings of the earth <sup>b</sup>will bring their glory into it. <sup>25</sup>In the daytime (for there will be no night there) its gates will never be closed; <sup>26</sup>and they will bring the glory and the honor of the nations into it; <sup>27</sup>and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those

**ε**whose names are written in the Lamb's book of life. [22 <sup>a</sup>Or *sanctuary*  
24 <sup>b</sup>Lit *bring* 27 <sup>c</sup>Lit *who have been*]

## REVELATION 22 [\[Books\]](#)

*The River and the Tree of Life* 1 Then he showed me a river of the water of life, <sup>a</sup>clear as crystal, coming from the throne of God and of <sup>b</sup>the Lamb, <sup>2</sup>in the middle of its street. On either side of the river was the tree of life, bearing twelve <sup>c</sup>kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. <sup>3</sup>There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; <sup>4</sup>they will see His face, and His name *will be* on their foreheads. <sup>5</sup>And there will no longer be *any* night; and they <sup>d</sup>will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever. [1 <sup>a</sup>Lit *bright* <sup>b</sup>Or *the Lamb. In the middle of its street, and on either side of the river, was* 2 <sup>c</sup>Or *crops of fruit* 5 <sup>d</sup>Lit *do not have*]

6 And he said to me, “These words are faithful and true”; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

7 “And behold, I am coming quickly. Blessed is he who <sup>a</sup>heeds the words of the prophecy of this book.” [7 <sup>a</sup>Lit *keeps*]

8 I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. <sup>9</sup>But he *\*said* to me, “Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who <sup>a</sup>heed the words of this book. Worship God.” [9 <sup>a</sup>Lit *keep*]

*The Final Message* 10 And he *\*said* to me, “Do not seal up the words of the prophecy of this book, for the time is near. <sup>11</sup>Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is

**holy, still keep himself holy.”**

**12 “Behold, I am coming quickly, and My reward *is* with Me, to render to every man <sup>a</sup>according to what he has done. <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end.” [12 <sup>a</sup>Lit *as his work is*]**

**14 Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.  
<sup>15</sup>Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.**

**16 “I, Jesus, have sent My angel to testify to you these things <sup>a</sup>for the churches. I am the root and the descendant of David, the bright morning star.” [16 <sup>a</sup>Or *concerning*]**

**17 The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.**

**18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; <sup>19</sup>and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and <sup>a</sup>from the holy city, which are written in this book. [19 <sup>a</sup>Lit *out of*]**

**20 He who testifies to these things says, “Yes, I am coming quickly.”  
Amen. Come, Lord Jesus.**

**21 The grace of the Lord Jesus be with <sup>a</sup>all. Amen. [21 <sup>a</sup>One early ms reads *the saints*]**